

Communication Patterns of Indigenous Leaders in Preserving Marriage Messages in West Dolo, Sigi Regency

Novia Miranda^{1*}, Ilyas Lampe², Sitti Murni Kaddi³
Magister of Communication Science/FISIP - Tadulako University, Palu

Corresponding Author: Novia Miranda q399003@gmail.com

ARTICLE INFO

Keywords: Communication,
Dolo Barat, Wedding
Traditional messages

Received : 12, January

Revised : 02, February

Accepted: 18, March

©2026 Miranda, Lampe, Kaddi : This is an open-access article distributed under the terms of the [Creative Commons Attribution 4.0 International](https://creativecommons.org/licenses/by-sa/4.0/).



ABSTRACT

Traditional weddings not only symbolize the union of two individuals but also convey the values of communication. Communications a fundamental role in sustaining cultural values within traditional communities. This study aims to examine the communication pattern of traditional leaders in preserving wedding-related traditions in West Dolo District, Sigi Regency. Using a qualitative descriptive approach, data were collected through observation, in-depth interviews with traditional leaders, parents of the bride and groom, traditional practitioners, community members, and documentation. The findings show that traditional leaders employ interpersonal and group communication, emphasizing oral communication rich in symbolic meanings, advice, and local wisdom. Wedding messages are conveyed through structured customary stages and serve as moral, social, and spiritual guidance for married couples. The preservation of these messages is supported by traditional rituals, repeated communication in customary forums, the authority of traditional leaders, and strong community support in maintaining local wisdom.

INTRODUCTION

Traditional leaders play a central role in the communication process. They act as traditional communicators who convey customary messages through symbolic language, rituals, and oral narratives (Hakim et al., 2025). According to Abdul Aziz et al. (2023), the success of communication is strongly influenced by the communicator's credibility and role within society. Traditional leaders, with their authority and deep understanding of the traditional value system, function as moral guardians and interpreters of cultural messages, including in the context of traditional marriage (Tampubolon et al., 2025). Through customary speeches, advice, and ritual processes, marriage-related messages containing social and spiritual values are conveyed to the community.

Traditions or customs practiced by ancestors are those that have long been carried out and have become integral to a community's life. These traditions contain values that are considered useful and highly upheld by society (Ramadhan et al., 2024). Efforts to preserve marriage-related messages can preserve the community's traditional values in West Dolo, allowing them to be applied and adapted to contemporary life. Each stage of the customary process has strong philosophical and social meanings, such as certain requirements that must be obeyed by both prospective brides and grooms, including the principle that they are no longer free to follow their personal desires. Throughout this process, the role of parents from both sides is very important in guiding and safeguarding the couple so that they may safely reach the gateway of marriage (Morrill et al., 2010).

In West Dolo, the traditional leader's role is essential in communication efforts to preserve marriage customs, as this is closely related to the preservation of culture and community identity. In society, marriage customs are not merely regarded as a personal bond between two individuals, but rather as a social process involving extended families, the community, and customary values passed down from generation to generation. Communication established throughout this process plays an important role in ensuring that marriage customs remain alive and respected by future generations. Communication patterns in customary communities usually take place through marriage rituals, involving direct interaction, rituals, oral storytelling, and cultural symbols inherited across generations (Sumbawa et al., 2024). This communication is not merely an exchange of information but also contains meaning related to values, norms, and philosophies of life that serve as shared principles. Through these communication patterns, communities can teach, remind, and strengthen commitment to customs and traditions, enabling younger generations to understand and inherit their ancestral culture (Perbawasari et al., 2023).

The speaking communication theory proposed by Hymes (1962) serves as the theoretical foundation of this study. This theory focuses on: the setting and situation in which customary marriage communication take place(S); the participants involved besides traditional leaders(P); The ends or objectives of delivering customary messages (E); The act sequence, namely how conversations begin and end (A); the key or tone of communication, whether firm or figurative/metaphorical (K); the instrumentalies used, including the kaili

language with the Ledo dialect, occasionally Indonesian, as well as physical symbols accompanying the communication, such as those illustrated in the proposal stage where cigarettes are used *pombeka nganga* or “opening the mouth” media (I); norms (N), which focus on the rules governing speech, such as interaction norms during customary discussions (for example, not interrupting traditional leaders); and finally, genre (G), which focuses on the form of communication used. In this study, the forms of communication include advice, proverbs, and oral instructions regarding the stages of the marriage process.

Within this approach, a qualitative paradigm is employed as a framework to explore in-depth the communication patterns of traditional leaders in maintaining marriage-related messages, which is the focus of this research. The data sources include primary and secondary data, collected through observation, interviews, and documentation. The result of the study reveals three stages of marriage rituals as a means of preserving marriage-related messages: first, the pre-marriage process (*notate dala, neduta, no ovo, nanggeni balanja, no pasoa, no gigi, no kolontigi*); second, the marriage process (*Manggeni boti, mo nikah, no gero jene, mo patuda*); and third, the post-marriage process (*Mematua and Mandiu Passili*). Each of these customary processes contains deep symbolic meanings. These findings provide new insights into how communication in a cultural context can be interpreted through a series of rituals rich in symbolic meaning and interpretive depth.

THEORETICAL REVIEW

Communication Patterns

Communication patterns are the ways in which individuals or groups communicate. The communication patterns discussed in this article refer to the ways groups or individuals communicate, drawing on communication theories, to convey messages or influence communicants (Hastasari et al., 2022). Communication patterns often occur unconsciously and can reflect cultural norms, habits, and ways of communicating that have become part of a person's social environment (Bibi & Hamida, 2024). Recognising and understanding communication patterns can help us understand how communication works, why certain messages are understood or not understood, and how responses are formed (Mazzarella & Vaccargiu, 2024).

In general, communication patterns are recurring, predictable, and distinctive structures of interaction that occur between two or more individuals in a particular context or relationship (Rueter & Koerner, 2008). These patterns are not just what is said, but how the message is conveyed, when it occurs, and what responses arise consistently over time. They are “habits” or “unwritten scripts” that govern the flow of information and meaning.

Various Communication Patterns

The communication process is a series of activities that convey messages and generate feedback from recipients. This communication process will give rise to patterns, models, forms, and small parts closely related to it (Kwame & Petrucka,

2021). A pattern is a concept that explains activities carried out continuously, making them a characteristic of something. In the context of communication, communication patterns are concepts that explain the process carried out continuously, becoming habits, characteristics, or cultures of a particular community (Mani, 2020).

Communication patterns are divided into four categories, namely primary communication patterns, secondary communication patterns, linear communication patterns, and circular communication patterns (Nurafni et al., 2025). **Primary** communication patterns: this pattern is a process of conveying thoughts by the communicator to the communicant using symbols or signs as a medium or channel. These symbols or signs are in the form of verbal (language) and non-verbal (body movements). **Secondary** communication pattern: the process of conveying messages from the communicator to the audience using tools or means as a second medium after using symbols or signs as the first medium. This communication pattern uses media or tools to convey messages to a wider audience.

Linear communication pattern; Linear here means straight, which refers to the journey from one point to another in a straight line, meaning that the communicator conveys the message to the communicant as the terminal point. So, this communication process usually occurs face-to-face, but sometimes it also occurs through mediated channels. In this communication process, the message will be effective if planning precedes the communication. **Circular communication pattern;** in this circular communication process, there is feedback, which is the flow from the communicant to the communicator, as the main determinant of successful communication. In this type of communication pattern, the communication process continues, with feedback between the communicator and the communicant.

Maintaining Wedding Messages

Wedding messages are values, moral teachings, social norms, and symbolic meanings contained in the entire series of traditional wedding ceremonies (Asteria, 2022). These messages can be conveyed through traditional speech, ritual symbols, and ceremonial actions. These messages reflect the community's view of family, social responsibility, and the spiritual relationship between humans and their ancestors. According to Orientational et al. (2020), the messages in marriage are not merely rituals, but a means of social education conveyed through traditional communication.

Social Harmony and Family Solidarity

This message emphasizes the importance of marriage as the foundation of a stable society. Traditional leaders convey that marriage is not only between individuals, but involves extended families and communities (Mas'udah, 2022).

Loyalty and Responsibility of Couples

This message focuses on long-term commitment, including gender roles, child rearing, and household maintenance (Stanley et al., 2010). Traditional leaders

often emphasize the value of loyalty as a form of respect for ancestors, where betrayal is considered a violation of customs and can bring social condemnation.

Preservation of Customs and Cultural Identity

This message encourages the younger generation to continue traditions, such as the use of regional languages, traditional clothing, and ancestral rituals.

Moral and Spiritual Values

This message covers ethics, such as avoiding divorce, respecting parents, and maintaining a balance between the physical and spiritual worlds (Kasiani et al., 2024). Traditional leaders use symbols such as betel nut or woven cloth to convey this message, which is considered an “ancestral message” that must be preserved.

The following is an excerpt from the source “Wedding messages of the indigenous communities of Central Sulawesi” that indigenous leaders, such as traditional elders, act as the main communicators, and the communication patterns are as follows: a) verbal communication: through traditional speeches or verbal advice during ceremonies, indigenous leaders convey messages directly. They use the local language to explain values, such as reminding couples of their family responsibilities. This pattern is persuasive, using folk tales or ancestral stories to make the message more interesting. b) nonverbal and symbolic communication: namely, gestures, such as giving traditional gifts (betel, areca nuts, or cloth), respect, and unity. Rituals such as dancing or praying together reinforce spiritual messages without words. c) ritual and interactive communication: wedding ceremonies involve community participation. Traditional leaders facilitate family discussions. This pattern preserves messages through the repetition of annual rituals, such as wedding anniversaries, to remind younger generations.

In the era of modernization, these messages face challenges such as urbanization, the influence of new religions, and globalization, which are shifting traditional values. Traditional leaders adapt by integrating traditional messages into modern weddings, such as adding elements of faith or religion while maintaining the core of tradition.

Communication Ethnography Theory

Communication ethnography is an approach to the study of language and culture developed by Hymes (1962), a professor of anthropology and linguistics, whose main focus is on language and cultural teaching and research. In an article entitled ‘Objectives and Concepts of Linguistic Anthropology,’ Hymes introduced the term linguistic anthropology, which is simply defined as the study of speech and language within the context of anthropology. Hymes argues that language analysis cannot be separated from the socio-cultural context in which the language is used. Therefore, communication ethnography focuses on the use of language in everyday life and the social norms that govern a community's communication practices (Carbaugh, 2007). Language plays an important role in revealing data or cultural codes that are the objects of research. In this context, speech or language is fundamental to human activities that are integrated with culture.

Conceptually, according to Hymes, communication ethnography is understanding what is referred to as a 'speech community.' When defined, the term 'speech community' refers to a group of people who have certain rules or patterns of speech (what, when, and how they speak) (Scherre, 2006). The important basic concepts put forward by Hymes that form the basis for studying communication ethnography are speech situations, the use of language to achieve specific goals in various speech events, and speech acts. These three concepts are hierarchical or mutually reinforcing; speech acts are part of speech events, while speech events are part of speech situations. Together, they form a communication act or linguistic action.

Hymes mentions eight communication variables that are worth considering when studying communication ethnography, abbreviated as SPEAKING, which serves as a guide for systematically describing the components of a communication event. **First**, the situation (situation), which can be demonstrated through the setting (background) and scene (screen or view): a communication event will have a background and/or screen (view) behind the event. The background refers to the place and time of the communication event. In addition, the background can describe the atmosphere in which a dialogue takes place, including the cultural and social contexts of the speech event. Meanwhile, the scene (view) refers to the abstract psychological background of the communication participants (Nisa et al., 2025). Participants can freely change this scene (view), for example, changing from serious to relaxed or vice versa. In other words, the situation will determine the speech produced in the communication event, or vice versa; the setting is described by the place, time, and atmosphere. A warm communication atmosphere is described by each participant's behaviour. Thus, different situations give rise to different utterances.

Secondly, participants are the parties involved in communication. Participants are not only speakers or listeners, but also sources of information (addressors) and audiences (information users). Often, in communication, participants are not the people directly involved, but the parties behind the information, including the rules or conditions of communication. **Thirdly**, ends (goals), the outcomes of communication, can be viewed from a cultural perspective. Ends can also mean goals, which are individual in nature. A communication activity has goals set by the parties involved, whether individual or collective. The outcomes of communication can take the form of agreements, memoranda of understanding (MOUs), or cooperation agreements.

Fourth, the act sequence, which refers to actions that can be seen from the form of the message (how something is conveyed) and the content or substance (what is conveyed). Determining both of these is a skill that must be mastered by someone in communication. In this case, it is important to see how culture influences the form and content of messages, because each culture shapes different ways of communicating. Communication patterns rooted in these cultures will influence the form and content of messages participants convey. **Fifth**, key (tone) can be interpreted as atmosphere or spirit. Tone and the way that drives an event that is produced. Communication takes place based on the spirit of the participants, for example, whether they are serious or carefree, happy or lazy,

arrogant or polite. This spirit of communication will determine a person's success in achieving their communication goals.

Sixth, instrumentalities (tools or media) are defined as the means used to carry out the communication process. In general, the communication media used are oral and written, print or electronic media. Media can also take the form of hardware used as a link between communication participants. In addition, instruments can also be defined as forms of speech, both language and language units, dialects, codes or registers. Language is the primary instrument of communication. People who understand language well are likely to communicate more effectively. **Seventh**, norms (language rules or regulations) are the rules that communication participants use to interact with and interpret speech within a community or society. These norms are determined by the culture that shapes the rules of communication and should be adhered to for successful communication.

Eighth, Genre (type of speech) is a form of speech, such as dialogue. Types of speech are distinguished by their social function, structure, and language use. Descriptive discourse differs in its social function from argumentative discourse (Biber et al., 2021). Both have distinguishing characteristics in terms of pattern or structure as well as language. The language of argumentative discourse must be more convincing and more persuasive, while descriptive discourse should be more detailed in describing data and events so that the object being described is better illustrated. Similarly, the language used in these types of discourse will differ. However, these types of discourse serve more as identity markers because, in practice, participants can use any genre to achieve their communication goals.

Speaking is one of the models used to determine the variables of communication ethnography (Setyawati, 2022). Communication ethnography requires the presence of cultural aspects, so cultural variables such as situation, participants, ends, act sequences, key, instrumentalities, norms, and genres must refer to and be embedded in culture (Johnstone & Marcellino, 2010). Communication events are ultimately based on or referred to the attached culture. The purpose of ethnographic communication research is to understand the relationship between language, culture, and communication practices in society. This approach enables researchers to uncover the cultural values that influence the way people speak, the communication strategies used in specific situations, and the social meanings attached to language practices. In addition, communication ethnography also contributes to our understanding of language variation, the construction of social identity, and cultural changes reflected in everyday interactions.

METHODOLOGY

This study is conducted within the qualitative research paradigm using a descriptive approach. As a consequence of selecting a qualitative paradigm, the method employed in this research is Ethnography of Communication (Kim et al., 2017). This choice is based on the characteristics of the ethnography of communication approach, which is considered capable of exploring and examining the object of study in depth, namely the communication model of Kaili traditional wedding ceremonies in the West Dolo District, Sigi Regency. A

descriptive method is applied in this study, grounded in the focus and objective of describing information obtained from the research findings, to explain and construct a coherent flow among elements, ultimately forming a structured, easily understood whole.

Informants are the research subjects from whom data sources are obtained. In this study, the researcher employs two categories of informants:

1. Primary (key) informants, namely, data collected directly by the researcher from core informants. The primary data sources in this study include parents of the bride and groom, traditional leaders, and cultural practitioners.
2. Secondary (additional) informants, namely, data collected directly by the researcher as supporting data from supplementary sources. Secondary data are generally obtained through documents.

Data collection in this study is divided into two stages:

1. The first stage focuses on observing and collecting information through observation of several wedding ceremonies, as well as through various books and academic journals available on the internet.
2. The second stage involves conducting interviews and direct observations during wedding ceremonies.

RESULTS

Communication Patterns of Traditional Leaders

The communication patterns of traditional leaders, as quoted in interviews. The results of this interview are shown in **Table 1**.

Table 1. Excerpts from interviews with traditional leaders

Interview	Interview excerpts
1	"The communication pattern used in maintaining wedding messages is to look at the stages that are passed through during the wedding process. Because these stages are like messages, there is a process within them. From the pre- and post-marriage process, traditional leaders play a role in conveying the central message that connects the bride and groom. Communication is carried out through family discussions, and these messages are conveyed verbally until an agreement is reached."
2	"The flow of information exchange usually begins with the families of the prospective bride and groom, then is conveyed to traditional leaders for discussion and consideration. This usually concerns the amount of dowry and gifts. After that, the traditional leaders convey the results of the deliberations to both families. Then the information is passed on to the prospective bride and groom by their respective families. At each stage, the traditional leaders ensure that the message is conveyed clearly and does not cause misunderstanding so that all parties have the same understanding."
3	"Communication is usually formal, especially during the marriage ceremony, but it is also flexible, as it adapts to the situation and conditions of the event."
4	"In conveying marriage proposals, non-verbal elements are often used, such as calm and deliberate hand movements, polite sitting positions, and low, authoritative intonation. This can be seen in the process of accepting a proposal, where, before starting the conversation, the family offers cigarettes as a symbol of pombeka nganga or opening the conversation."
5	"Basically, we use the Kaili language because it is our local language and is easier to understand and has a deeper meaning. But if the family or prospective bride and groom do not understand, then we will explain using Indonesian."
6	"When traditional leaders are speaking, relatives and guests in the house listen carefully, for example, regarding the agreement on the date of the marriage ceremony, the traditional procession to be used (papitu or sasio), the amount of

	money to be brought by the groom's family during the exchange of gifts, and the distribution of payments to the bride's mother or the bride's make-up artist."
7	"During the stages of the wedding, I communicated with the families of the prospective bride and groom. In addition, communication was also carried out with the prospective bride and groom, especially to provide an understanding of traditional rules, responsibilities, and values that must be maintained in married life."
8	'We communicated well through family meetings, such as during the notate dala, where we sat together, discussed matters, and sometimes involved traditional leaders or elders. It was important to be open and respectful to each other so that there would be no misunderstandings.'
9	"Personally, I prefer to speak kindly and openly. We listen first to what the other party (the woman) has to say, and vice versa. We look for a middle ground so as not to burden either party."

Preserving Wedding Messages in West Dolo

In Indonesian weddings, the ceremony is generally combined with the culture and customs of the region, such as the Pesaku village community in West Dolo Subdistrict, which adheres to the Kaili culture, so the ceremony is conducted according to Kaili customs. **Table 2** shows the results of interviews with informants.

Table 2. Preserving Wedding Messages in West Dolo

Interview	Interview excerpts
1	"In Pesaku Village, we usually hold weddings using the traditional Kaili culture that has been passed down from generation to generation by our ancestors. Weddings using the traditional Kaili concept have long been part of the community, both in the event's procedures (concept) and in the clothes worn by the bride and groom. For our family, the marriage ceremony is very important. It is through this tradition that our children's marriage is recognised not only by religion, but also by tradition and the community. Although we no longer practise some of the traditions because fewer elders know the procedures for the mandiu pasili process."
2	"The components of the traditional Kaili wedding ceremony that are commonly performed are Notate Dala, Neduta, Noovo, Nanggeni Balanja, Nopaso, Nogigi, Nokolontigi, Manggeni Boti, Monikah, Nogero Jene, Nopatuda, and Nematua, and Mandiu Pasili. Before the wedding, the bride and groom are not allowed to meet each other. It is only after the Monikah ceremony that the Nogero Jene stage begins, and the bride and groom are allowed to meet. In this traditional wedding, several messages must be conveyed, such as the husband's responsibility as head of the household, mutual respect between husband and wife, and respect for both parents and extended family. All the messages conveyed are about the essentials of married life."
3	"Every ritual performed has a meaning, such as nopaso (steam bath). The bride cleanses herself of negative energy. There is also the process of Nogigi (shaving fine facial hair), which means removing vulu cilaka (unfortunate hairs) or bad traits from the past, so that the bride can enter a new life with a bright face and heart. Nokolontigi (using pacar/henna leaves) signifies fertility and beauty. Gero Jene means cancelling Wudhu by touching one part of the body, such as the forehead, cheek, ring finger, and thumb, signifying the legality of the relationship and the husband's responsibility to provide for and guide his wife. In addition, as parents, we usually convey meanings to the bride and groom about the marriage message as a guide for their lives. We, as parents, always convey the message of responsibility, meaning that the husband must not abandon his family, the message of patience and mutual understanding so that the household is not easily shaken, and respect for parents and family so that good relationships are always maintained."
4	"There are also special messages conveyed separately, usually to the groom, about responsibility, leadership, and the obligation to provide for the family. As for the bride, the message is about self-care, patience, and her role in managing the

	household. Although the delivery is different, the goal is the same, which is to achieve a harmonious household."
5	"The messages conveyed in the wedding through prayers or nogane ask for safety and generosity. Nogane is usually performed during the nandiu pasili, nogigi, and nokolontigi processes, followed by religious prayers after these processes are completed."
6	"Through marriage counselling, the bride and groom's families hope that the couple will be able to build a harmonious household, respecting and taking responsibility for one another. The counselling aims to instil traditional values such as maintaining family honour, fostering good relations between relatives, and being able to resolve conflicts wisely in accordance with norms, customs, and religion."
7	"My hope as a parent is that they can live in harmony, understand and respect each other, and I also hope that they can maintain the good name of the family. May their marriage be harmonious."
8	"Those authorised to deliver the marriage message are generally traditional elders (totua nu adat) who are considered to understand the rules, values, and philosophy of Kaili customs. This message may also involve religious leaders and family representatives, especially parents or elders."
9	"When conveying traditional messages in a wedding, it is not only through speech, but also through traditional symbols, such as sambulu gana, which consists of betel nut, lime, gambier, and betel leaf. Sambulu gana must be present and is mandatory in a traditional Kaili wedding because it is a symbol. This means that when these four items are combined, they turn red, and this red colour signifies strength. Then there is the yellow wedding dress, which symbolises joy and prosperity."
10	"We do not perform the notataka custom (the placing of botiga) because we do not do it; it is something that our Kaili ancestors did."

DISCUSSION

Stages of Preserving Marriage-Messages in West Dolo

Marriage is a holy moment at which a woman and a man of her choice are joined through a solemn vow. In general, marriages are organized using various ceremonial concepts (Noortyani et al., 2023). In Indonesia, wedding ceremonies are commonly combined with local customs and cultural traditions practiced in a particular region (Nzulaika & Krisnawati, 2025). In its implementation, communication is conducted by traditional leaders to ensure that all wedding activities are carried out properly, both verbally and non-verbally. Verbal communication by traditional leaders takes the form of spoken interactions. Meanwhile, nonverbal communication involves interpreting meaning within each series of activities or customary rituals performed during the wedding procession. Communication patterns and efforts to preserve traditional wedding customs can be directly explained through several stages in maintaining the messages conveyed in wedding traditions (Kartika & Meutia, 2025).

Pre-Mariage Stage

At this stage, marriage-related messages are conveyed through the proposal process, family deliberations, and pre-marital advice. The messages delivered generally relate to mental readiness, the responsibilities of husband and wife, and religion and customary values that must be upheld. In the traditional marriage process of the West Dolo community, several stages of communication are established by traditional elders and parents to carry out the series of customary rituals. These stages serve as the initial steps in the implementation of a traditional ceremony, which includes the following processes.

Notate dala (Seeking information)

This process is part of the matchmaking sequence. Once a prospective partner has been chosen and approval has been obtained from both families, a family deliberation is held to gather information about the woman's status, particularly whether she is already emotionally or formally bound to another man. If the woman is confirmed to be unattached, a trusted person, usually a traditional leader, is appointed to approach the woman's family informally.



Figure 1. Activity of Notate Dala

Neduta or Nebolai (courting)

At this stage, the parents and traditional elders from the groom's side are guided to meet with the parents and traditional elders from the bride's side to convey the message from the groom's family, represented by the male traditional elders, and to formally request the daughter to become part of the groom's family. The courting process takes place at the prospective bride's family residence in a solemn, sacred atmosphere. The parties involved in this proposal ritual include traditional leaders, extended family members from both sides, and members of the surrounding community.



Figure 2. Activity of Neduta or Nebolai

During the courting, the head of the customary council opens a yellow-wrapped bundle containing areca nut, gambier, rice, cigarettes, and a gold ring. If the elder immediately lights and smokes the cigarettes, this signifies that the courting has been accepted. The main objective of communication in the courting process is to convey the dowry or bridewealth that the groom's family will provide to the bride.

Noovo (Determination of time)

Noovo is a series of ceremonies conducted to discuss matters related to the wedding rituals, including both the celebration feast (eo mata posusa) and the wedding day (eo mponikah). The communication process in Noovo aims to reach a mutual agreement regarding the timing of the wedding ceremony. Misunderstandings often arise from scheduling issues; therefore, consensus is considered essential. During this meeting, traditional leaders select the most auspicious day and month for the wedding. The people of West Dolo generally strongly believe in and adhere to the concept of favorable days and months, determined through traditional calculations using kutika (a traditional system for calculating days and hours).

After the day and month have been agreed upon, the waiting period before the wedding is used by parents to provide advice and guidance regarding the essence of marriage. The prospective bride and groom also utilize this period to take care of themselves and maintain their physical well-being, in preparation for married life.

Nanggeni Balanja (Delivery of Wedding Expense)

This procession is led by a traditional leader and conducted at the bride's residence. The atmosphere is formal, with family members and community figures in attendance. The event is solemn and sacred, yet strongly infused with a sense of kinship. The traditional leader serves as the spokesperson, and the communication in this procession employs refined Kaili language, rich in metaphors and symbolic meanings, to preserve the honor of both families.

The main objective of the Nanggeni Balanja procession is to emphasize the responsibility of the prospective groom toward the household he will later establish. The sequence of events begins with the arrival of the entourage, followed by the traditional leader's opening remarks, the delivery of intentions in polite, metaphorical language, the bride's family's response, and finally the formal handover of the dowry items. The tone of communication is polite, humble, yet firm in upholding customary principles. The communication channel is direct, face-to-face oral communication in the Kaili language, with the Ledo dialect. The interaction norms require younger participants to wait for the traditional leader to speak first, with clear rules regarding who is entitled to respond and how to express disagreement without offending.

No Paoa (steam bath)

No Paoa is conducted at the bride's residence, with the main figures being the prospective bride and the customary executor, commonly the bride's mother.

The purpose of No Paoa is to bring forth both physical and inner beauty through a steam bathing ritual. In this ritual, the bride is exposed to steam and smoke produced by a special herbal mixture derived from selected plants with aromatic properties. This process is also believed to removed pr ward off disturbances from evil spirits.

The ritual is performed by the bride's mother, beginning with boiling fragrant leaves in a pot. Once boiling, the pot is placed beneath a cloth or sarong so that the steam envelops the bride's entire body. The communication tone during No Paoa consists of everyday speech, with advice interspersed with mantras or no gane. Other family members observe and occasionally assist by adjusting the covering cloth so that the steam reaches the bride's body evenly. This No Paoa ritual is categorized as a traditional customary ceremony that is not merely an ordinary bathing activity but represents a living cultural text.

No Gigi

No gigi is one of the pre-marital ritual sequences carried out before the marriage contract. It involves the removal of visible facial hair, based on the belief among the Kaili people that such hair is considered vulu cikala (unlucky hair). The willingness of the bride to remove this hair serves not only to enhance physical appearance but also carries symbolic meaning, as a manifestation of obedience and faith, representing a readiness to leave behind past behaviors and to face the future together with the family that will be built through marriage.

No Kolontigi

No Kolontigi is also part of the customary rituals series conducted at the bride's home before the marriage ceremony (*akad nikah*). This procession is intended to purify the bride before entering married life. The rituals take place at night and are performed by parents and traditional leaders believed to possess honorable lineage. The ritual implements used in No Kolontigi include finely ground henna leaves placed on the bride's palms as a symbol of sacrifice. Coconut oil symbolizes the hope for ease in obtaining sustenance throughout the couple's new life. Betel lime and powder applied up to the neck serve as a manifestation of the belief that if one commits wrongdoing or disgraces the family by breaking promises, the neck becomes the stake of accountability. The use of white cloth represents purity and sacredness.

Stages of the Wedding Ceremony

Manggeni Boti (Escorting the groom)

This ceremony is conducted before the marriage contract at the bride's residence, during which the groom is escorted to the bride's house. Along the journey, the procession is accompanied by the sound of the rebana (frame drums). Before the groom's entourage is allowed to enter or ascend the stairs of the bride's house, a customary dialogue known as netambuli is performed. Netambuli is a Kaili traditional dialogue that serves as a respectful greeting and a normal request for permission to enter the bride's home.

Monikah (marriage contract)

The wedding ceremony within the Kaili community is fundamentally based on the teachings and guidelines of Islamic law. Nevertheless, traditional elements rooted in the cultural heritage of the Kaili people continue to shape the ceremonial process, while remaining in harmony with Islamic principles, which are embraced by the majority of the Kaili community. Ponikah refers to the implementation of the marriage contract. For Kaili Muslim's, ponikah consists of two main components: the presentation of sambulu gana offerings and the performance of the ijab qabul in accordance with Islamic law.

No Gero Jene (annulment of ablution)

After the recitation of the marriage vow (ijab qabul), the ceremony proceeds with No Gero Jene, which marks the first physical contact by the husband toward his wife by touching a part of the wife's facial skin, from the forehead to the nose. No Gero Jene symbolically signifies the annulment of ablution, representing the removal of the religious boundary (haram) between the groom and the bride for the first time, after the marriage contract has legally validated their relationship as husband and wife, before their lawful interaction s husband and wife.

Mo Patuda (seated together on the dais)

Mo Patuda marks the final stage of the wedding ceremony and represents the culmination of the entire ritual sequence, symbolizing the end of youth and the beginning of a new phase of life. This stage involves seating the bride and groom together on the bridal dais, attended by family members and relatives. It is followed by a special banquet that generally includes entertainment, communal dining, marital advice or family speeches, group photographs, and handshakes as symbols of blessings and prayers conveyed by the guests.

Post-Marriage stages

Mematua (Visiting the parents-in-law)

This ceremony is conducted after the marriage contract is completed and begins once emissaries from the groom's family arrive to escort the newlyweds. Before the departure or escorting of the bride and groom, the composition of the accompanying entourage is first determined. During the mematua visit, the bride's family prepares several offerings as a sign of devotion and respect to the parents-in-law, such as kande petorana, a ceremonial meal of honor.

Another important component of the mematua ceremony includes neingga and nosipakande. Neingga refers to the placement of a headpiece on the bride's right hand. Known as botiga, the placement of the botiga symbolizes the bride's acceptance into the groom's extended family. The next ritual, nosipakande, involves the bride and groom feeding and giving drinks to each other under the guidance of a traditional elder.

Mandiu Pasili.

It is a series of ceremonies conducted after the marriage contract (akad nikah), namely a ritual bath performed together in front of the doorway two days after the contract is completed. The bride's mother performs this ritual, or an

older woman considered knowledgeable about the procession and in charge of the ceremony, who prepares everything related to the mandiu pasili ritual.

In its implementation, it is usually held in the morning or afternoon. It involves various ceremonial items such as flowers, leaves, coconut and areca palm blossoms, a clay pot, an axe, a backrest, coins, a sempe (a water container), and a long sarong. The place where the Mandiu Pasili procession is held is decorated with a white cloth at the top. When the bride and groom are about to be bathed, they stand while the bride's mother inserts them into a sarong three times. In the Kaili community, this act is called nipolangan, meaning "liberation".

CONCLUSIONS AND RECOMMENDATIONS

Based on the research results and discussion of the communication patterns of traditional leaders in maintaining marriage-related messages in West Dolo, it can be concluded that traditional wedding customs are still preserved today. However, their implementation varies depending on the preferences of parents or the traditional figures involved. In its implementation, a cultural shift has occurred during certain ritual stages. One prominent phenomenon is the gradual abandonment of the mandiu pasili process. This is driven by two factors: first, the declining number of female traditional elders who possess a deep understanding of the ritual's procedures. Second, there is a societal tendency to simplify wedding processions by prioritizing religious legality, such as the akad nikah, over cultural ceremonial aspects, such as mandiu pasili.

Recomendations

From the results of the research, several suggestions were obtained that can be used, including:

1. The traditional leader hopes that they can continue to uphold the fundamental values of tradition in the marriage process and communicate these traditional values so that they are more easily understood by the younger generation without losing their sacred essence, so that the messages of marriage are not considered merely ceremonial.
2. The government of West Dolo Subdistrict, it is hoped that they will document the oral narratives often recited by traditional leaders during the marriage process in a book or digital form as a cultural communication archive so that the culture can be preserved.
3. The community can respect the role of traditional leaders in organising wedding ceremonies and comply with traditional communication norms, especially in directly involving the bride and groom. Families in West Dolo are expected to continue to involve traditional institutions from the beginning of the wedding process so that the philosophical values and meaning of traditional Kaili weddings can be properly absorbed and internalised by the newlyweds.

FURTHER STUDY

Future studies are recommended to explore more deeply the transformation of traditional marriage rituals in Dolo Barat, particularly the factors influencing the decline of certain rituals, such as mandiu pasili.

ACKNOWLEDGMENT

The authors would like to sincerely thank the Dolo Barat community and customary elders for their willingness to offer important knowledge and firsthand accounts of Kaili traditional marriage customs. The authors would also like to express their gratitude to all the informants who participated in this study and provided valuable insights into how customary authorities communicate to preserve marriage teachings. Their assistance and collaboration were crucial to the accomplishment of this study.

REFERENCES

- Abdul Aziz, N., Othman, N. A., & Abdul Murad, S. M. Bin. (2023). The effects of social support and social media influencers' credibility on emotional brand attachment: The mediating roles of trust in multichannel. *Social Sciences & Humanities Open*, 8(1), 100727. <https://doi.org/https://doi.org/10.1016/j.ssaho.2023.100727>
- Asteria, D. (2022). *The Ultimate Traditional Wedding Ceremony: Accommodating Generation Gap of Javanese Family in Celebrating Nostalgic Moment*. 11(1). <https://doi.org/10.7454/jkmi.v11i1.1023>
- Biber, D., Egbert, J., Keller, D., & Wizner, S. (2021). Towards a taxonomy of conversational discourse types: An empirical corpus-based analysis. *Journal of Pragmatics*, 171, 20–35. <https://doi.org/https://doi.org/10.1016/j.pragma.2020.09.018>
- Bibi, F., & Hamida, L. (2024). Exploring communication patterns among international students in Indonesia: a study using communication accommodation theory. *Cogent Arts & Humanities*, 11(1), 2397188. <https://doi.org/10.1080/23311983.2024.2397188>
- Carbaugh, D. (2007). *Ethnography of Communication*. Donal Carbaugh, 4. <https://doi.org/10.1002/9781118611463.wbielsi119>
- Hakim, M. N., Hidayat, W., & Jusrianto, J. (2025). Language, identity, and survival: an ethnographic study on the revitalization of the Limola language in South Sulawesi. *Frontiers in Sociology, Volume 10-2025*. <https://www.frontiersin.org/journals/sociology/articles/10.3389/fsoc.2025.1686828>
- Hastasari, C., Setiawan, B., & Aw, S. (2022). Students' communication patterns of islamic boarding schools: the case of Students in Muallimin Muhammadiyah Yogyakarta. *Heliyon*, 8(1), e08824. <https://doi.org/https://doi.org/10.1016/j.heliyon.2022.e08824>
- Hymes, D. H. (1962). The ethnography of speaking. In *Anthropology and Human Behavior* (pp. 13–53). Anthropological Society of Washington.
- Johnstone, B., & Marcellino, W. (2010). Dell Hymes and the Ethnography of

- Communication. Barbara Johnstone.
<https://doi.org/10.4135/9781446200957.n4>
- Kartika, T., & Meutia, I. (2025). The Cultural Communication Based on the Philosophy Of Lampung, Indonesian Society in Traditional Wedding. *Journal of Ecohumanism*, 4. <https://doi.org/10.62754/joe.v4i1.5971>
- Kasiani, Wahyuni, E. D., & Wicaksono, A. P. (2024). *The Meaning Of Pre Marriage Counseling In Marriage Law In Indonesia*. 08(01).
- Kim, H., Sefcik, J. S., & Bradway, C. (2017). Characteristics of Qualitative Descriptive Studies: A Systematic Review. *Research in Nursing & Health*, 40(1), 23–42. <https://doi.org/10.1002/nur.21768>
- Kwame, A., & Petrucka, P. M. (2021). A literature-based study of patient-centered care and communication in nurse-patient interactions: barriers, facilitators, and the way forward. *BMC Nursing*, 20(1), 158. <https://doi.org/10.1186/s12912-021-00684-2>
- Mani, L. (2020). CULTURAL VALUES IN POLICY PENETRATION: New Pattern of Communication in Creating Public Obedience. *DIA: Jurnal Administrasi Publik*, 18(1), 19–38.
- Mas'udah, S. (2022). Familial relationships and efforts in retention of marriage among atomistic families in Indonesia. *Cogent Social Sciences*, 8. <https://doi.org/10.1080/23311886.2022.2046313>
- Mazzarella, D., & Vaccargiu, E. (2024). Communication: Inferring speaker intentions or perceiving the world? Insights from developmental research. *Journal of Pragmatics*, 221, 123–136. <https://doi.org/https://doi.org/10.1016/j.pragma.2023.12.014>
- Morrill, M. I., Hines, D. A., Mahmood, S., & Córdova, J. V. (2010). Pathways between marriage and parenting for wives and husbands: the role of coparenting. *Family Process*, 49(1), 59–73. <https://doi.org/10.1111/j.1545-5300.2010.01308.x>
- Nisa, L. K., Tadjuddin, S., Ekowati, S. H., Terapan, M. L., Universitas, P., Jakarta, N., & Timur, J. (2025). ANALYSIS OF THE RELEVANCE OF HYMES THEORY TO. 12(3), 106–119.
- Noortyani, R., Mu, F., & Amelia, R. (2023). *Symbolic Communications in the Traditional Wedding Rituals of the Banjar Ethnic Community , Indonesia*. 10(10), 80–104.
- Nurafni, A., Wahid, A., & Novia, L. (2025). PORTRAIT AND IMPLEMENTATION OF INTERCULTURAL COMMUNICATION. 3(3), 108–110.
- Nzulaika, F., & Krisnawati, M. (2025). *An ethnographic study of cultural values in the wedding rituals of the Samin Community , Blora*. 0341.
- Oriental, T. H. E., Of, M., Ritual, M., & Manggarai, O. F. (2020). THE ORIENTATIONAL METAPHOR OF TRADITIONAL MARRIAGE RITUAL OF MANGGARAI SPEECH COMMUNITY : *E-Journal of Linguistics*, 14(1), 55–64.
- Perbawasari, S., Sjoraida, D. F., Anisa, R., Bakti, I., & Subekti, P. (2023). *Communication and cultural inheritance through a traditional school in Dangi Village , Garut*. 11(1), 18–30.

- Ramadhan, I., Zatalini, A., Imran, I., & Education, S. (2024). *The Nyekelan Tanah Tradition: An Analysis of Multicultural Values in the Dayak Kantuk Kapuas Hulu Community*. 1, 262–272.
- Rueter, M. A., & Koerner, A. F. (2008). The Effect of Family Communication Patterns on Adopted Adolescent Adjustment. *Journal of Marriage and the Family*, 70(3), 715–727. <https://doi.org/10.1111/j.1741-3737.2008.00516.x>
- Scherre, M. (2006). Speech Community. In K. B. T.-E. of L. & L. (Second E. Brown (Ed.), *Encyclopedia of Language & Linguistics (Second Edition)* (pp. 716–722). Elsevier. <https://doi.org/https://doi.org/10.1016/B0-08-044854-2/01472-3>
- Setyawati, K. A. (2022). *Ethnography of Communication : The Analysis of Dell Hymes ' SPEAKING Model in the Communication among the Infertility Husband and Wife*. 2(1).
- Stanley, S. M., Rhoades, G. K., & Whitton, S. W. (2010). Commitment: Functions, Formation, and the Securing of Romantic Attachment. *Journal of Family Theory & Review*, 2(4), 243–257. <https://doi.org/10.1111/j.1756-2589.2010.00060.x>
- Sumbawa, U. T., Sumbawa, U. T., & Sumbawa, U. T. (2024). *Jurnal Mediakita Jurnal Komunikasi dan Penyiaran Islam*. 8(1), 99–112. <https://doi.org/10.30762/mediakita.v8i1.1938>
- Tampubolon, F., Hotni, R., Purba, U., & Tambunan, A. R. (2025). *p-ISSN : 2809-5367 e-ISSN : 2809-6355*. 4, 591–600.