

**MIDODARENI IN JAVANESE WEDDING CEREMONY ON COMMUNICATING THE SUSTAINABILITY OF TRADITIONAL LEGACY AMONGST FAMILY**

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| <i>Article Info</i>  | <b>ABSTRACT</b>  |
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| <b>Article History:</b>  | This research was intended to gives a deep about the communicating sustainability from <i>Midodareni</i> event. Traditional rituals help people to deeply understand and respect further over the symbolic or non-verbal communication that used amongst them. Traditional wedding rituals increasingly unpopular over generation whilst actually live and remain amongst the society and becoming valuable cultural experience for the people. This research would like to describe the way cultural values and the legacy of traditional wedding rituals has been socialized, and perpetuated through communication in Indonesia especially on Javanese people. The constructivist paradigm was carried out to describes the phenomenon on the Javanese people’s cultural experience in absorbing the traditional rituals as the legacy amongst their family. The qualitative methods were used to collect data by observation and interviews face to face. This study found out that during communicating the traditional rituals, the cultural experience taught the Javanese younger generation more than just values and conventions but it also showed about moral virtues, generosity, hospitality, love, respect, and the soul of the tradition itself. |
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**INTRODUCTION**

Marriage in many traditions is portrayed as something sacred and considered important. It brings a serious and special impact on those who are going to make the wedding. The wedding becomes an interesting event to observe given the many elements involved ranging from rituals, clothes, wedding makeup and other symbols of tradition. It demands understanding from those involved. As adults, we see a variety of different ways of expressing identity in the form of a typical and

unique wedding celebration, one of which has the themes: rural, ancient, and simple that are today's trends (Wicaksono, 2019), lately more brides want a more intimate or intimate marriage celebration even though the theme of the celebration is traditional.

The tendency to choose a more intimate wedding concept with guests indicates a shift from previous times that tends to involve large numbers of invitations. In this concept, the bride is not standing on the pledge with the parents, but merging with the invited guests. The reason for choosing the concept is that the impression is more memorable, and indicates the closeness between the bride and the guest. This concept generally uses rural and garden themes with decorations that tend to be minimalistic. The colors selected are natural colors such as green, brown, and gray. The use of lighting schemes is preferred to use neutral colors so that they do not alter and collide with existing decorative colors (Junarto , 2019).

The visible shift in the marriage scheme represents a pattern of adaptation that fits the context of the times. The shift is a logical consequence of the change caused by globalization. Globalization brings change not only physically through information technology but also in the aspects of digestion. The change in the dynamics of globalization is a discernment that covers all aspects of life, including the understanding of marriage. Carleton (2016) explains the interesting thing that change can cause anxiety and feelings of uncertainty. Changes in practice have sparked controversy in everyday social interactions, including with those in the nuclear family circle. (M., Rauch, & Wagner, 2016). One of the implications of social change is the process of fertilizing marriages within families between different generations. In the Indonesian family system, the family plays a vital role in the growth of every individual, including in the case of marriage. The process of socialization in the family is part of an attempt to insert values, rules, and consumption over symbols known in the context of tradition.

Traditional Java marriages are a concern in this study, one of which is grounded by data showing a population of 95,217.022 or the equivalent of 40.22 percent of the Indonesian population is from this tribe. Marriage is a cultural moment for every human being regardless of ethnicity, religion, and race. The various traditions of marriage are a cultural product that is present and provides social value to society. Marriage is a one-life process of two human beings to continue their lives, it shows that marriage is the process of establishing the relationship between two humans in a cultural context. Referring to the context, then the way marriage often appears as a cultural expression of society (Koentjaraningrat, 1994). The expression is embodied in a variety of actions with symbolic objects, and the kind that, if seen more deeply, actually has meaning related to the nature of the minds of the owners of the culture.

In marriage there is a process of communication, including marriage in the custom of Java. Although Java has a culture of patriarchy, but in marriage events that becomes central in decision-making is the mother, who involves her daughter in the process of marriage preparation. Impacts will always be found because they

represent different generations. The younger generation has a tendency to make more modern and rational choices (Budiati, et al., 2018). This is undermined by modernization that encourages young people to behave more practically and quickly. Result or product orientation is preferred to the process, because it emphasizes efficiency, especially in terms of time. The process is considered less relevant because it takes longer time to be completed.

Ceremonial and cultural traditions hold significant importance, particularly in the context of weddings. These traditions serve as a way to honor and preserve cultural heritage, strengthen family and community bonds, and provide a sense of identity and belonging. Weddings are often seen as a milestone event in many cultures, symbolizing the union of two individuals and their families. Ceremonial and cultural traditions associated with weddings vary across different regions and communities, showcasing the diversity and richness of human traditions.

Participating in these traditions can create a sense of continuity and connection to one's roots, allowing individuals to celebrate their cultural heritage and pass it on to future generations. These traditions often involve rituals, customs, attire, music, dance, and cuisine that are specific to a particular culture or community. Furthermore, ceremonial and cultural traditions provide an opportunity for families and communities to come together, fostering a sense of unity and shared values. They create a space for loved ones to celebrate, support, and bless the couple as they embark on their journey together.

While modernization and globalization have influenced wedding practices, many individuals still value and prioritize incorporating ceremonial and cultural traditions into their weddings. These traditions add depth and meaning to the celebration, making it a unique and memorable experience for all involved.

Rituals play a significant role in communication theory, particularly in the study of symbolic interactionism and cultural communication. Rituals are a form of symbolic communication that involve a series of actions, behaviors, and symbols with shared meanings within a specific cultural or social group. In communication theory, rituals are seen as a way to create and reinforce social bonds, establish group identity, and communicate shared values and beliefs. They provide a framework for individuals to express and interpret meaning, as well as to establish and maintain social relationships.

Rituals can be both formal and informal, ranging from religious ceremonies and cultural traditions to everyday routines and practices. They often involve repetitive actions, symbolic gestures, and specific roles or roles that participants play. Through these rituals, individuals communicate their affiliation with a particular group, their adherence to cultural norms, and their commitment to shared beliefs.

Rituals also serve as a means of communication by providing a structured framework for expressing emotions, resolving conflicts, and marking important life

transitions. They can facilitate social cohesion, create a sense of belonging, and reinforce social hierarchies and power dynamics. One of the rituals ceremonies before the wedding days is *Midodareni*.

The *Midodareni* ceremony is a significant part of Javanese culture and holds different interpretations and beliefs. According to one source, the term "Midodareni" is associated with the idea of the bride-to-be being made up as beautifully as a goddess. It is believed that on the night of *Midodareni*, angels from heaven descend to the bride's residence to perfect and beautify her.

On the other hand, there are alternative interpretations that suggest the term "Midodareni" comes from the words "widada," meaning safe, and "ari" and "ni," meaning today. In this context, *Midodareni* is seen as a form of the evidences of our seriousness on our pray to God, seeking safety before the Panggih and Holly Matrimony/Ijab Kabul take place. These different interpretations highlight the cultural richness and diversity within Javanese traditions. It is important to note that beliefs and interpretations may vary among individuals and regions. The *Midodareni* ceremony, regardless of its specific meaning, remains a cherished part of Javanese culture, symbolizing the preparation and blessings bestowed upon the bride-to-be before her wedding day.

Platforms like Instagram, Pinterest, YouTube and TikTok, favoured by influencers as the ideal channels for colourful posts, evidently have enormous leverage and can be expected to use it to extract revenues in the future (Carter & Brand, 2016). Changes in the consumptive patterns of media have led companies to shift their focus from products to people and from information delivery to information exchange. Few studies, to our knowledge, exist that examine beauty brands and/or beauty companies' use of social media as a means of engaging with or interacting with their current and potential consumers (Shen & Bissel, 2013). The social media is an interaction platform where people share or exchange information, thoughts and networks. Therefore, by doing so the knowledge of cosmetics products will as well as enabling business platform and beauty vlogger to offer better services to their viewers and/ or customers is possible (Suresh & al., 2016). Due to the phenomenon, this study has two questions: 1) How does the legacy of traditional rituals being perpetuated? 2) How do the family communicate about traditional ceremonies towards digital communication era? These questions will be discussed based on the concept of cultural rituals communication.

Social media is interactive computer mediated techniques that facilitate the creators and sharing of information, ideas, career, interests, and other forms of expression through virtual communities and networks. Social media can help people to improve their individual sense of connectedness with real communities, off line communities, and can be effective communication tools for corporations, entrepreneur, and non-profit organization or so forth. New media refers to those digital media that are interactive, incorporate two ways information and involve some form of computing. It is a communication technology that enable or facilitate user to user interactivity, or between user and information (Rapp, 2016). New media

replaces one to many models of traditional or conventional mass media communication with the possibility of many to many webs of communication.

Instagram is a mobile application which have photo and facilitate to sharing social networking services. It is so good for engaging with audiences because it is direct, offering novelty, concise, simple, and light as possible.

In a cultural perspective, traditional Java marriage processions – especially solo and Jogja – contain meaning in every stage and customary sequence. Marriage is a flourishment and a representation of the abundance of culture, unlimited love, and a marriage life meant to be a happy family. The education of Java cultural morality is given to family members not in an open and clear or frank manner. Teaching is done through a variety of cultural symbols and artifacts. (balairungpress, 2014). This practice is in line with the character of the Java people who have a tendency to live in a symbolic world including in terms of everyday behavior.

In the family there is a continuous process of socialization and continuously operating in the broken family. This scheme will be introduced to the children of Java until they grow up as a concept of order through a set of customary practices, traditions and cultures at every growing stage of their development. (Baiduri & Yuniar, 2017). These principles teach a child to be able to get used to and position himself as a Java person who has the understanding and understanding of the principles. This is a form of order or rule that is inherited downwards and downwards from one generation to the next. The concept of karma system is considered important as the foundation for building the good name of his family.

Java society has the basic principles of an ideal inner attitude, which is controlled, calm, cold-headed, firm, simple, and not pursuing self-interest. There is an important principle that is learned and recognized from an early age: it is best to take an attitude according to the degree of each party, the approach is not direct, only gives little clue about the true information, and prevents any expression that indicates internal chaos. The attitude can be summarized in three principles: the principle of goodwill, the principles of respect and tolerance. (Handayani, Novianto, 2004).

The second principle, or the so-called principle of respect, requires that man in his way of speaking and behaving should always show respect for others according to his degree and position. The tendency of the principles of the inner attitude of the Java society is the development of less assertive or unopen attitude in expressing itself, accepting, emphasizing patience without objection, silence, and surrender, although sometimes it does not correspond to the situation, conditions and feelings of the individual.

For the people of Java, the trouble leads more to the cause of honour and avoid conflict that can lead to dispute and division, so that for them trouble is preferred. High-educated Java parents show a more assertive attitude than basic

Java parents. In the Java tribal concept, parents begin to teach their children from an early age about the concept of harmonize to promote social harmony and respect in their relationships. These values and norms are guidelines for children to enter social life while still carrying social identity as Java people. The norms and cultural values of Java develop and grow through different ways parents in the family of Java educate and give advice. The family is a child's first social environment. In instilling moral and ethical values to children, each parent has a different pattern of caring. It is heavily influenced by the growing culture in the region and several other factors that support it such as social and economic factors. The pattern of care is an intense interaction between parents and children, applying rules, teaching values and giving affection. In Java culture, the custody patterns used tend to lead to authoritarian custody and power assertion where parents have a dominant influence in the formation of the child's character from an early age. (Suriadi, 2019). The dominance is how parents have set rules and implanted them in their children from an early age.

## **RESEARCH METHODS**

This study uses the constructivism paradigm, with a phenomenological approach, an approach that gives an understanding that the world is something that is constructed intersubjective and reflects various human experience. In this study, the people in question are the cultural perpetrators as individuals, who have their own experiences and perspectives as long as. Meanwhile, the determination of informants in the study was chosen by purposive sampling. Data collection techniques used in this study are in-depth interviews, observation, literature studies, documentation, and online searches. Triangulation used is the triangulation of data sources, namely to eliminate differences in construction in fact during the process of collecting data concerning various events and relationships from various views.

According to Neuman, social reality is a changing condition over time, and is the result of a form of tension, conflict and contradiction between social institutions. In the data collection techniques, this study used observational participatory: in-depth interviews, text analysis, secondary data, and structured interviews. According to Bryman there are several ways to determine the validity of qualitative research data:

### **Credibility**

Refers to whether the research process and results can be accepted or believed. In examining the validity of the data, the researchers used a technique of continuous observation, and carefully, so that researchers could see directly and can explain social phenomena under study as it is. In this study, researchers conducted interviews and verbatim coding, so it can be analysed accurately.

**Transferability**

Refers to whether the results of this study can be applied to similar situations or another. The concept of validity generalization states that an invention may apply or be applied to all contexts within the same population on the basis of findings obtained in a representative sample represents the population. In this study presents descriptive data transferability quality, for example through the background informant and the informant's role in the institution.

**Dependability**

Refers to the consistency of researchers in collecting data, forming and using concepts when making interpretations to draw conclusions. Drawing conclusions in this study to be done carefully and consistently based on observation and in-depth interviews that have been conducted by the researchers.

**Confirmability**

Refers to whether the results can be verified, which results in accordance with the data collected. This is done by showing research results re-confirm the informant or informants answer so that research results objectively.

**RESULTS AND DISCUSSION**

According to Magnis-Suseno (1985), the “Java people” are: 1) People who speak in Javanese language, who are still rooted in the culture and way of thinking as it exists in the interior of Java, from the West side of Yogyakarta to the Eastern region of Kediri. The Java people who live in the cultural area of Java cover the whole Central and Eastern part of the island of Java. The language used is Java with different dialects of each region. Before the status changes of the territory like today, there were areas that collectively often referred to as areas of affluence, namely Banyumas, Kedu, Yogyakarta, Surakarta, Madiun, Malang and Kediri. The area outside is called the coast and the east end. It can be concluded that the society of Java is a living unity of people of Java who interact according to a system of customs, norms and cultural system of Java that is continuous, and that is bound by a sense of common identity that is the people of Jawa. In the style of customary makeup of the bride of Java, for example, Yogyakarta, one of them is Paes Ageng Yogyakarta. Since the reign of Sultan HB I to Sultan H B VIII, this Paeseng can only be worn by royal relatives, only in the time of the rule of SultanHB IX (1940), he allowed the general public to wear this costume in the wedding ceremony. It's because of the expenses that are required, both in the fashion and in the furnishings.

There were three kinds of priyayi at the time of PB X: those who served the king, priyai who worked for the kingdom (the great parentah), and priyaye who were educated. (bangsawan pikiran). In addition, at the time of PB X a royal priayi group was formed named Abipraya. The word abipraya was taken from the synonym for misery or "to beauty". Abipaya was the pioneer of the birth of the Boedi Oetomo branch of Surakarta in 1908. Such friendship is highly respected. To be a priyayi means to occupy a position close to the circle of kings, especially in the time of B.C. X where the center of power, the king, and the colonial bureaucracy monopolize wealth – symbolic and actual wealth. Priyayi were a fortunate group in the structure of society of that time. These groups are filled with facilities provided by the city's culture, such as luxury food, cinemas, Istanbul comedy, circus, and cigarettes. As for the other type of priyayi, that is, the Priyayi who desires progress, the nobility of the mind, whose priyagi are the drivers of social change for a better future.

The Treaty of Jatisari on February 15, 1755 was the foundation of the culture of Surakarta and Yogyakarta. The meeting attended by Paku Buwono III with Prince Mangkubumi's uncle Sultan Hamengku Buwano I was closely related to the Treaty of Giyanti that took place two days earlier (13 February 1755) which agreed to divide Mataram into two kingdoms namely Kasunanan Surakarta Hadiningrat and Kesultanan Ngayogyakarta Hadiningrat. Discussions about setting the cultural foundation for each kingdom were an important part of the meeting. The languages of the covenant include the dress, the customs, the languages, and the dances, even the weddings. (Artono & Laksana, 2020). After the Kingdom of Mataram was split into several kingdoms, there was an identity reinforcement in each kingdom or sophistication, because every kingdom wanted to develop its own identity that differs from each other, while also wanting to claim as the original heir of the culture of Java, that is the desire that then emerged the diversity and complexity of motifs and styles in the cultural products produced, such as the style of building, the style, to the art of performance.

Social media have allowed these traditional rituals chance to interact and engage with the people easily. It's always on them; chances are, they're in your pocket, on your desk, or somewhere close by. This offers us an advantage and unique ability to have the traditions engage with people that have been previously unreachable. Before social media on traditional ceremonies became a thing, a potential viewers would have had to be on the right station, at the right time to hear a new thing. Social media marketing and promotion services, have been able to get the potential viewers discovered within the touch of a button at any given time throughout the day by the algorithms and strategies that they implemented.

YouTube is an online video community and was founded in February 2005. What began as a personal video sharing service has quickly evolved into the world's leading online video community boasting over 300 million users worldwide. After registering, users of the service are able to upload and share videos, save favorites, create playlists, and leave comments for others. Since its introduction to the online community. Primary features of YouTube include the ability to embed uploaded



content within outside sources, the ability to control the privacy of uploaded content, and the ability to subscribe to other user's content.

The term 'culture' cannot be easily defined. The values, beliefs, and attitudes held by a group of people cultivate both an identity for themselves as well as an orderliness to everyday life. Through various forms of socialization and upbringing, people are able to place things around them into categories and draw conclusions about the process of life. Each individual, then, understands reality and attributes meaning to the world around them in a unique way through experiences within their culture. The attitudes and practices of a particular group give unique value to this group's identity, yet the sharp contrasts between cultural groups can be softened by commonalities, like musical appropriation.

Culture can be seen as a force that both distinguishes and unifies human beings on earth. Judith Martin and Thomas Nakayama define a dialectical perspective to assume that culture and communication are interrelated and reciprocal. That is, culture influences communication, and vice versa. Therefore, this perspective utilizes throughout this study to illustrate how essential each topic is to the other and how music is involved in the communication process. Because of this reciprocal relationship between culture and communication, it is beneficial to understand the theories of each academic field independently.

Socialization is preceded by the formation of their mother in rearing them. How do you define what should be done and what is not worth doing, is precisely desired by the environment. Supposedly the distinguished formation which separated gender was not formed since people were in their childhood, because naturally the children will understand what is right and what is wrong, what is good and what is bad; not about what men supposed to do and vice versa.[14]

The cultural dynamic of beauty vlogger has changed by the definition of beauty that they brought. Appearance is identity. They make a new standard to the beauty itself. Beauty is what lies beneath us. The expertise of beauty vlogger is a part that constructs consumer attitude that influences intention, and there is a relationship between consumer attitude with the relationship that built between the beauty vlogger and their reviewers as the cultural dynamics processes. Meanwhile the magic words in social media, culture, and communication is engaged. Engaged as a person to a person, hence no matter how many your followers are or how changed this world could be, we always be still because we are engaged and adjust the latest invention.

Communicators often express values, but the standard, recognized usages within our ordinary language, and that all of the interpretations are relevant for understanding intercultural communication. Values are properties we ascribe to actions we think of as ethically good or wrong.

On the other hand, when we make ethical statements, we do not believe that actions are good or bad in relation to rules in well-defined some contexts. Our intent

is to emphasize something that is much more difficult to express but clearly connected to our beliefs about interpersonal relations and the norms that we think other persons should conform to. More or less general beliefs about how people should act typically underlie individuals' ascriptions of value properties to actions.

Cultural 'value' is to think about values as general concepts people believe in. We typically think that they should constitute norms not only for one cultural group or community but also for everyone. In fact, we have to try to imagine another person in our own position, in our specific social and cultural context, I should find it almost impossible to imagine how they could be justified in thinking that some of things are not fundamental values. This does not mean that values understood as abstract concepts are valid from a neutral, objective point of view. Such a point of view does not exist. The important point is that fundamental concepts of value are always *experienced* as valid from a particular point of view, woven into a person's social and cultural context.

Disagreement and problems in intercultural interaction can often be explained by showing that people have different concepts of cultural value that they believe are fundamental to society. There is, however, another concept of value that is even more relevant for understanding communicative challenges in intercultural interaction. This concept is of special importance because it is intimately connected to the ways individuals wish to live their own lives. This personal feature is in contrast from those values understood as abstract, general concepts. Understanding what values a person has in this sense is, therefore, equivalent to understanding what beliefs he has. Similarly, the addressing of relevant communicative challenges falls under the more general task of understanding the role of meaning and belief in communication as explained above. We esteem our personal values; they are essentially connected to our 'forms of life', that is, the interests we have and the activities in which we like to participate. Understanding what personal cultural values an individual has is, therefore, not equivalent to understanding what general cultural values they believes in. Personal values are radically different from beliefs – they are not true or false depending on how the world is. Instead, they are directly related to actions we make or should like to make in connection to specific circumstances.

When communicators from different cultural contexts interact, values of this kind are often central in their communication. But since understanding what general concepts a person believes in is equivalent to understanding what beliefs he has, interactions involving general concepts of value do not constitute a communicative challenge that is different in principle from communication of beliefs. Of course, from the perspective of an audience, to understand what concepts of value a speaker believes in is sometimes experienced as important, but the point is that if the audience's overall focus is on the speaker's beliefs, then the focus on the speaker's general concepts of value is included within that broader focus.

Another way of understanding cultural value, however, corresponds to a communicative challenge that is different in principle from communication of

beliefs and is especially important in intercultural interaction. The reason is as follows: According to the analysis I have developed, to understand what personal values a person has is tantamount to understanding how he wishes to live his life, and this is not a matter of understanding what thoughts and beliefs he has. Moreover, the fact that persons from different cultures typically live their lives in significantly different ways means that it is especially important to focus on these values in real-life interaction.

Consider again the herder and the government official. In order for the official to understand what personal values the herder has, he needs to realise how the herder wishes to live his life. He needs to understand what activities the herder experiences as valuable from the herder's special, first-person perspective. But as long as the official has an entirely different perspective, as long as the starting points are so radically different and there seems to be so little sympathy for the other person's interests, there will be a formidable problem of communication.

Complete understanding is rational agreement, a comprehensive overlap of beliefs regarding a topic of discourse. It follows that the process of understanding should be thought of as a gradual uncovering of another person's beliefs, and that a good understanding of another person presupposes that there is a significant overlap of common beliefs. Correspondingly, if communicators have very different beliefs about a topic of discourse, then the chances of achieving successful communication about that topic of discourse are radically impaired.

People need to share many more beliefs in order to communicate successfully, and this condition is probably not met. However, the problem related to personal values is even more fundamental: when two persons share a belief, then that is because they have a belief involving the same representation of the world. As long as personal values are relations not to representations, but directly to the ways we wish to live our lives, then they cannot be shared at all. Every aspect of global communication is influenced by cultural differences. Even the choice of medium used to communicate may have cultural overtones.

Culture is, basically, a set of shared values that a group of people holds. Such values affect how you think and act and, more importantly, the kind of criteria by which you judge others. Cultural meanings render some behaviors as *normal* and *right* and others *strange* or *wrong*. Every culture has rules that its members take for granted. Few of us are aware of our own biases because cultural imprinting is begun at a very early age. And while some of culture's knowledge, rules, beliefs, values, phobias and anxieties are taught explicitly, most is absorbed subconsciously. Of course, we are all individuals, and no two people belonging to the same culture are guaranteed to respond in exactly the same way. However, generalizations are valid to the extent that they provide clues on what you will *most likely* encounter – and how those differences impact communication.

A traditional Javanese wedding ceremony is indeed rich in tradition, beauty, and complexity. It is a carefully planned and meticulously prepared event that

signifies the formation of a new bond between two families. Each procession within the ceremony holds deep meaning and reflects the noble values of Javanese culture. The Javanese wedding ceremony is considered magical, similar to other traditional wedding rituals worldwide. It is a sacred moment when two individuals from different families come together in marriage, marking the beginning of a new chapter in their lives. Furthermore, a full Javanese wedding ritual serves as a means for Indonesians to preserve their culture. By upholding and practicing these traditions, Indonesians honor their heritage and ensure that the rich cultural values of Java are passed down to future generations. The impact of the Internet and digital technologies on the way the music is created, disseminated, and consumed is impossible to assess fully. Because we live in the middle of this “disruptive era,” the full impacts of the new technologies and modes of behaviour remain unclear, but this doesn’t mean that certain patterns and processes cannot be described, or that informed speculation is futile.

On this research, the perpetuation of traditional rituals make the family which absolutely bonding with Parenting styles. Parenting requires interpersonal skills and makes emotional demands; most parents learn parenting practices from their own parents - some they accept and some they discard. When parenting methods are passed on from one generation to the next, both desirable and undesirable practices are perpetuated. These practices may be cultural values which have been passed on from one parent to another. Culture on the other hand is a way of life of a group of people- the behaviours, symbols, values, beliefs that people accept, not really thinking about them and are passed by mostly communication and imitation from one generation to another. With regards to Indonesian culture, people perceive most of its practices as something which is devilish in the sense that a lot of its practices are attributed to gods. Some people especially Indonesians, who have not fully experienced the indigenous culture believe that to be too culturally aware makes one backward and or ancient. This is as a result of lack of knowledge of our cultural values and principles. In the Indonesian system, parenting is again perceived to take a lot of forms which is able to lead the child to be a responsible adult. Though there are various parenting styles, there are ways in which the parent brings up a child in order for the child to imbibe the cultural values of the land and also be a responsible adult. Some of these forms of parenting are through story telling (folktales), the extended family, traditional rites and the mother's care, attention and love.

The orientation of a person in the communication process cannot be determined by just one of the things mentioned above. Because in the process, one's orientation can change depending on the situation that occurs when the interaction takes place. This research is expected to fill the gap in the handling of conflict through accommodation of communication in the family, because the inheritance of traditional values from one generation to the next allows for the occurrence of differences in the absorption when such cultural values are delivered. Communication has a significant role in this process of interaction in constructing the values of such local traditions, and focuses on the accommodations of communication that occur within the family. Family communication refers to

patterns and behaviours of repetitive interaction; which can vary between a single family and a large family (with many members); and awaken in a short or long time. Emotional security also includes a sense of security when expressing oneself, opinions, or discussing difficulties. As far as this is concerned, communication between family members is one of the most important elements in ensuring that there is a sense of security. Family communication has a very high level of dependence and at the same time very complex.

First, the quality of communication in the primary group is profound and extensive, in the sense of penetrating our deepest and most hidden personality, revealing backstage elements. In primary groups, we express things that are personal using verbal and non-verbal symbols. Second, the primary group is personal. In primary communication, what matters to us is who he is, not whether he is. The relationship with the primary group is unique and irreplaceable. For example, the relationship between mother and child. Thirdly, in the primary group, communication emphasizes more on the aspect of the relationship, rather than the content. Communication is done to maintain good relationships, and the content of communication is not something that is very important. Unlike the secondary group it is more important that the content is not the relationship aspect. Fourthly, in the primary group the messages delivered tend to be more expressive, and take place informally. If we discuss the family as a primary group then communication is one of the important aspects used to evaluate the relationship between family members.

A family is a system consisting of a group of people who are connected to each other, individuals within which they can change and influence the system within the family. Communication within the family is a process of exchange of meaning and that the family can develop its capacity as a container of emotional channels for its members. Because family members interact with each other at high frequencies and repeatedly, communications are more likely to be predictable and interact in a specific way, in addition to a non-static family life.

The purpose of communication in the family interaction is to provide information, advice, educate and entertain children. Children communicate with parents is to obtain advice, counsel, input or in giving answers to parents' questions. A harmonious and smooth atmosphere of communication within the family can be achieved when each member of the family is aware and fulfils their duties and duties while enjoying their rights as a member. Factors affecting family communication Communicating is not easy, sometimes one can communicate well with others, in other times one complains not being able to communicate properly with others. In the family, when two people communicate, in fact they are in differences to common understanding by means of revealing their own characteristic world, revealing themselves that are not equal to anyone, even if the communicating mother is between husband and wife between father and child and between mother and child, and between child and son, does not mean that they automatically understand each other and one view.

## **CONCLUSION**

Ceremonial and cultural traditions remain important in the context of weddings as they help preserve cultural heritage, strengthen familial and communal bonds, and provide a sense of identity and belonging. They contribute to the richness and diversity of human traditions and create meaningful experiences for couples and their loved ones. Rituals are an integral part of communication theory as they serve as a powerful tool for conveying meaning, establishing social bonds, and reinforcing cultural values. They provide a shared language and framework for communication within a group or community, contributing to the overall understanding and cohesion of individuals within that context.

The *Midodareni* ceremony is a significant cultural event in Javanese culture that has been adapted to the digital era. Traditionally, the *Midodareni* ceremony is a pre-wedding ritual where the bride-to-be spends the night before her wedding day with her female relatives and friends. They engage in various activities such as singing, dancing, and giving advice to the bride-to-be. In the digital era, the essence of the *Midodareni* ceremony can still be preserved and celebrated. With the advancement of technology, it is now possible to conduct virtual *Midodareni* ceremonies, allowing participants to connect and engage in the ceremony remotely. This enables individuals who are physically distant to still be part of the celebration and contribute to the bride-to-be's joyous occasion. Through video calls, online platforms, and social media, participants can share their well wishes, offer advice, and engage in cultural activities virtually. This adaptation to the digital era ensures that the *Midodareni* ceremony remains a representative event of Javanese culture, even in the face of physical limitations or geographical barriers.

However, it is important to note that while the digital era provides opportunities for virtual celebrations, it may not fully capture the traditional atmosphere and interpersonal connections that are experienced during an in-person *Midodareni* ceremony. Nonetheless, embracing technology allows for the continuation and appreciation of Javanese cultural practices in the modern world.

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