



## Communication in Passing On The Tradition Of Dressing In Almunawar Arab Village

Aulia Nazila<sup>1\*</sup>, Yenrizal<sup>2</sup>, Gita Astrid<sup>3</sup>

<sup>1,2,3</sup>Ilmu Komunikasi, Fakultas Ilmu Sosial dan Ilmu Politik, UIN Raden Fatah Palembang

\*Author Correspondence: [aulianazillaaa@gmail.com](mailto:aulianazillaaa@gmail.com)

---

### Article Info

#### Article history:

Received 11 Mar, 2026

Revised 14 May, 2026

Accepted 25 May, 2026

---

#### Keywords:

Workload, Interpersonal Communication, Health Workers

---

### ABSTRACT

This study aims to find out the forms of communication and analyze the values of local wisdom contained in the tradition of dressing in Almunawar Arab Village. The type of research used is field research with a qualitative approach that is descriptive. The data collection methodology used in this study is observation, documentation and interviews. The primary data sources in this study are community leaders or village elders and religious leaders who play a role in the preservation of Islamic values in Arab villages, while secondary data sources are obtained from documentation obtained from the results of the research. The technique for analyzing data is through three stages, 1) data reduction, 2) data presentation and 3) drawing conclusions or verification. Based on the results of research on Communication in Inheriting the tradition of dressing in Almunawar Arab Village, it can be concluded that cultural communication has a very important role as the main medium in transmitting and maintaining the values of local wisdom. The process of inheriting the tradition of dressing does not occur instantly, but through continuous social interaction in people's daily lives, both in the family and community environments. Cultural communication that takes place in Almunawar Arab Village is carried out through various forms, such as advice, example, habituation, and participation in social and religious activities. Parents and community leaders act as cultural mediators who not only convey dress codes, but also explain the meanings contained in them, such as the value of politeness, cultural identity, and religiosity. Through this process, the young generation not only knows, but also understands and internalizes these values as part of their identity.

---

### INTRODUCTION

Indonesia is a country with a very rich cultural diversity, so it is a potential space to understand cultural heritage and local identity. From the Sabang to Merauke areas, each region has different cultural characteristics, which are reflected through art, music, dance, language, customs, and belief systems. Each island in Indonesia also holds its own cultural wealth, the existence of various ethnic groups spread throughout Indonesia causes a high diversity of tribes and races, which ultimately forms various cultures in Indonesia. (Mamik Indrawati & Sari, 2024)

Cultural heritage plays a key role in the formation of local identity because it reflects the history, cultural values, and distinctive patterns of life of the community. In addition, cultural heritage can be used as a source of inspiration in the development of the local economy, especially through the cultural tourism, handicrafts, and performing arts sectors. James Clifford, an ethnographer, emphasized the importance of local wisdom as one of the sources of unique cultural diversity in various regions (Brahmana et al., 2023)

One of the areas that has strong historical and cultural value is the city of Palembang which is located in South Sumatra Province. Palembang also functions as a center of government and economic activities, but also as an area that has a very diverse cultural richness. As one of the oldest cities in Indonesia, Palembang has a long history as a center of civilization formed through the meeting of local cultures with various global influences that entered through trade and colonization activities. Palembang's strategic geographical location along the Musi River makes it a major trade route in the Southeast Asian region from the time of the Kingdom of Srivijaya to the Sultanate of Palembang Darussalam.

---

The fusion of various cultures, religions, and ethnic groups in Palembang then formed a distinctive, harmonious, and rich cultural identity of society, which to this day remains relevant in modern social life. The phenomenon of cultural integration is important to study because it reflects the ability of the community to preserve cultural heritage while adapting to the times. Palembang is known as one of the oldest cities in Indonesia and was once the center of the Srivijaya Kingdom, so it played an important role in the history of trade and cultural spread in the archipelago. Almunawar Village has a very significant role in the history of the spread and development of Islam in the city of Palembang.

The area known as the Middle East Village of Almunawar is suspected to be a settlement given by the Sultanate of Palembang Darussalam to traders of Middle Eastern descent who came from the Shewun, Hadramaut, Yemen area. The presence of the Middle Eastern ethnic community encourages the acculturation process with the people of Palembang. The process of accepting foreign cultures does not only take place in the local community, but is even stronger in the Arab community living in Palembang. These differences and the acculturation process can be clearly observed through the physical characteristics and spatial layout of settlements in Almunawar Village. (Fuadiyah & Hudaidah, 2021).

As a consequence of the development of the times, Almunawar Arab Village needs to continue to maintain and preserve the collective memory and historical values inherent in the historical area (Heritage) in order not to experience extinction. In the effort to preserve, both explicit and implicit aspects must be maintained in a balanced manner, starting from the physical form of the building to the dynamics of social and cultural interaction of the community. These socio-cultural interactions include people's mindsets, perspectives, behaviors, and various social agreements that live and run together. All of these elements are important factors and main supports in maintaining the sustainability and sustainability of historic areas. (Asriana & Sesotyningtyas, 2018).

Based on the above narrative, the researcher will research about communication in inheriting the tradition of dressing in Almunawar Arab Village is important to do, considering that the tradition of dressing is not only a cultural practice that is symbolic, but also contains historical, religious, and collective values of the local community. The process of inheriting this tradition takes place through daily interactions, family advice, parental examples, and social practices in various traditional and religious activities, all of which are forms of cultural communication that are full of meaning.

In the midst of modernization and globalization that affect the mindset and lifestyle of the younger generation, the sustainability of the tradition of dressing in Almunawar Arab Village faces its own challenges. Therefore, this research is expected to provide an in-depth understanding of how the communication process takes place, who are the actors who play a role, and the meaning that is built and negotiated in the inheritance of traditions, so that it can contribute to efforts to preserve the cultural identity of the people of Almunawar Arab Village in a sustainable manner.

## RESEARCH METHODOLOGY

This study uses a qualitative approach with a descriptive type of research. The qualitative approach was chosen because this study aims to understand in depth the process of cultural communication in inheriting the tradition of dressing in Almunawar Arab Village, which cannot be measured quantitatively, but is necessary. In addition, this research can also be categorized as a cultural communication research, because the focus of the study is the process of conveying and interpreting cultural messages, both verbally and nonverbally, which is influenced by the values, norms, and cultural context of the local community. The data analysis in this study refers to Edward T. Hall's Theory of Cultural Communication, especially to understand how the tradition of dressing is inherited through examples, customs, and social interactions in the Almunawar Arab Village community is studied through the meaning, values, and cultural context that lives in the community.

## RESULTS AND DISCUSSION

### Communication Applied by the Almunawar Arab Village Community in the Preservation of Dress Traditions

#### The Role of Parents as Agents of Tradition Inheritance

In addition, parental cultural communication also acts as a mediator between traditional values and changing times. They not only convey traditions as they are, but also adjust the way they are delivered to remain relevant to the conditions of the younger generation. Research shows that adaptive communication in the family can help children understand cultural values in the midst of globalization and modernization. This is important so that traditions are not only preserved, but also understood as part of an ever-evolving identity (Azzahra et al., 2025).

The statement can be understood from narrative assumptions that are the result of narratives that have been embedded in their lives. Children accept and follow directions because the stories and values conveyed by parents are considered reasonable and relevant. In addition, the consistency of parents in conveying messages also forms coherence, so that children see the compatibility between the values taught and the practices carried out.

### **The Inheritance of Dress Traditions through Ancestral Narratives in Cultural Communication**

Based on the perspective of the narrative paradigm, the story of the ancestors serves as a "life story" that shapes people's perspective on the tradition of dressing. The younger generation understands tradition not only as an obligation, but as part of the family and village storyline that must be continued. When the story conveyed has a clear plot and strong values, then the tradition of dressing will be easier to accept because it is considered to have a meaning that is relevant to their identity as part of the Almunawar society.

The statement from Habib Salim shows that the tradition of dressing in Almunawar Village is inherited through stories that live from generation to generation, of course this is relevant to the assumption of the narrative paradigm because it can be understood through stories and interpreted through storytelling. Starting from the story of how ancestors kept clothes as a form of manners and honor, not just information, but a cultural narrative that shaped people's perspective on the importance of dressing modestly. Thus, the story becomes the basis for the formation of collective awareness in maintaining tradition.

### **Integration of Cultural Communication and Narrative Paradigms in Tradition Inheritance**

This is in line with previous research that revealed that the habit of dressing modestly does not appear instantly, but through a long process that begins with interactions in the family and social environment from an early age. Children in these environments have been accustomed to seeing, imitating, and practicing how to dress in accordance with applicable religious and cultural values since childhood. This process of repetition then forms a pattern of behavior that is embedded in the individual, so that the practice is no longer perceived as a limiting rule, but as part of one's identity and daily habits (Rifka Alkhilyatul Ma'rifat, I Made Suraharta, 2024).

In the Almunawar Arab Village community, communication about the importance of dressing modestly is not always done through direct commands, but through collective practices that are constantly repeated in daily life, such as in religious activities, family events, and social activities. This is in line with the concept of culture as a system of learned meaning, in which individuals understand value through direct experience in their social environment.

Preservation and inheritance of the tradition of dressing in Almunawar Arab Village. Describe various cultural and religious activities that are directly related to the practice of using traditional clothing in people's lives. Thus, the process of inheriting traditions takes place in a sustainable manner through social experience and active involvement of the community in maintaining local wisdom that has been inherited from generation to generation.

### **Challenges in Inheriting Dress Traditions**

The informant's statement above shows that parents' efforts to remind children to dress modestly are part of a value-based communication process that can be explained through a narrative paradigm. In this theory, humans are seen as storytelling creatures (Gay Narrans) who understand reality through stories and life experiences. Therefore, the message about the obligation to dress modestly is not just a rule, but part of a cultural narrative that is passed down from generation to generation. Parents are indirectly telling a "story" about the identity, norms, and honor inherent in the tradition of dressing in Almunawar Arab Village (Shen et al., 2018). Thus, the results of the interview confirm that the main challenge in inheriting the tradition of dress is not only in changing behavior, but also in the power of the narrative conveyed.

The narrative paradigm emphasizes that a good story is one that has a clear plot, understandable meaning, and relevance to the listener's life. Therefore, parents and the community need to develop more contextual ways of communication, such as through family stories, real experiences, and examples, so that the value of dressing modestly remains alive and accepted by the younger generation in the midst of changing times (Trisakti et al., 2018).

### **The Meaning of Local Wisdom through Cultural Communication in the Preservation of Dress Traditions**

#### **The Meaning of Local Wisdom in the Dress Tradition of the Almunawar Arab Village Community As a Symbol of Cultural Identity**

Thus, it can be concluded that in Almunawar Arab Village, local wisdom in the tradition of dressing is interpreted as a form of social responsibility that includes maintaining the good name of the family, reflecting the results of value education in the family, and maintaining the image and harmony of the community. This meaning is not only personal, but also collective, as each individual carries the cultural identity of his community through the way he dresses in daily life.

### **Moral Values and Maintaining Religious Politeness**

The statement shows that the tradition of dressing is not only interpreted as a culture, but also as a religious practice that reflects adherence to the teachings of Islam. The obligation to dress covertly, especially for women, is understood as part of a religious command (covering the aurat), so that the practice of dressing becomes a form of worship in daily life. Thus, the meaning of dressing goes beyond aesthetic or social functions, and enters the spiritual realm as a form of individual obedience to God.

---

### **Historical Processes and Cultural Interactions**

The above statement shows that this approach makes the informant feel more valued and not forced, so that slowly there is an awareness to follow the tradition naturally. Overall, regarding the findings in the field in this study, With good communication in the family and society, these feelings can be overcome so that the tradition of dressing can still be accepted and practiced by the younger generation as part of their cultural identity.

### **Cultural Communication as a Media for the Preservation of Local Wisdom Values**

The results of these findings can show that cultural communication in Almunawar Arab Village takes place through various means, ranging from advice, example, habituation, to participation in social and religious activities. This process is the main medium in preserving the value of local wisdom, because it not only conveys rules, but also shapes the understanding and awareness of the younger generation to maintain and continue existing traditions.

Overall, the tradition of religious events is a very strong supporting factor in maintaining the tradition of dressing in Almunawar Arab Village. Through this activity, cultural values continue to be inherited, practiced, and strengthened in people's daily lives. Thus, the existence of religious events not only functions as a spiritual activity, but also as a means of preserving sustainable local wisdom.

### **CONCLUSION**

Based on the results of research on Communication in Inheriting the tradition of dressing in Almunawar Arab Village, it can be concluded that cultural communication has a very important role as the main medium in transmitting and maintaining the values of local wisdom. The process of inheriting the tradition of dressing does not occur instantly, but through continuous social interaction in people's daily lives, both in the family and community environments.

Cultural communication that takes place in Almunawar Arab Village is carried out through various forms, such as advice, example, habituation, and participation in social and religious activities. Parents and community leaders act as cultural mediators who not only convey dress codes, but also explain the meanings contained in them, such as the value of politeness, cultural identity, and religiosity. Through this process, the young generation not only knows, but also understands and internalizes these values as part of their identity.

Therefore, religious activities have proven to be a very strong supporting factor in maintaining the tradition of dressing. In various religious events, the tradition is not only practiced directly, but also strengthened through social interaction involving all levels of society. This makes religious activities not only a spiritual activity, but also an effective means of preserving local wisdom in a sustainable manner.

Despite the challenges, especially from the influence of modernization and changes in the lifestyle of the younger generation, adaptive cultural communication is able to bridge these differences. Approaches that link tradition to religious values, family honor, and self-identity have been shown to be effective in increasing adolescents' understanding and acceptance of dress traditions. Thus, tradition is not seen as a burden or obligation alone, but rather as part of an identity that needs to be maintained.

Overall, this study shows that cultural communication functions not only as a means of conveying information, but also as a process of forming collective meaning and awareness. Through continuous and contextual communication, the tradition of dressing in Almunawar Arab Village can continue to be preserved and passed down from generation to generation as part of a living and thriving cultural identity.

### **SUGGESTIONS**

Based on the results of research on cultural communication in the preservation of the tradition of dressing in Almunawar Arab Village, there are several suggestions that can be given as an effort to strengthen the sustainability of the preservation of local wisdom. In general, synergy is needed between families, communities, and the younger generation in maintaining and developing traditions so that they remain relevant in the midst of changing times. Cultural communication that has been running well needs to be maintained, as well as adapted to social and technological developments so that the inherited values can be accepted more widely and effectively.

The suggestions that can be given to the following:

#### **For Family (Parents)**

It is hoped that parents can continue to play an active role as cultural mediators by not only providing rules, but also in-depth explanations of the meaning of dress traditions. A communicative, open, and non-pushy approach will help the younger generation more easily understand and accept the values of local wisdom as part of their identity.

#### **For the Community and Traditional and Religious Leaders**

The community is expected to continue to maintain consistency in implementing dress traditions, especially in social and religious activities. Indigenous leaders and religious leaders are also expected to strengthen their role in conveying cultural values through activities involving the younger generation, so that the preservation process can take place in a sustainable manner.

**REFERENCES**

- aiman, M. F., Nilawati, N., & Safitri, N. (2020). Optimization of Waqf in Developing Halal Tourism in Al-Munawar Village. *Journal of Intellectualita: Islam, Social and Science*, 9(2), 365–372. <https://doi.org/10.19109/intelektualita.v9i2.6637>
- Zikri, Z. F. N., Mujianto, H., & Angeline, A. F. (2022). Intercultural Communication in Nomads with Local Communities in Garut. *Communications*, 9(1), 29–41. <https://doi.org/10.22236/komunika.v9i1.7495>
- Zikrulloh. (2024). Communication Narrative Analysis of Ferdy Sambo and Richard Eliezer in Brigadier Yoshua 's Murder. *Journal: Journal of Science...*, 13(1). <https://ejurnal.undana.ac.id/index/index.php/JIKOM/article/view/9275>
-