

## COMMUNICATION OF MUTUAL ASSISTANCE IN THE MELEMANG TRADITION OF KARANG RAJA MUARA ENIM VILLAGE

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**ABSTRACT.** This study aims to elucidate the communication pattern of the lemong tradition of mutual aid as a cultural inheritance passed down from generation to generation in Karang Raja Village, Muara Enim Regency, South Sumatra. This cooperation communication research is qualitative in design, with the object of study being cooperation activities in the lemong tradition. Residents of Karang Raja Village served as research subjects. Non-participant observation, interview approaches, and document analysis were employed to collect data from three critical informants. The data analysis technique uses the Miles and Huberman interactive model, which goes through data reduction, data display, verification, and concluding. The study's findings show that: 1) the lemong tradition is an ancestral heritage with symbols associated with religious, customary, and social values; 2) mutual cooperation communication is an inseparable part of the lemong tradition itself, which is the behavior of togetherness, kinship, loyalty, and the culture of eating together with the people of Karang Raja Village; and 3) the communication pattern of gotong royong that was formed was carried out by the people of Karang Raja Village before and after the implementation of the lemong tradition on 10 Muharram. These three things demonstrate the residents of Karang Raja Village's devotion to the identity of regional traditions passed down through centuries, constantly living in harmony, peace, and a high level of cohesiveness. The study's conclusion shows that the lemong tradition reflects the communication of mutual cooperation carried out from generation to generation and tends to have a vertical pattern.

**Key words:** mutual assistance communication; lemong tradition; cultural identity; vertical pattern; cohesiveness

## KOMUNIKASI GOTONG ROYONG PADA TRADISI MELEMANG DESA KARANG RAJA, MUARA ENIM

**ABSTRAK.** Penelitian ini bertujuan mengelaborasi pola komunikasi gotong royong tradisi melewang sebagai pewarisan budaya turun temurun di Desa Karang Raja, Kabupaten Muara Enim, Sumatera Selatan. Penelitian komunikasi gotong royong ini bersifat kualitatif dengan objek penelitian kegiatan gotong royong pada tradisi melewang. Adapun subjek penelitiannya warga Desa Karang Raja. Data penelitian menggunakan observasi nonpartisipasi, teknik wawancara dan analisis dokumen yang diperoleh dari tiga informan kunci. Teknik analisis data menggunakan model interaktif Miles dan Huberman, yaitu dilakukan melalui tahap reduksi data, display data, dan verifikasi serta penarikan kesimpulan. Hasil penelitian menunjukkan, 1) Tradisi melewang merupakan warisan nenek moyang dengan simbol-simbol yang melekat pada nilai-nilai religi, adat, dan sosial; 2) Komunikasi gotong royong merupakan bagian yang tak terpisahkan dari tradisi melewang itu sendiri yang menyatakan perilaku kebersamaan, kekeluargaan, kesetiaan, dan budaya makan bersama masyarakat Desa Karang Raja; 3) Pola komunikasi gotong royong yang terbentuk dilakukan oleh masyarakat Desa Karang Raja saat sebelum dan sesudah terselenggaranya tradisi melewang pada 10 Muharram. Ketiga hal tersebut menunjukkan kecintaan masyarakat Desa Karang Raja pada identitas tradisi daerah yang terjaga turun menurun selalu hidup rukun, damai dan tingkat kohesivitas yang tinggi. Simpulan penelitian menunjukkan bahwa tradisi melewang mencerminkan komunikasi gotong royong yang dilakukan secara turun temurun cenderung berpola vertikal.

**Kata kunci:** komunikasi gotong royong; tradisi melewang; identitas budaya; pola vertikal; kohesivitas

### INTRODUCTION

Each region has a distinct culture and set of values that are well recognized. For these people, this is an identity and an admiration for the creative ideas of the culture's ancestors or inventors. The culture formed in the community, even inside the family, is one of honor and recognition of aristocratic emblems until eventually inherited. The distinctiveness of culture that becomes a tradition will be associated

with the nation. Culture with a diversity of traditions is also an attempt to express messages or meanings valuable to all cultural connoisseurs, such as a sense of appreciation for the culture's existence in social life.

The tradition of mutual assistance, developed in each location, is one of the uniquenesses and distinctiveness as part of cultural identity. This action, which takes the form of working together and hand in hand, has become a symbol of the multicultural Indonesian country. Togetherness behavior and

knowledge of assisting one another in achieving the aims desired by this community group can be coupled with other traditions.

Kluckohn in (Mariane, 2014) states that traditional values, as well as cultural values, are general conceptions that are organized, influencing human behavior related to nature, human position in the heart, social interaction, desirable and undesirable things related to nature the environment and fellow human beings (Mulyaningsih1 et al., 2021).

Some regions of Indonesia have distinctive traditions throughout the month of Muharram, particularly on 1–10 Muharram. Each part even depicts the existence of Muharram in many forms and activities and symbols of conduct to the ideals contained. A culture passed down from generation to generation in every region in Indonesia causes cultural diversity (Deppendra et al., 2022).

The study of cultural identity is multidisciplinary and interdisciplinary, with roots in social/personality psychology, micro-sociology, and anthropology (Simpson, 2017). The lemang custom in Karang Raja Village, Muara Enim District, Muara Enim Regency, South Sumatra Province involves producing, serving, and enjoying regional culinary items together or in mutual cooperation.

Melemang is a cultural custom rich in processes or rituals, especially those related to Islam, which is carried out starting from the preparation and consumption of this dish. It is believed that there is a procession or ritual because this activity is only commemorated and celebrated only on the 10th of Muharram in the Hijri year.

This cultural custom is always held every 10th of Muharram for the inhabitants of Karang Raja Village in the form of cuisine cooked from white sticky rice called lemang, and often the residents there make lemang (Yani, 2019). The practice of melemang is also inextricably linked to reverence for the village's founder, Puyang Tamblang. The community will come to Puyang Tamblang to stay in touch and gather with relatives.

The problem is that the communication built during this time has not yet been considered a culture of mutual communication that strengthens kinship between families and residents.

Lemang comprises traditional food or culinary dishes owned by other regions, such as Southeast Aceh, West Sumatra, and South Sumatra. Lemang is traditionally made from sticky rice and grated coconut, but over time, meals that are also utilized for this ritual have been given a protein mix, such as shrimp. Some are blended with bananas or onions before being placed in a specific bamboo segment.

Another method of cooking is to burn the stuffed bamboo.

The cooking procedure is also a learning experience. In this situation, eating is a process that must be learned rather than something innate from birth (Misnawati, 2019). Lemang, as a cuisine, demonstrates habits as a learning process passed down from generation to generation. Lemang as a cuisine dish: for the inhabitants of Karang Raja Village, cooking lemang is more than just a meal; it is a cultural identity that bears meaning through symbolism and values.

As a result, this lemang custom captures the interest of all individuals, particularly those living abroad. This unusual food is tasty and has a pattern of togetherness through collaboration activities. Not only do culinary operations become the focal point of mutual assistance, but so do how to serve, enjoy, and combine seasonings with significant ingredients.

Essentially, the food reflects the culture and is a tool for developing culture (Setiawan, 2016). As a result, identity includes the process of discovering, manufacturing, and how to eat food. Because of the self-construction and individualization involved, the act of forging tradition into cultural identity will become a more important source of meaning for the human self than its role. In a nutshell, identification creates meaning and forms all identities (Utami, 2018).

On the other hand, every cultural tradition has a mutual cooperation habit that reflects the peculiarities of a specific area's or customary owner's existence. The mutual cooperation's behavior and habits will shape social behavior from generation to generation. Furthermore, it will shape the values of communal social life. This occurred to the residents of Karang Raja Village, who place a high value on mutual assistance. This is exemplified by all members of the village community keeping the lemang legacy as a culture to be passed down. This reciprocal cooperation, therefore, becomes an early foundation for establishing village independence, creating synergy with the village government (Suri, 2017).

Previous research on cultural traditions as cultural identity focused on the function of the principle of gotong royong in communication—research on traditions related to the value of gotong royong when planning the implementation of a cultural carnival. The community actively participates and collaborates in creating “ogohogoh,” agricultural goods. According to the findings of this study, the earthly alms tradition is a hereditary tradition that includes heavenly values, mutual cooperation, social or community values, values and unity or guyub, nationalism, language, arts, and moral values (Julniyah & Ginanjar, 2020).

On the other hand, the role of communication is also intimately tied to what is known as cultural tradition inheritance. Based on a study of the process and part of communication in traditional inheritance, research on communication and cultural inheritance conclude that the communication process in the interaction forum in Bonokeling Village, Pekuncen Village, Jatilawang District, Banyumas Regency has the characteristics of an interaction that gives rise to direct feedback, particularly with what is known as *gendhu-gendhu*. As a result, this interactive platform serves as a conduit for cultural legacy (Permatasari, 2015).

In the meantime, another study on the efficiency of communication between mutual help activities took place in Taba Pasemah Village, Central Bengkulu Regency. This study is significant in helping preserve the *gotong royong* culture, particularly in the function of the village head as a communicator capable of embracing the locals. The village chief should listen to residents' wishes, persuade them, propose answers, and find ways to revive the spirit of mutual collaboration, particularly among indifferent villagers.

Therefore, this research aims to determine whether the *lemang* tradition in Karang Raja Village has pown mutual cooperation as its cultural identity.

## METHOD

In the *Lemang* tradition, this mutual cooperation communication research used a qualitative method with case study research. This strategy elaborates on the item and subject of research to grasp it thoroughly.

The focus of this study is mutual cooperation communication in the *lemang* tradition. The participants understand knowledge about mutual cooperation communication in implementing the *lemang* tradition as a ritual every 10 Muharram. The informants in this study were chosen using the purposive sample approach with the goal of particular considerations and objectives in mind. Based on the study's objectives, three informants participated in the study: the Customary Chief (informant 1), the Village Head (informant 2), and the Community (informants 3-5) of Karang Raja Village, Muara Enim Regency, South Sumatra.

## RESULTS AND DISCUSSION

This research was conducted in Karang Raja Village, Muara Enim Regency, South Sumatra, where *melemang* activity is the center of tradition. People in Karang Raja Village use *lemang* to celebrate the 10th Muharram of the Hijri year once a year, the person who told us this said.

## Melemang as a Tradition

Some of the reasons why *lemang* is a cultural identity are explained below.

### 1. Fulfillment of friendship aspect

The attitude of friendship than the *lemang* tradition is a sense of loyalty and responsibility to keep the moment held. Various components of the village, ranging from leaders to family members who are overseas, strive to participate in the precession of preparing ingredients, cooking, enjoying *lemang*, and preparing for the 10 Muharram ritual. The *lemang* tradition also teaches people to visit each other and remind each other about the 10th day of Muharram and the preparations they need to make to participate in the implementation.

### 2. The experience of Melemang as a tradition of mutual assistance

The habit of *gotong royong* shows the characteristics of the life of an area or certain customary owners. The behavior and practices of this mutual cooperation will shape social behavior from generation to generation. Furthermore, it will form the values of social life in the community. Such is what happened to the people of Karang Raja Village, who highly uphold the value of *gotong royong*. All components of the village community realize this to preserve the *lemang* tradition as a culture that should be inherited. According to him, it is the initial foundation for building village independence for optimal government development.

## Three Lemang Symbol Identities

The *lemang* tradition in this village is a form of village alms to refuse logs such as those from the upcoming flood calamity. When there was a flash flood in the Enim River area in 1034, Shaykh 'Abd al-Jabbar, known at the time as KK Demang in the Tamblang Village area, named Kromo Widjoyo (known as Puyang Santri), hosted an event in the form of *dusun* alms that served as an antidote to the community's tragedies (Yani, 2019).

*Lemang* is one of the identities intended by the phrase so that the meaning of what is perceived as an action, habit to culture, and human experience arises. According to the definition of cultural identity, it is a sense of belonging, belonging to a certain group, a personal notion, and perception, and is related to nationality, ethnicity, religion, socioeconomic class, generation, localism, or social groups with their cultural traits (Narottama & Arianty, 2017).

## The Meaning of the Three Lemang

As a result, *lemang* in Karang Raja Village is associated with localism and generation. In addition

to being a social group member lemang custom is also linked to religion identity, specifically Islam, which observes religious ceremonies on the 10th of Muharram. Melemang also has symbols and meanings. Puyang Santri of the village ancestors performs an event as a *dusun alms*, which serves as an antidote to calamities that may occur in the community (Yani, 2019). Puyang Santri then instructed on how to make three types of lemang: fat lemang, sweet lemang, and sempaloh lemang. In addition to the lemang, red and white pancakes, red and white porridge, serawe flowers, turmeric rice, and grilled chicken are prepared for the alms celebration. Three lemang and all the accompanying meals.

The communication shown from the history of Puyang Santri through traditions passed down means that alms are done together without coercion but through cooperation. The community expresses gratitude for the blessings and sustenance given by God Almighty, which is marked by the aftermath of the rice harvest in the Karang Raja area.

The symbol of the village alms is to make three types of lemang and deliberately choose the 10th of Muharram. This shows a sign of respect and respect for ancestors. It means an agreement with the community who respects the existence of their ancestors or parents who first built the village and initiated the lemang tradition.

The instructions of Puyang Santri as the ancestors of Karang Raja village are proven by this tradition which is still awaited every year. The melemang tradition is held by all extended family members returning home to Karang Raja Village to stay in touch. The Muara Enim Regency Government has made it an annual regional tourism event.

They are carried to the prayer room/mosque, after they have been cooked, by inviting the village community. The rite is then started by the village priest reciting Surah al-Fatihah. Another meaning of lemang on Muharram is the beginning of a custom to ward against the feared flood disaster, as well as t and natural beings.

These three lemang depict symbols associated to make enjoy them. According to the individual who told us about the custom functionary, the symbolism and meanings of the three lemang demonstrate the importance of life.

#### a. Fat Lemang

Fat lemang is prepared from white sticky rice and a coconut milk combination. When combined with flower serawe, the flavor is savory and delightful. The meaning of fat lemang is holiness, which is associated with the elements of faith and piety toward God. Humans are obligated to follow Islamic religious law.

#### b. Sweet Lemang.

Sweet lemang is produced from white sticky rice. Sweetness is more evident. The locals bake sweet lemans to welcome the meeting of relatives the village, big and tiny, men and women, old and young, to converse and have fun while eating lemang.

#### c. Sempalo Lemang

The fundamental components for sempalo lemang are white sticky rice cooked on a banana leaf. The banana leaf mat represents cultural rituals that are always lived and developed with intimacy. Lemang also employs bamboo or reeds as a container for white sticky rice wrapped in banana leaves. The reed container and banana leaf wrapping symbolize that fellow Muslims can defend one other's dignity, speech, and dishonor, particularly between muhrim and non-muhrim.

This also covers parents, both men and women, who are involved with their children. Complementary to the three lemang are foods such as white porridge, red porridge, white serabi, red serabi, and bunge serabi.

#### a. Bunge serawe

This dish is made from grated coconut mixed with honey, rock sugar, and granulated sugar, then baked or baked by wrapping it in banana leaves. Bunge serawe is served with apam cake, which is a kind of serabi cake. Apam cakes are white and red, along with white porridge, red porridge, and tumpeng rice. All these dishes will be eaten together after being prayed for with the letter Al Fatihah. This ritual has been going on since the kepuyangan era. Therefore, the purpose of eating together in the sedusun is to prevent bloodshed among the community members.

Bunge Serawe means sweet cake, as sweet as the tongue, as pure as the heart and as beautiful as prayer. A sweet and radiant face, a tongue that speaks well, a heart that is sincere and pure and as great as a prayer that is said because it is addressed to God.

#### b. Red and white porridge

Serving in the form of white and red porridge represents an endeavor to eliminate excessive human cravings or those based on the lust of syaiton (demons). This meal has become a part of the culture in Karang Raja Village.

### The Meaning of the Ritual of 10 Muharram

According to traditional stakeholders, lemang has a ritual process that includes lemang cooking activities. The cooked lemang is then transported to the mosque, prayer chamber, or village hall. Only after all of the people have gathered is the lemang eaten together in preparation for a religious ritual lead

by the head of the customary holder or the village priest.

Just as the lelang tradition in Karang Raja Village comprises good cultural and religious values, these values are always ingrained, followed, and executed with profound awareness and belief by the entire community. The traditional lelang ritual began on the 7th and 9th of Muharram, prior to the melelang custom.

- a. The Muharram Ritual On this day, the residents of Karang Raja Village undertake pilgrimages to their ancestors' tombs, such as Puyang Tamblang, also known as Shaykh 'Abd al Jabbar, Puyang Puyang Sesapah, also known as Rudi Angkasa, Puyang Santri, also known as Kromo Widjoyo, and Puyang Rangga Lawe.
- b. The Muharram Ritual The community came together in the morning of the 9th of Muharram to prepare the ingredients for creating lelang.
- c. The Muharram ritual on this day, the community began a series of traditional lelang cooking rites, followed by religious rituals such as reading the Quran, Surah Yasin, istighashah, prayer together, and spiritual lectures about the history of lelang in Karang Raja Village. The Head of the Customary Stakeholders and the Village Imam lead this ritual. However, the ceremony that should be performed is no longer served by the residents of Karang Raja village. There is no clear explanation, either from the Head of Customary Stakeholders or the Village Head, as to why the religious ceremonies that are part of the lelang heritage in Karang Raja village are no longer performed (Yani, 2019).

### Mutual Assistance of Melelang

Communication is inextricably linked to identity. When interpreting the melelang tradition, the communicator gives the same meaning as when conveying meaning about oneself. As a result, cultural elements arise in the lelang tradition, providing the Karang Raja rural group with a distinct identity that is not based on communication.

Communication in culture requires a complete awareness of their own perceptions, beliefs, values, and society. In fact, Al-Sofi (2015:2) states that the customs are significantly owned determine the way they communicate and that our cultural background shapes all are the first step in cultural awareness (Al-Sofi, 2015).

In the lelang tradition, a person will also bring up natural attitudes and habits, creating a pattern of copying from generation to generation. This pattern is communicated through the mutual collaboration habit, which is also associated with the lelang values.

One way to communicate the lelang tradition is to keep the time on track every 10 Muharram of the Hijri year. The traits of the local language, lelang food, and the practice of eating lelang are conditioned. Similarly, lelang gains acclaim for being increasingly well-known by producing another attraction in the shape of a government-recognized and appreciated festival.

Information on the existence of lelang traditions in the regions is communicated by local governments to the central level. Several communications are also involved, such as interpersonal, group, organizational and public communication lelang ritual practiced in Karang Raja Village, Muara Enim Regency, has a religious undertone, commemorating Muharram 10, where Muharram is a month full of benefits. Furthermore, the phrases have the connotation of mutual cooperation. From the standpoint of communication, a person's cultural identity evolves as messages are shared, which are negotiated, co-created, and reinforced or questioned when communicating. In other words, cultural identity is a societal rather than a psychological phenomenon (Iskandar, 2004).

The tradition of melelang is now an annual agenda item in the month of Muharram, and the government ardently supports it. According to the local administration, this lelang tradition should not be lost because it is a relic from the forefathers' period (Saputra, 2017). Furthermore, the government encourages the lelang tradition to become a tourism attraction that will attract the public's attention if it is regularly held and exposed, so that lelang and other local wisdom in Muara Enim Regency are increasingly known (Mulkan, 2019).

Some of the informants' explanations for mutual cooperation communication are as follows:

- a. Values of collaboration

Melelang, a game that mixes concepts of food and mutual cooperation. As a result, lelang is part of the concept and sense of completion of parts of working together, which are demonstrated through interpersonal and group contact, beginning with welcoming, carrying out activities, and completing all ten Muharram rites. Personally, family members will notify other relatives about the beginning of the month of Muharram and will automatically prepare a lelang event. Aside from the time (when), things conveyed include who will execute the task and how much lelang will be cooked and served at the 10 Muharram holy ceremony. Adat and local government, from the Regency Government to the Neighborhood Association (RT), are all active in this communication process, both personally and in groups and organizations. In reality, the governor of the province takes part in reviving the lelang culture

by arranging a festival.

b. Friendship allows for social connection.

For the people of Karang Raja Village, the lemang custom demonstrates social contact through friendship. In this environment, the social contact of the inhabitants of Karang Raja Village transforms the lemang procession into a vehicle for friendship communication. This friendships meaning expresses the behavior of kinship and togetherness.

The lemang, which likewise depicts a bonding relationship, also depicts a meeting symbol that denotes incidental and everyday actions. In the lemang process, togetherness during social engagement is considered a special day. On this particular day, the village community consults with one another, chats, and makes arrangements to assemble family and friends. Friendships at lemang, like festivals in general, offer delight, resulting in a more relaxed and cheerful atmosphere.

In the lemang tradition, the meaning of friendship also fosters familial and kinship relationships. The attendance of all family members, including neighbors, promotes the togetherness of all participants in the lemang procession.

c. The Melemang Tradition's Inheritance

The lemang tradition is an ancestors' inheritance with symbols associated with religious, customary, and social values. According to community members, the lemang is the consequence of inheritance because it comprises rituals, cultural values, and a way of life. In truth, society has followed a process known as "transmission by imitation" in its journey, defining each action and value and imparting culture. This legacy also includes the role of each party involved in the 10 Muharram ceremony, which directs until the community fully understands its meaning. This situation demonstrates that all individuals require culturally based interactions and relationships (Rozalena, 2014). Similarly, what has been done by people who have previously brought this lemang custom for deep and sustained encounters and relationships to be developed in the present day.

d. Observance of tradition

Mutual assistance communication in the lemang culture demonstrates loyalty from all aspects of society. This is seen in the symbol of carrying out the lemang tradition based on awareness, a commitment that is embedded in all societies. The goal is for every family and society to be able and willing to sustain and preserve the lemang culture.

The inhabitants of Karang Raja Village carried out the mutual help communication pattern created before and after adopting the lemang tradition on Muharram 10.

The lemang tradition is one of the traditions that exist in Indonesia and was created for the first time by the oldest generation. Furthermore, the community developed and protected this tradition, so the lemang tradition still exists. People in the lemang tradition think that by performing the lemang ritual, they can withstand the reinforcements and the lemang custom has social relevance.

In Karang Raja Village, village leaders initiate mutual cooperation communication for those from the government. However, the leader in the home is the head of the household or the senior in the family. These leaders act as trustworthy communicators, welcoming and defending all members. This mutual assistance communicator's behavior consists of knowledge, feelings or empathy, and action or movement. Some of the following behaviors are displayed by leaders as communicators:

**Table 1: Mutual Cooperation Communicators' Behavior**

Aspect	Initiation	Behavior
<b>Knowledge</b>	1) Recognize the background of the residents, ranging from - Education - Livelihood - Ethnicity - Language - Belief - Customs, and others.	1) Listening to aspirations 2) Provide solutions 3) Persuading
<b>Empathy or feeling</b>	1) Explaining the significance and purpose of the lemang tradition 2) Encouraging the maintenance of the habit of mutual cooperation 3) Develop a sense of love for and loyalty to tradition. 4) Persuading people of the importance of tradition and keeping the village ancestral trust	1) Encouraging citizens' spirit to always 2) Take an interest in activities involving mutual cooperation.
<b>Action or movement</b>	1) Establish friendship 2) Educating the public about tradition through traditional or modern channels/media 3) We are inviting people to keep the traditional 10 Muharram rituals alive. 4) Encourage the community to collaborate. 5) Encourage the habit of helping one another and cooperating.	1) Collaborating within a friendly framework 2) Participate in lemang activities. 3) Perform religious rites at the nearest mosque.

## Mutual Assistance Communication Pattern

Communication of Mutual Assistance in the Melemang Tradition of Karang Raja Muara Enim Village  
(Desy Misnawati, Agustin Rozalena dan Utami Juli Astuti)

**Table 2. Mutual Cooperation Communication Patterns in the Melemang Tradition**

Element	Role or function	Communication form	Activity pattern
Source/Communicator	Headman	Interpersonal communication, group, organization	Convey information and persuasion
	Head of family	Interpersonal communication, group	Conveying and receiving information and persuasive messages
	Traditional holders or village priest.	Interpersonal communication, group	Delivery of information and persuasive messages.
Message	1) Thought, feelings 2) Communicator action	Interpersonal communication, group	Contains informative and persuasive messages about the lelang mutual cooperation activities.
Channel/Media	Primary channel	Interpersonal communication, group	The selection of a primary channel for conveying mutual assistance lelang activities.
Receiver	Resident of Karang Raja Village	Interpersonal communication, group	Receiving information and persuasion from village priest/customary leaders.
Effect	The influence of the message is evoked by the head of a village, the customary holde, and the head of the family.	Interpersonal communication, group	1) Receive information well. 2) Coordinate among traditional stakeholders, village heads, and residents. 3) I am doing tradition.

In the lelang tradition, the mutual assistance communication pattern comprises various communication components.

### CONCLUSION

The lelang tradition has been carried out from generation to generation through mutual cooperation. In the communication pattern of the lelang tradition, in particular a solid vertical communication pattern will focus more on the hierarchical flow of functions and the division of tasks in each section.

This vertical structure involves communication between individuals and organizations, primarily from traditional stakeholders, village heads, and family heads. Organizational communication occurs between government lines—for example, information from district government leadership to the village level. The information will flow from the elder/highest level to the lower level to build mutual cooperation communication.

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