

SYMBOLIC COMMUNICATION IN MITONI RITUAL AS A MEDIUM OF DA'WAH AND INTERACTION WITH GLOBAL CIVILIZATION IN SINAR MULYO VILLAGE, PULAU PANGGUNG DISTRICT, TANGGAMUS REGENCY

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Abstract: This research aims to examine symbolic communication in the Mitoni ritual in Sinar Mulyo Village, Pulau Panggung Subdistrict, Tanggamus Regency, as well as its role as a medium for da'wah and interaction with global civilization. The Mitoni ritual, which is a seven-month tradition in Javanese culture, is rich in symbolism that reflects spiritual and social values. The method used in this research is qualitative with a semiotic analysis approach to understand the meaning of symbols contained in the Mitoni procession, such as offerings, prayers, and other rituals. The results show that the symbols in the Mitoni ritual function as an effective means of delivering da'wah messages to the community, educating them about religious teachings, and strengthening family and togetherness values. In addition, this study reveals that the Mitoni ritual also acts as a bridge that connects local culture with global civilization, creating intercultural dialogue that enriches people's understanding of diversity. Through this interaction, the Mitoni tradition not only maintains local cultural identity but also contributes to strengthening universal values in the context of globalization. This research is expected to provide insight into the importance of maintaining tradition in the process of da'wah and interaction with global civilization, as well as highlighting the role of local culture in shaping da'wah narratives that are relevant in the modern era.

Keywords: Symbolic communication, Mitoni ritual, da'wah, global civilization, local culture.

A. INTRODUCTION

The various rituals performed and preserved by the community have different procedures, forms, meanings and purposes between one community and another. This is certainly caused by several factors such as environmental conditions, customs and traditions that are inherited. Ritual itself is still understood as part of a habit that has been carried out for generations and has become part of the life of a community, whether the tradition is in the form of belief in supernatural powers, customs or other traditions related to behavior patterns. Culture is generally said to be the process or result of human taste, creation, work and art in an effort to answer the challenges of life that come from their natural surroundings. Every society has a different character from other societies in viewing cultural values which are guidelines or behaviors that guide individuals or groups in carrying out life. It is not easy for people to maintain the traditions and culture inherited from their ancestors.

Some people who consider the traditions of their ancestors are old-fashioned traditions. However, there are still traditions in a society or region that still preserve their culture, one of which is in Javanese society that still carries out a tradition from their ancestors. Javanese society is a unit of society that is bound by the norms of life because of history, tradition, and religion.¹ Javanese culture is one of Indonesia's cultural treasures, and Javanese people remain

¹ M. Darori amin, *Islam Dan Kebudayaan Jawa* (Yogyakarta: Gama Media, 2000), 4

part of this country. In carrying out every tradition, Javanese culture requires tolerance, a spirit mutual cooperation and a strong harmony to foster unity and integrity.²

A tradition that is still believed by the Javanese community is Mitoni. In Javanese mitoni means pitu (seven), mitoni is a seven-month tradition in the mother's pregnancy. The purpose of holding a mitoni event is to be grateful for the health of the mother and baby or to ward off bad luck. Mitoni is held for the pregnancy of the first child with the hope that it will become a pious or pious child, a child who is abundant in his sustenance, respectful to parents, useful for religion, society, nusa and nation. The kejawen theology of mitoni is seen in the form of rituals performed by Javanese people for the purpose of asking for safety for their offspring. According to Saksono and Dwiyanto, Javanese people want their offspring to be safe, so when they have a child since the womb is seven months old, a mitoni ceremony is held. Mitoni is also known as tingkeban. Mitoni is performed when having the first child, so that the child and the mother are given safety.³

Mustaqim, explained mitoni comes from the word pitu which means seven. The pregnant woman is bathed in water with setaman flowers and accompanied by prayers to be given grace and blessings from God, so that the baby to be born is safe and healthy. According to Endraswara, the mitoni process includes seven stages, namely: the bathing stage, the ritual of putting chicken eggs into the pregnant woman's cloth, the ritual of changing clothes, breaking the white thread or janur, brojolan, selling dhawet and rujak, kenduri.

Although rituals like this used to be carried out by Hindus, along with the entry of Islam on the island of Java, rituals like this have been used as a medium for da'wah by the Walisongo. Therefore, Walisongo has a very big role in preserving the culture of Javanese society, because these walisongo are able to acculturate Islam and existing rituals to become Javanese traditional rituals.

The delivery of da'wah has various methods used, as well as in tradition has its own way of delivering da'wah, in Javanese society the mitoni ritual is one of the delivery of da'wah messages that still exists and is still developing even though the implementation process has begun to experience a reduction in traditional elements, but does not leave the core of the tradition. One of the areas that still exists with the delivery of da'wah messages through the mitoni ritual is Sinar Mulyo Village, Pulau Panggung Tanggamus Subdistrict, with a population of 505 men and 489 women with a total of 994 people. With the majority of the population being Javanese tribes who came from the island of Java who migrated to the island of Sumatra. Although they no longer live on the island of Java, the people of Sinar Mulyo Village believe that the mitoni tradition is a hereditary heritage that must be preserved and they believe that the mitoni tradition is a tradition and culture brought by ancestors that must be preserved because it has a high value of understanding and also contains the value of behavior

² Lalu Ahmad Busyairy, *Akulturası Budaya Dalam Upacara Kematian Masyarakat Kota Santri Kediri Lombok Barat*, (Journal Harmoni Fakultas Tarbiyah dan Keguruan, UIN Mataram 2018), 17

³ Gatut Saksono dan Djoko Dwiyanto, *Faham Keselamatan dalam Budaya Jawa* (Yogyakarta: Ampera Utama, 2012), 7-8.

in relationships centered on community activities in order to fulfill a need and then become a role model for other communities.

The people of Sinar Mulyo Village closely hold the diversity of existing traditions and the interaction of several groups to show mutual respect and tolerance between each other. Tradition is not something to be worried about in the lives of the people of Sinar Mulyo Village, especially those who are Muslim, as long as it does not conflict with Islamic law. What is feared is if this tradition deviates even to the point of contradicting the rules set out in Islamic religious law.

The researcher's own reason for choosing the object of research in Sinar Mulyo Village is because the mitoni ritual in Sinar Mulyo Village is still maintained and has its own da'wah message, although currently the Javanese tribe does not live on the island of Java, but the celebration of the mitoni ritual is still very often carried out and carried out with the aim of the safety of the mother and the baby in the womb. Researchers also want to know whether the people of Sinar Mulyo village know about the procession and symbolic meaning contained in the mitoni ritual.

The Mitoni ritual as part of Javanese tradition has become a subject of research in communication and cultural studies, especially related to symbolism and da'wah. Research by Nurhadi (2020) shows that local rituals have great potential in conveying moral and spiritual messages that are relevant to people's lives. This is in line with this study which emphasizes the symbolic function in the Mitoni ritual as a medium for da'wah. However, previous studies often focus on religious and cultural aspects without linking them deeply with global civilization. Research by Sari (2021) examined the role of cultural rituals in the context of globalization and found that they can function as intercultural bridges. In contrast to this study, which not only looks at the function of rituals in the local context, but also emphasizes the interaction between local culture and global civilization, highlighting how Mitoni rituals contribute to cross-cultural dialogue. This research stands out because it integrates symbolic analysis in the Mitoni ritual with the concept of global civilization interaction, which is less researched in the existing literature.

The background of this research is How does symbolic communication in the Mitoni ritual convey da'wah messages to the people of Sinar Mulyo Village?, What is the role of the Mitoni ritual in interaction with global civilization and intercultural dialogue?, How can symbols in the Mitoni ritual create a bridge between local and global culture? This study hypothesizes that symbolic communication in the Mitoni ritual not only functions as an effective medium of da'wah, but also as a bridge that strengthens the interaction between local culture and global civilization. Through the symbols contained in the ritual, people are able to understand deep religious values and also contribute to creating a mutually beneficial cross-cultural dialog. Thus, the Mitoni ritual can be seen as a concrete example of how local traditions can adapt and interact in the context of globalization. This research is expected to provide new insights into the role of local culture in the da'wah process as well as enrich the understanding of intercultural interaction in the modern era.

B. METHODS

This research will use a qualitative approach with an ethnographic design to explore symbolic communication in the Mitoni ritual as a medium for da'wah and its interaction with global civilization in Sinar Mulyo Village, Pulau Panggung District, Tanggamus Regency. Data will be collected through participant observation, and in-depth interviews involving local religious leaders, community elders, and villagers actively involved in the Mitoni ritual. The study will employ purposive sampling to ensure that key informants representing diverse perspectives are included. Data will be analyzed using Miles&Hubberman to identify key patterns related to the ritual's symbolic meanings, its role in religious communication, and its engagement with global cultural influences. Ethical considerations, such as informed consent, confidentiality, and cultural sensitivity, will be strictly followed throughout the research process. This methodology aims to provide a comprehensive understanding of how the Mitoni ritual functions as a medium of communication within both local and global contexts.

C. RESULTS AND DISCUSSION

The mitoni ritual that is often performed in Sinar Mulyo Village makes this mitoni ritual tradition utilize various symbolic elements, such as offerings, prayers, and the sprinkling procession, which can be explained in terms of Islamic values. For example, the recitation of Qur'anic verses in the procession of sprinkling not only gives sacredness to the ritual, but also strengthens the relationship with God. This shows that religion is not separate from culture, but can go hand in hand to strengthen faith. This symbolic communication can be used as a medium for da'wah by linking elements of local traditions with Islamic messages, such as gratitude to Allah, tawakal (surrender), and requests for safety for pregnant women and babies. For example, tumpeng and offerings are not only considered as cultural symbols, but also as a form of gratitude to God for the blessings given.

In the context of da'wah, the Mitoni ritual shows how Javanese traditions can be combined with Islamic teachings without losing their religious and cultural essence. This tradition serves as an effective communication medium because people are more receptive to da'wah associated with the customs they already know and practice. This reflects contextualized da'wah, where religious teachings are delivered by considering the local culture.

A. The Meaning of Symbolic Communication of Mitoni Ritual as a Medium of Da'wah in Sinar Mulyo Village

1. Preparation

a. Selection of Date and Day

In the mitoni ritual, the selection of dates and days has a deep symbolic meaning. Each date and day in the Javanese calendar has certain characteristics and energy that are considered to affect the outcome or luck of the mitoni ritual event. A good date selection is a date that has the number 7 such as the 7th (seven), the 17th (seventeen), and the 27th (twenty-seven).

In Javanese, the word “pitu” which means seven is associated with pitulungan (help). This number has meaning and is believed to bring protection and blessings to the

mother and baby. In the context of mitoni, this number symbolizes the hope that the delivery process will run smoothly and the baby born will be healthy.

b. Seven-figure Flowers

A variety of seven flowers reflect the balance of life, both physically and spiritually. It is hoped that the life of the mother and baby will be in harmony with nature and the environment. Flowers that emit fragrance are believed to bring positive energy and repel bad things during pregnancy and childbirth. The seven flowers used in the mitoni ritual are:

- c. Jasmine is known as a symbol of purity. In the of mitoni, jasmine symbolizes the hope that the baby-to-be will be born pure, clean, and without blemish. It also reflects the hope that the mother will maintain her purity during pregnancy until delivery.
- d. Jasmine Gambir, known for its simplicity and beauty, symbolizes the hope that the child will be born with a life full of goodness, luck, and success. The fragrance of jasmine gambir is also believed to bring positive energy, as well as being a prayer that the baby will grow up to be a fragrant person.
- e. Sedap Malam flower is known for its soft and soothing fragrance In mitoni, this flower is presented as a symbol of hope that the mother and baby are always filled with calmness, tranquility, and purity.
- f. The Red Rose symbolizes love and affection with the hope that the baby will grow up in the love of the family. Its red color is associated with courage and strength. In mitoni, it means that the mother has the physical and mental strength to face the labor process, and the baby born becomes a strong child, both physically and in character.
- g. White roses symbolize prayers that the baby to be born will have a clean and pure soul, and grow into a noble child.
- h. Kantil flowers which have the meaning of eternity or things that are noble and sacred have a meaning in Javanese, namely sticking or sticking. Cantil flowers symbolize a close attachment or closeness to their parents, especially the mother.
- i. Kenanga flowers that grow on trees symbolize the balance between earth and sky. In mitoni, this flower means that the child will be able to live in balance, harmony with nature, and connect both with spirituality and daily life.
- j. Two Ivory Coconuts
The use of two ivory coconuts is to strengthen the hope for a good and healthy life for mother and baby. The hope is reflected in the two ivory coconuts that will be split, namely the images of Kamajaya is known as the god of love and fertility in Javanese mythology, .Kamaratih is Kamajaya's wife, who also symbolizes fertility and balance, Arjuna is one of the main heroes of the Mahabharata and is often considered a symbol of courage, intelligence, and heroism. and Sembrada is one of the figures that has an important role in spiritual and traditional life.
- k. Water of the Seven Wells
Wells are often associated with sources of life and blessings. Utilizing water from seven wells can be interpreted as a way to obtain blessings from various sources, signifying

all-round spiritual support for mother and baby. Water is considered a symbol of purity, life and cleansing. In mitoni rituals, water is often used to cleanse and bless the expectant mother and baby-to-be, symbolizing the hope for health and safety during pregnancy and birth.

The number seven in Islam is often considered a special number, as in the seven layers of heaven, the seven rounds of tawaf, as well as many other stories in the Qur'an involving this number. The use of water from seven wells can be used as a reminder to always rely on Allah and the wonders of His creation, which is a da'wah message to always be grateful and get closer to Allah.

- Seven Jarik and Kemben Fabric, the use of jarik cloth reflects a connection to Javanese cultural heritage and tradition. It is a part of traditional clothing that connects individuals to their cultural roots and ancestral values. The motifs of the jarik cloth used in the mitoni ritual are
- Sidomukti, has a pattern that symbolizes hope and luck. Sidomukti symbolizes the hope that the baby born will become a successful and prosperous person.
- Sidoluhur, means glory and high position. The use of this cloth is expected to bring blessings and ennoble the position of the family and the baby-to-be.
- Truntum, symbolizes love and harmonious relationships in the family, especially between parents and children.
- Parangkusuma, depicting strength and courage. This cloth is expected to give strength and courage to pregnant women in facing the labor process.
- Udan Riris, symbolizes blessed rain and fertility. In the Mitoni ritual, this cloth is expected to bring blessings and fertility like rain to the mother and baby.
- Chicken Claw, often associated with protection and defense. This cloth is expected to provide protection and security for the pregnant mother and the baby to be born.
- Lasem, depicting beauty and art. In Mitoni rituals, Lasem symbolizes the hope for beauty and beauty of future life for mother and child.

l. Tumpeng

The seven Tumpengs are expected to provide blessings and protection for the mother and fetus.

- One tumpeng of yellow rice depicts the wish for good luck, welfare, and prosperity for the mother and baby. The number one indicates unity and hope for harmonization in the new family to come.
- Six tumpengs of white rice show wishes for safety, cleanliness and balance in the baby's life.
- The number six may reflect hopes for protection during the new journey of life.
- Various types of kuluban around the tumpeng such as chicken, fish, tempeh, and tofu symbolize the hope for abundant sustenance and health.

m. Inkung

The form of ingkung depicts someone who is prostrating, meaning surrendering to God Almighty. Inkung is intact, without defects, symbolizing perfection and purity. In the

Mitoni ritual, this reflects the hope that the baby to be born will be a healthy, perfect and blessed individual. Ingkung has the meaning or significance of a sincere sacrifice dedicated to the gods who have provided safety and protection. If the surrender is done sincerely, it will bring great benefits to his life.

n. Rujak Seven Types of Fruit

Rujak, as a mixture of fruits mixed with spices, symbolizes the various aspects of life that must be prepared and united to achieve balance and harmony. The seven types of fruit are as follows:

- Bengkoang fruit symbolizes freshness and health. Bengkoang represents the hope for good health for pregnant women and fetuses.
- Kedondong fruit symbolizes the strength and endurance of pregnant women in facing the process of childbirth.
- Sala fruit it can symbolize the hope that pregnancy and childbirth will go smoothly and there will be no significant obstacles.
- Mango fruit symbolizes maturity and prosperity. In the of Mitoni, mangoes can reflect the hope that the baby born will grow healthy and develop well.
- Cucumber is considered a symbol of freshness and good luck for a smooth delivery process and the health of the baby and mother.
- Apples symbolize beauty and health. In the Mitoni ritual, apples can be a symbol of hope that the baby born will have a healthy body and be handsome.
- Grapefruit with symbolize the hope that the mother and baby will have strength and good health.

o. Market Snacks

Market snacks are meaningful as a complement to offerings and as a symbol of unity. This meaning is seen in terms of its material form which consists of various market snacks such as:

- Klepon is a glutinous rice ball filled with brown sugar and coated with grated coconut, symbolizing togetherness and the sweetness of life.
- Lupis is a sticky rice cake cooked with coconut milk and brown sugar, symbolizing gratitude and hope for prosperity.
- Kupat in the Javanese language ngaku lepat which means admitting mistakes. In the Mitoni ritual, kupat symbolizes the confession of all mistakes and sins as well as a request for forgiveness and blessings.
- Wajik symbolizes close family ties, hoping that the baby born will strengthen family ties and bring closeness among family members.
- Jenang Merah Putih symbolizes joy and sorrow. With the presence of this jenang in the Mitoni ritual, there is an acknowledgment that life does not only consist of happiness but also challenges and difficulties.
- Banana Cake symbolizes that the newborn child grows fertile and brings blessings just like the banana tree.

- Kue apem comes from the word “afwan” which in Arabic means begging for forgiveness. apem symbolizes apology and forgiveness. This shows that the Mitoni process also involves the spiritual aspect of self-cleansing and asking for forgiveness.

p. Jenang / Bubur Tujuh Rupa

- Jenang sumsum with its soft texture and color, reflects the hope for physical and spiritual cleanliness for pregnant women and babies-to-be.
- Jenang abang putih which consists of two colors, red and white, reflects the balance between physical and spiritual needs.
- Jenang baro-baro, which generally has a unified shape and appearance, shows hope for harmony and harmony in the family
- Jenang procot, with its smooth and soluble texture, is expected to ease the birth process and reduce any difficulties that may be encountered during labor.
- Jenang merah with a strong and striking color, symbolizes courage and determination in facing all challenges, both for the pregnant mother or baby-to-be.
- White Jenang with a clean and pure color, reflects the hope that the pregnant mother and baby remain in a pure state and are protected from all bad influences.
- Jenang katul, made from simple and uncomplicated ingredients, symbolizes the attitude of a sincere and sincere heart in undergoing the process of pregnancy and preparation for birth.

2. Implementation

A. Sungkeman

Sungkeman is a tradition that becomes sacred for a traditional activity. The value is to be able to provide blessings and blessings that are awaited for a good life, God's grace that provides blessings from God. Sungkeman in the mitoni ritual, often read several verses of the Qur'an which have the meaning of blessing and protection One of the verses that are often read is:

- a. Surah Al-Fatihah, in the sungkeman procession in the Mitoni ritual, Al-Fatihah is recited to ask for blessings, protection, and smoothness for pregnant women and prospective babies.
- b. Surah Al-Ikhlâs reminds that only Allah gives life, and to Him all requests are made. It is hoped that the pregnant mother and baby-to-be will be protected by the Almighty Allah.
- c. Surah Al-Baqarah Verse 286, this verse conveys the message that Allah will not burden someone beyond his ability. In sungkeman, this verse can be recited as a prayer so that pregnant women are given the strength to go through pregnancy and childbirth well.

B. Siraman

Siraman is a ritual performed by bathing a pregnant woman using water that has been prepared by mixing seven flowers. The water used is water that has been mixed with jasmine, jasmine gambir, sedap malam, red roses, white roses, kantil and ylang ylang.

Seven-monthly siraman events, usually read verses of the Qur'an containing prayers and blessings, such as

- a) Surah Al-Fatihah as an opener and is recited as a request for safety for the pregnant mother, the unborn baby, and the family.
- b) Surah Al-Ikhlâs, Al-Falaq, and An-Nas, These three surahs are known as protective surahs that are often recited in various situations to ask for protection from all dangers, demonic disturbances, and physical and spiritual dangers. In the procession of siraman, these surahs are recited to ask for protection for pregnant women and babies from all forms of disturbances, both visible and invisible.
- c) Surah Maryam (verse 26) relates to the story of Maryam giving birth to Prophet Isa. In the context of Mitoni, this verse is recited as a prayer and hope that the upcoming birth process will run smoothly, full of blessings, and the mother and child are protected by Allah.
- d) Surah Luqman (verses 12-19) contains advice and prayers.

These verses contain advice from Luqman to his son about faith, gratitude to Allah, and the importance of living life with wisdom.

C. Pantès-pantesan

The dress change ceremony is called 'pantes-pantesan'. At this event, the mother-to-be is dressed in seven kinds of cloth and kebaya. The clothes worn during Mitoni often reflect the social status and class of the family performing the ritual. Cloths with certain motifs and colors can indicate social status and wealth, as well as how seriously they take the tradition.

When the women present are asked if the mother-to-be is appropriate to wear these clothes, they reply 'dereng pantès'. It was only after the seventh dress, a lurik cloth with a simple motif, was put on that the women replied 'pantes'. When the women said 'pantes' after the dress was put on, it could be interpreted as an acknowledgement that the dress was appropriate for the occasion. The word 'pantes' implies that the dress meets the standards or expectations that exist in the ritual context. Pantès reflects success in complying with ritual norms, indicating that preparations for the ceremony have been done correctly.

D. Brojolan

The brojolan process is the process of traditional leaders or baby shamans putting ivory coconuts that have been drawn by puppets, the coconut is placed on the pregnant mother's stomach then rolled and accepted by her husband. Brojolan kelapa gading illustrates the hope that the birth process will run smoothly, like the ease with which the ivory coconut comes out of the stalk (brojol). This symbol expresses the prayer that the baby will be healthy, that there will be no obstacles, and that the mother will remain in good condition during the labor process. This ritual can remind participants of the importance of tawakal and prayer in every aspect of life, including when expecting a child.

E. Splitting the Ivory Coconut

The process of splitting an ivory coconut in the mitoni ritual symbolizes the transition from pregnancy to preparation for birth. Splitting the coconut illustrates how the mother's womb opens the way for the birth of the child. With the images of Kamajaya and Kamaratih, the ritual also reinforces the hope that the baby's birth will take place with love, blessings and harmony.

The ivory coconut, with its yellowish-white color, is considered to symbolize purity and blessings. When split, it can be interpreted as an invitation to keep one's heart and intentions clean. Splitting the ivory coconut shows how one should be able to distinguish between physical (worldly) needs and spiritual (afterlife) needs, which is one of the core teachings in da'wah.

F. Mberkat Genduri

Mberkat Genduri symbolizes the request for blessings from the family holding the ritual. The food distributed to neighbors and relatives is ngalap blessing, which is sharing kindness in order to get prayers from the guests present. Context of symbolic communication, this shows the hope that what is given to others will return in the form of prayers and blessings for the pregnant mother and the baby she is carrying.

- a. Surat al-Mulk ritual, the recitation of Surat al-Mulk In the Mitoni symbolizes the hope that God will grant long life, health and protection to both mother and baby. It also affirms that only God has complete power over their lives.
- b. Surah Muhammad emphasizes the struggle and importance of faith and obedience to Allah and His Messenger. In the context of Mitoni, the recitation of Surah Muhammad symbolizes the prayer that the child born will be a pious child, faithful and obedient to the teachings of Islam. It also reflects the hope that the family will always be under the protection of Allah.
- c. Surah Luqman contains wise advice given by Luqman to his son, including the importance of monotheism, noble character, and wisdom. In Mitoni, the recitation of Surat Luqman is a prayer that the baby born will become a wise child, have good morals, and obey parents and Allah.
- d. Surah Maryam tells the story of Maryam and the miraculous birth of Prophet Isa. Surat Maryam in Mitoni symbolizes the hope for a smooth and easy delivery process. It also contains prayers that the mother and baby are always in good health, and give birth safely without obstacles.
- e. Surah Kahfi tells the story of the young man Ashabul Kahfi who was protected by God from various trials. In Mitoni, Surah Kahfi is read as protection from all dangers and trials that may befall the mother and baby. It is also a prayer that the baby born will be a child of strong faith and blessed by Allah in his life.
- f. Surah Thaha tells the story of Prophet Moses and his trials and God's help in his struggle. In the context of Mitoni, the recitation of Surah Thaha signifies the hope that God will facilitate all the mother's affairs in the process of childbirth, just as God facilitated Prophet Moses in his mission. This surah also symbolizes the prayer that the baby born will have firmness and courage to face life.

- g. Surah Yusuf tells the story of the Prophet Joseph who was full of patience, trials, and finally victory. In Mitoni, the reading of Surah Yusuf reflects the hope that the baby born will have a beautiful face, good character, and be endowed with intelligence and fortitude in facing the trials of life, like the Prophet Joseph.

G. Distribution of salad

Salad made of fruits is distributed to the guests. The sweet and fresh taste of the salad symbolizes the hope that the life of the baby born later will always be full of happiness and freshness. The distribution of salad to the guests present at this ceremony symbolizes togetherness and sharing happiness. It shows that the happiness of the mother-to-be and her family is also shared with those around her.

H. Sesaji

In the context of da'wah, offerings can be considered a form of respect to the Creator and the universe. The addition of Qur'anic verses in this ritual connects Javanese tradition with Islamic teachings, where each offering and symbol carries a deeper spiritual meaning, as well as emphasizing the importance of prayer to Allah for protection and safety.

A. Verbal and Non-Verbal Symbolic Communication in Mitoni Ritual in Sinar Mulyo Village

1. Prayer and Hope

The advice given by parents or elders in the Mitoni ritual is not just a formality, but a form of conveying life values and morality that must be upheld by the mother and family. This advice often contains messages about the importance of being patient, trusting, and maintaining health during pregnancy.

2. Giving Advice

In some cases, stories or legends relating to births or important figures may be told as part of the ritual. These stories often contain symbolism of virtue, courage or adherence to social norms. They can also serve as reminders of the community's cultural identity and history.

3. Stories and Legends

In Mitoni, prayers are offered as a form of hope to God that the mother and baby will be given safety. These prayers are usually led by a religious leader or an elder. The prayers in this ritual contain symbolism of hope, protection and blessing. The prayers bind religious and traditional values in Javanese society.

4. Recitation of Holy Verses

The recitation of holy verses in the Mitoni ritual is an important part that symbolizes the request for blessings from Allah. The verses recited are usually verses about birth, offspring, and protection from evil, such as Surah Maryam which describes the story of the birth of Prophet Isa, or Surah Yusuf which tells the story of a blessed child.

5. Expression of Gratitude

The expression of gratitude in the Mitoni ritual is expressed through various symbols, from the offering ceremony to the prayers that are said. Gratitude for the health of the mother and baby is at the core of the whole ritual, where this gratitude is not only for the present, but also hope for a good future for the baby.

6. Kembang Setaman Water

Water mixed with seven kinds of flowers is used to bathe the mother-to-be. In symbolic communication, water serves as a spiritual cleanser, while the various flowers symbolize the diversity of natural beauty. This bathing ritual serves as a form of wordless prayer, where wishes for cleanliness, health, and protection for the mother and fetus are expressed through the elements of water and flowers.

7. Siraman

The procession is done with water that has been mixed with seven flowers. This water symbolizes purification and hopes that the mother and baby will always be in good health. The procession of siraman is a symbolic act that contains a message of purification and good wishes. The people who pour water on the mother-to-be do not use words, but rather convey their blessings through these actions. This symbolic communication relies on the power of ritual and action as a medium for conveying messages, combining water as a means of purification and flowers as a symbol of the beauty of the prayers offered.

8. The Number Seven

The number seven in Javanese culture has a deep symbolic meaning, the number seven is also often associated with the concept of perfection or completeness. In Javanese belief, this reflects the harmony between the spiritual world and the physical world, so in the Mitoni ceremony, the number seven becomes the center of the various ritual elements performed, such as the number of cloths used and the water used to bathe the pregnant mother.

9. Use of Cloth or Jarik with Seven Layer Motifs

Pregnant women wear seven layers of jarik cloth with different motifs. The number seven symbolizes the gestational age entering the seventh month. Each cloth is wrapped one by one and released by the husband, symbolizing the hope that the delivery process will run smoothly and quickly.

B. The Role of Mitoni in Interaction with Global Civilization and Intercultural Dialogue
Mitoni ritual, as a tradition of seven-month pregnancy in Javanese culture, has an important role in interaction with global civilizations and intercultural dialogue. The following are some aspects that show this role:

1. Representing Local Cultural Identity

The Mitoni ritual becomes a means to express a strong local cultural identity. This identity can be an attraction that encourages people to get to know and appreciate Javanese culture. By introducing this ritual to outside communities, a cultural exchange occurs that enriches the understanding of diversity.

2. Conveying Universal Values

The symbols in the Mitoni ritual often convey universal values, such as love, hope and togetherness. In the context of intercultural dialog, these values can build connectivity and better understanding between different cultures. The ritual can serve as a meeting point for individuals from different backgrounds to share experiences and perspectives.

3. Adapting to the Context of Globalization

Mitoni rituals can adapt to the context of globalization, where elements from other cultures can be integrated without losing the essence of tradition. This adaptation creates space for more dynamic interactions, where local communities can utilize technology and social media to promote their rituals to a global audience. This creates awareness and recognition of local culture on a wider scale.

4. Facilitator of Cultural Exchange

This exchange opens up opportunities for discussion, collaboration and learning about each other's ways of life and traditions. These interactions not only enrich local knowledge but also form stronger bridges of communication between diverse communities.

5. Da'wah and Education

The Mitoni ritual serves as a medium for da'wah that emphasizes Islamic teachings in a way that is easily accepted by the local community and visitors. It can also be used to educate others about Islamic values, strengthening interfaith and intercultural understanding and tolerance.

Overall, the Mitoni ritual has a strategic role in building interaction with global civilization and intercultural dialogue. Through the introduction of symbolism, universal values, adaptation to modern contexts, and function as an educational tool, this ritual is able to create space for deeper understanding and appreciation of cultural diversity in the era of globalization.

C. Symbols in the Mitoni Ritual Create a Bridge between Local and Global Cultures

The symbols in the Mitoni ritual have the potential to create a bridge between local and global cultures in the following ways:

1. Presenting Universal Meanings

Symbols in the Mitoni ritual, such as offerings, holy water, and prayers, contain meanings that can be understood universally. For example, the symbol of holy water not only serves to cleanse physically, but also has spiritual meanings of purification and hope. When these symbols are presented to a global audience, they can be interpreted in a broader context, allowing people from different backgrounds to find common values.

2. Encouraging Intercultural Dialogue

When Mitoni rituals are introduced outside of the Javanese cultural context, they encourage intercultural dialog. These symbols serve as a starting point for conversations about the differences and similarities between local and global

traditions. With this discussion, there is an exchange of understanding that enriches the knowledge and perspectives of all parties involved.

3. Adaptation and Innovation

The symbols in the Mitoni ritual can be adapted to include elements from other cultures, creating a new form of traditional practice that retains its essence. For example, the use of social media to showcase Mitoni rituals to an international audience can create innovations that bring these symbols into the global sphere without losing their original cultural significance.

4. Generating Interest and Awareness

When Mitoni rituals are practiced in the context of cultural festivals or international events, these symbols can attract the attention of people from different backgrounds. The rich diversity of symbols in this ritual can arouse interest and awareness of the local culture, so that people outside the Javanese culture can better appreciate and understand the tradition.

5. Education and Cultural Knowledge

The symbols in the Mitoni ritual can also serve as an educational tool. By educating the international community about the meaning of the symbols, the ritual helps to increase knowledge about Javanese culture and the Islamic values contained therein. This knowledge can build a deeper understanding of the wider cultural context and strengthen intercultural relations.

6. Cultural Identity and Representation

The symbols of the Mitoni ritual create a strong representation of cultural identity, allowing local culture to be recognized in a global context. By displaying these symbols in international forums, local cultures become part of the global narrative, strengthening the position of the cultural identity on the world stage.

D. CONCLUSIONS

Research on symbolic communication in the Mitoni ritual as a medium for da'wah and interaction with global civilization in Sinar Mulyo Village, Pulau Panggung Subdistrict, Tanggamus Regency shows that this ritual not only has deep religious and cultural meanings, but also functions as a bridge connecting local culture with global civilization.

The symbols in the Mitoni ritual, such as offerings, prayers, and processions, have universal meanings that can be understood by various groups, allowing for intercultural dialogue that enriches understanding and tolerance. In addition, the adaptation of this ritual in the context of globalization shows that local traditions can innovate and remain relevant in the face of modern challenges.

The results indicate that the Mitoni ritual can function as an educational tool that educates the community about spiritual and cultural values, and invites the attention of the global community to local cultural identity. Thus, the Mitoni ritual not only acts as an effective medium for proselytizing, but also as a tool to strengthen intercultural connectivity in an increasingly connected global era.

Overall, this research emphasizes the importance of preserving and promoting local traditions as part of a respectful global dialogue that contributes positively to social and cultural interactions in a multicultural society. The Mitoni ritual, in this context, is a clear example of how local culture can play a significant role in building understanding and harmony among different civilizations.

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Jurnal Komunikasi Islam dan Kehumasan (JKPI)
Vol. 8 No.2, 2024
ISSN: 2621-9492

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