



SANGKĒP:

Jurnal Kajian Sosial Keagamaan

DOI: 10.20414/sangkep.v2i2.

p-ISSN: [2654-6612](#) e-ISSN: [2656-0798](#)

Sangkep
Jurnal Kajian Sosial Keagamaan

RITUAL COMMUNICATION AS A MEDIUM FOR CULTURAL PRESERVATION AND COLLECTIVE IDENTITY: Study on Nyadran Sonoageng Tradition

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Keywords:

Nyadran, ritual communication, symbolism, ethnography

Abstract

Nyadran Sonoageng tradition is a Javanese ritual that combines spiritual values, local culture and Islamic teachings. This study uses a sociocultural approach with communication ethnography method to explore the Nyadran tradition in maintaining social harmony in the midst of changing times. Based on James W. Carey's ritual communication perspective, this study found that symbolic elements such as jolen offerings, processions, and kenduri act as a medium of symbolic communication capable of transmitting collective values. Cross-generational participation in this ritual shows that Nyadran's role as a space to build communication harmony and maintain cultural continuity in a society. The transformation of implementation from simple or traditional to modernization in the implementation of Nyadran, such as the integration of entertainment elements and folk markets, shows the flexibility of tradition in responding to the dynamics of modernization.

Vol. 7, No. 03, 2024

 10.20414/sangkep.v2i2.

Submitted: Nov 24th, 2024

Accepted: Dec. 16th, 2024



INTRODUCTION

Tradition is a fundamental element in social and cultural life, showing the values, beliefs, and identity of a society (Geertz, 1973). One form of ritual in Indonesia, especially the Javanese community, is Nyadran, a Javanese tradition to honor ancestors while maintaining social harmony. This ritual is rooted in the Hindu-Buddhist spiritual practice of Srada, which then acculturated with Islamic teachings, thus creating a unique form of Nusantara culture (Hecht & Biondo, 2010; Ibda, 2018). The Nyadran Sonoageng tradition in Nganjuk Regency, East Java, is one form of tradition implementation that is able to show how rituals can be an effective communication medium in maintaining social harmony while showing the adaptation of traditions to changing times.

James W. Carey (2008) introduced the concept of communication as ritual, which is a symbolic act that not only conveys information, but also creates and maintains social order. Like the Nyadran tradition that reflects spiritual values and local culture through symbolic communication that focuses on sharing, participation, association, fellowship, and possession of a common faith (Carey, 2008). Nyadran Sonoageng not only functions as a medium of religious expression but also as a dynamic social phenomenon, because nyadran as a place of traditional values is able to survive through cross-generational participation. Symbolism plays an important role in the nyadran tradition. Symbols such as offerings, joint prayer processions, and processions are not only a means of spiritual communication but also as a tool to build a collective narrative of society (Bell, 1992). Nyadran rituals, as described by Herrmann (2018), are able to create a communication space that functions as a third place, where community identity is constructed and maintained. Nyadran Sonoageng shows the process of local traditions becoming an effective means to strengthen social harmony through symbolic interaction.

Along with the times, the Nyadran tradition shows flexibility in facing the times or modernity. The addition of entertainment elements such as bazaars, technology-based documentation, and adaptation of the implementation schedule are innovations that allow this tradition to remain relevant (Fatanti & Tuti, 2020). Transformation in nyadran is in line with Carey's (2008) view that ritual communication must be able to adapt to social change without losing core values. This is also in line with Ross's (2013)

research which emphasizes that rituals can serve as a bridge between tradition and modernity.

This study aims to explore the Nyadran Sonoageng tradition through Carey's (2008) ritual communication perspective, by pointing out terms in ritual communication such as sharing, participation, association, and fellowship. Furthermore, it is analyzed more deeply with a focus on symbolism in the tradition, and the function of rituals in social life. This study is expected to enrich the literature on ritual communication, especially in the Indonesian context, as well as provide new insights into the description of local traditions such as Nyadran which functions as a complex communication medium as well as a tool for preserving cultural values.

METHODS

This research uses a qualitative approach with a communication ethnography research method that is used to explore the phenomenon of Nyaran Sonoagneg comprehensively. According to Hymes (1974), ethnography is the study of communication patterns in the cultural and social contexts of certain communities which include language, symbols and meanings. In communication ethnography emphasizes the importance of direct understanding of interactions in a community through data collection techniques of participant observation, in-depth interviews, focus group discussions (FGDs) and complemented by document analysis. Reality is a social construction that is created together through the interaction of researchers and participants (Denzin and Lincoln, 2009). Therefore, researchers actively involved in the data collection process to obtain the complexity of communication in the Nyadran tradition.

Data collection techniques carried out by researchers in a holistic manner are to obtain and ensure in-depth data. Participatory observation is one of the main data collection techniques in which researchers not only observe but also play an active role in Nyadran activities by helping the committee during the preparation process, implementation until after Nyadran ends. Furthermore, in-depth interviews and FGDs with the community and other participants as an effort to explore their understanding of this tradition. In addition, document analysis such as village archives and paguyuban is a step to complement the existing historical and cultural context. Thus, the

combination of data collection techniques can create a comprehensive understanding of how the nyadran tradition is constructed and maintained in its social context.

RESULTS AND DISCUSSION

The application of ritual communication theory to the research results will first be classified based on the definition of rituals associated with terms in communication such as *sharing*, *participation*, *association*, *followership*, and possession of a common faith (Carey, 2008):

Sharing

The term sharing in the context of Nyadran Sonoageng is the core of ritual practices that strengthen solidarity and collective identity of the community. This can be folded into the implementation of the kenduri, during which each family prepares and distributes food to ritual participants. This functions as a symbolic medium in expressing gratitude and togetherness. In ritual communication, the term *sharing* is not only about conveying information, but also includes the exchange of meanings, symbols, and emotions that strengthen social ties within the community (Carey, 2008). In the context of Nyadran Sonoageng, kenduri is a symbol of solidarity, which is a ritual where all community members regardless of social status come together to express gratitude and pay tribute to ancestors.

In addition to kenduri, sharing also exists in the procession of making jolen offerings to the procession of jolen offerings. Jolen offerings consisting of crops, traditional foods that are decorated are prepared collectively by the community as a form of gratitude to God and respect for ancestors. Furthermore, during the nyadran procession, the jolen offerings are carried in a procession to the Mbah Sahid site (*punden*) by being carried alternately by the community on duty. Starting from the preparation of making jolen to the nyadran procession, people help each other. The collected crops are a form of gratitude for the blessings of rizki. In line with a study by Porananond (2015) on ritual communication which shows that sharing in rituals can create space for people to find common ground and connect through cultural symbols.

Sharing in the Nyadran Sonoageng ritual can also be seen in the cross-generation education process, both carried out by the Putro Wayah Eyang Sahid Association, as well as the ancestors of each community. Education is carried out as well as inviting children and the younger generation to participate in preparing nyadran

and conducting gatherings every Friday Pahing night. Furthermore, the values of the village chronicles are also passed down from generation to generation. The story of the village chronicle about the work of Mbah Sahid as a figure who contributed to building Sonoageng Village was instilled by the ancestors. Craig (1999) notes that sharing in communication creates opportunities to strengthen shared understanding and the transmission of collective values. In this context, Nyadran not only maintains tradition but also teaches the younger generation to understand the importance of respect for ancestors.

Along with the times, the sharing dimension in Nyadran ritual is also relevant in the context of modernization. The development of nyadran has also increased public awareness with additional elements such as the people's bazaar and various entertainments such as the art of kuda luping, campur sari and wayang kulit held during the ritual is a form of sharing in a wider scope. This allows the Sonoageng community to introduce or transmit their traditions to outside visitors, strengthening their cultural identity in the midst of modernization as a form of legitimacy. Ross (2013) emphasizes that sharing in ritual communication is not only about strengthening internal community relationships, but also provides opportunities to build connections with external parties. Overall, sharing in the context of Nyadran Sonoageng ritual communication plays an important role in strengthening social harmony and cultural solidarity. By sharing symbols, meanings, and experiences, this ritual makes nyadran a means to strengthen a sense of connection that crosses generational boundaries, social status, and the dynamics of modernization.

Participation

Participation in the Nyadran Sonoageng tradition includes the active involvement of all elements of society, from children to the elderly, this can be seen in various stages of the ritual. These stages involve activities such as the making of offerings, the procession of jolen processions, to the communal kenduri. Carey (1989) explains participation as a fundamental element in ritual communication that allows individuals to create and maintain collective meaning in the community. When applied in Nyadran Sonoageng, participation is not only a form of involvement, but as a means of strengthening social harmony and collective identity of the Sonoageng community. In the implementation of Nyadran, the younger generation has an important role in the procession of jolen procession, because they learn to respect the ancestors and

interpret the values in the tradition. Such a process is a means of informal education, reflecting Craig's (1999) view that ritual communication will be effective if there is dynamic participation. In Nyadran Sonoageng, the younger generation is not only invited to be directly involved, they are also given certain responsibilities that ensure the continuity of the tradition or preserve the tradition that has been built by predecessors. These participation activities are able to strengthen the sense of belonging to local culture and bridge the delivery of values to preserve cultural identity from one generation to the next.

A significant economic aspect also exists in community participation to carry out nyadran. Collectively and with self-awareness, the community gathers resources to support the implementation of the ritual. This is reflected in activities such as the organization of folk bazaars and entertainment both traditional and contemporary arts which show that participation is not only limited to spiritual aspects but also has a practical dimension that supports local economic stability. Poranannond (2015) asserts that rituals are often a means for communities to find common ground and create connectedness, both culturally and economically. In the context of Nyadran, these collective activities strengthen social networks and ensure the sustainability of traditions through shared economic contributions. In addition, participation in Nyadran also creates a social control mechanism through which cultural values and norms are reinforced and preserved. Ross (2013) argues that participation in rituals allows individuals to understand their social roles and supports the maintenance of social structures. In Nyadran, the clear division of roles between various groups, such as caretakers, community leaders, and ritual participants, ensures that all community members understand and respect the existing traditions. This process not only strengthens social cohesion but also maintains harmony within the community.

The gender dimension of Nyadran participation shows a division of responsibilities based on traditional roles. Women are generally involved in making offerings and managing the food for the kenduri, while men work together to clean the ritual site and lead the procession (nyadran procession). This division shows how gender roles are reinforced in the context of rituals, in accordance with Bell's (1992) findings that participation in rituals often reflects and reinforces gender identity in society. In Sonoageng, this division of roles not only affirms collective identity but also ensures the involvement of all parties in the execution of the ritual. Participation in

Nyadran also serves as a tool to expand social networks. In the procession and supporting events such as the people's bazaar, art offerings are interactions between individuals and groups that can create new relationships so as to strengthen community solidarity. As stated by Durkheim (1912), participation in rituals is a means to strengthen social solidarity through collective interaction. In Nyadran, the involvement of local people alongside visitors from outside the community creates a space to expand social networks and share cultural values with a wider audience.

There are power dynamics and social hierarchies visible through participation in Nyadran. Roles in rituals often reflect the social status of individuals within the community, both as processional leaders and participants. Turner (1969) explains that rituals allow individuals to negotiate their status and identity in the community through symbolic actions. In this nyadran ritual, individual participation allows them to strengthen their position in the social structure, while contributing to collective harmony. The community's adaptation to social change can also be seen when they participate in the execution of the yadran series. This is in line with what Bell (1997) says that participation in rituals allows communities to negotiate their identity in the context of social change. Thus, Nyadran shows flexibility in maintaining core values while integrating new components to maintain tradition in the midst of modernization.

Association

Association in the context of Nyadran Sonoageng serves as a framework in which shared norms, values and goals are established and maintained within the community. According to Carey (1989), association in ritual communication not only creates social order but also provides a sense of shared belonging. In Nyadran, the organizational structure and community collaboration are evident through the roles of Putro Wayah Eyang Sahid's association, village officials, and the general public in planning and implementing the ritual. This shows how this ritual becomes a space to build and strengthen social cohesion. The coordination meeting held before the ritual creates a dialog space where people can discuss their roles and responsibilities. Carey (1989) mentions that the gathering in ritual communication not only creates social order but also provides a sense of shared belonging. In Nyadran, this sense is strengthened through cross-generational cooperation and collective participation involving all elements of society.

In addition, the folk bazaar held during the Nyadran procession creates additional space for social gathering. These bazaars not only boost the local economy but also become a place where people interact with each other outside the ritual context. Ross (2013) notes that ritual gatherings create opportunities to expand social networks and strengthen community solidarity. Gatherings in Nyadran also reflect power dynamics and social hierarchies within the community. Through participation in various ritual roles, individuals can negotiate their status and identity in society. This is in line with Turner's (1969) view that participation in rituals allows individuals to experience and understand social structures through symbolic actions. Thus, the gathering in Nyadran not only strengthens collective identity but also allows individuals to negotiate their roles in the community.

Followship

Membership (*followship*) in the Nyadran Sonoageng tradition reflects active participation and mutual support among community members. Dewey (1916) argues that communication within the community strengthens a deep sense of togetherness and emotional bonds between members. In the context of Nyadran, this feeling of togetherness is realized through a procession of joint prayers at ancestral graves, which symbolizes spiritual and social solidarity. This procession allows individuals to feel that they are part of something bigger than themselves, strengthening collective identity and a sense of belonging within the community.

Carey (1989) emphasizes that ritual communication not only transmits information but also celebrates individual membership in the community. In Nyadran, this membership is emphasized through cross-generational involvement, where each individual has a role in preserving traditions and maintaining social harmony. The younger generation, for example, is involved in the preparation and execution of rituals, ensuring that cultural values and practices are passed on and maintained. This is in line with Turner's (1969) view that participation in rituals allows individuals to understand and experience social structures through symbolic action.

In addition, membership in Nyadran also reflects power dynamics and social hierarchies within the community. Through participation in various ritual roles, individuals can negotiate their status and identity in society. This is in line with Bell's (1992) findings that participation in rituals often reflects and reinforces gender roles and social status in society. In the context of Nyadran, membership allows individuals

to strengthen their position in the social structure, while contributing to collective harmony. Membership in Nyadran also serves as a mechanism of social control, through which cultural norms and values are reinforced and preserved. Ross (2013) highlights that participation in rituals allows individuals to understand their role in the social structure and contributes to the maintenance of social order. In the context of Nyadran, membership ensures that every member of the community understands and respects existing traditions, thus strengthening social cohesion and community stability.

The form of membership as a social control mechanism in the Nyadran Sonoageng tradition is seen through various actions, structures and interactions that strengthen cultural norms and values. The joint prayer procession at the ancestor's grave is one of the main manifestations of this social control. In this activity, the community gathers solemnly, wears polite clothes, brings offerings, and respects the caretaker or ritual leader. This kind of order not only reflects respect for the ancestors but also strengthens the social structure of the community. The role of a respected ritual leader ensures that the tradition is carried out solemnly, maintaining the continuity of traditional values passed down between generations.

In addition, membership in Nyadran is realized through the important role of caretakers and traditional leaders who act as guardians of the tradition. They provide direction on the implementation of rituals, cultural symbols, and rules that must be obeyed by each participant. With their guidance, people understand and follow the procedures that have been passed down, so that social harmony is maintained. The division of roles based on gender and age is also another form of social control. For example, women are in charge of preparing offerings and kenduri, men lead the procession, and children are involved in light tasks such as carrying equipment. This division not only reflects traditional norms but also instills social responsibility and respect for each other's roles in the community.

Social control is also seen in supporting aspects of the Nyadran tradition, such as the implementation of the people's bazaar and pre-ritual discussions. The folk bazaar becomes a space for wider social interaction, where cultural norms are applied, both to local people and outside visitors. Pre-ritual discussions serve as a forum to clarify the duties and responsibilities of individuals within the community, strengthening a shared commitment to the implementation of the tradition. If

deviations occur during the ritual, the community collectively conducts surveillance and provides corrections to maintain social harmony. Through mechanisms like this, membership in Nyadran not only ensures the preservation of traditional values but also strengthens solidarity and social stability in the Sonoageng community.

Possession of a common faith

The ownership of shared beliefs in the Nyadran Sonoageng tradition reflects the solidarity and collective identity of the community. In this context, shared beliefs are realized through respect for ancestors and gratitude to God, which form the basis of each ritual procession. Geertz (1973) states that cultural rituals such as Nyadran allow people to renew and strengthen their collective beliefs. This not only shapes the social structure but also provides important cultural stability for the community. Ritual elements in Nyadran such as communal prayers, jolen offerings, and processions play a significant role in representing and reinforcing these collective values.

The communal prayer procession at the *punden* is one of the most symbolic moments in this tradition. In this procession, people gather to pray for their ancestors as a form of respect and gratitude. This moment creates a space for collective introspection, where each individual feels spiritually connected to their ancestors and other community members. Carey (2008) notes that ritual communication strengthens social order by renewing collective values through symbols and shared actions. Kenduri or collective prayer becomes the main medium to strengthen spiritual connections and ensure that traditions and core values remain alive in the midst of social change.

Symbolism in the Nyadran tradition, such as jolen offerings, is a manifestation of shared beliefs. The offerings, which consist of produce and traditional food, are consciously prepared by the community as a symbol of gratitude to God and respect for ancestors. This symbol reflects the belief in a harmonious relationship between humans, nature and the spiritual world. Bell (1992) explains that symbols in rituals are powerful communication tools to strengthen collective beliefs and create a sense of shared belonging. The symbolism of offerings and processions in Nyadran Sonoageng is not only an aesthetic element but also an important means to maintain social harmony and cultural identity.

In addition to ritual symbols, cross-generational participation in Nyadran also strengthens shared beliefs. The younger generation is invited to understand and respect

the meaning of ritual symbols and the values behind the tradition by being directly visible from preparation, implementation to post Nyadran gathering (Jayadi & Rahmawati 2020; Syarochil, 2021; Hasan et al. 2023). This process is an effort to ensure the continuity of traditions and the maintenance of collective values from one generation to the next. Porananond (2015) states that rituals allow individuals to find common ground and connectedness in their communities through joint action. Applied in the context of nyadran, this cross-generational participation plays an important role in maintaining the continuity of traditions while strengthening a sense of belonging to a collective identity.

The existence of folk bazaars and social activities during the Nyadran procession also serves as a platform to express and strengthen shared beliefs outside of the main ritual. Through these activities, collective values such as cooperation, solidarity and gratitude are expressed on a wider scale, encompassing interactions between local people and visitors from outside the community. Ross (2013) notes that rituals not only strengthen internal relationships within the community but also open up space to expand social networks and strengthen collective identity. Nyadran serves as a place to renew shared beliefs, both within the scope of the local community and in wider interactions with the outside world.

Based on the explanation about the aspects of ritual communication in Nyadran Sonoageng, it will be discussed more deeply about the symbolism in Nyadran tradition, the function of ritual in social life as well as criticism and transformation of Nyadran ritual.

Symbolism in Tradition

Symbolism in the Nyadran Sonoageng tradition plays a key role in conveying collective meaning and maintaining social harmony. According to Carey (1989), ritual communication is a symbolic process that not only conveys information but also builds and maintains social reality. In Nyadran, symbols such as jolen offerings, processions, and kenduri act as symbolic expressions that represent the values of the Sonoageng community. These symbols are not only aesthetic but also contain deep meanings that are collectively accepted by the community. As stated by Geertz (1973), symbols in rituals are cultural expressions that bind abstract meanings into concrete actions, thus strengthening the sense of collective identity of the community.

One of the prominent symbolic elements in Nyadran is the jolen offering, which consists of artistically arranged crops and traditional foods. These offerings symbolize gratitude to God for the abundant crops as well as respect for the ancestors. In the perspective of ritual communication, jolen offerings become a symbolic medium that reinforces the value of spirituality and collectivity (Poranannond, 2015). By bringing offerings to the *punden* (Mbah Sahid's shrine) in a procession, the Sonoageng community creates a symbolic space that brings together the spiritual and social dimensions. This process, as stated by Senft and Basso (2009), is a symbolic act that transmits cultural values through non-verbal forms of communication.

The jolen procession also has a deep symbolic meaning. Carey (1989) explains that ritual communication often involves symbolic actions that represent community harmony and solidarity. The procession involving the whole community reflects togetherness and active participation in the ritual. This is in line with Turner's (1969) view, which emphasizes that collective rituals such as these create an experience of "communitas," that is, a sense of solidarity that goes beyond social hierarchy. In the context of Nyadran, the procession is not only a physical act but also a symbol of the meeting between generations, where ancestral values are transmitted to the younger generation. Symbolism is also present in the kenduri or communal meal held after the procession. Kenduri serves as a symbol of togetherness and social harmony. Carey (1989) emphasizes that such rituals strengthen "sharing" in the community, where food becomes a symbolic medium that creates a sense of shared belonging. In Nyadran kenduri, the community shares food as a symbolic representation of unity and collective gratitude. Ross (2013) highlights that in rituals like this, food symbols are often used to strengthen emotional connections and create collective identity.

By focusing on symbolism, the Nyadran tradition illustrates how ritual communication not only maintains traditional values but also provides space for symbolic adaptation according to the modern context. The symbols in Nyadran remain relevant even though the tradition has transformed, such as the addition of modern elements in art performances and folk bazaars. This transformation, as noted by Arno (2003), shows the flexibility of ritual symbols to remain relevant in the face of social change. Thus, symbolism in Nyadran becomes concrete evidence of how ritual communication is able to maintain social order while embracing the dynamics of modernization.

Ritual Function in Social Life

The function of Nyadran ritual in the social life of Sonoageng community reflects communication as a symbolic practice that builds and maintains social order. According to Carey (1989), ritual communication not only transmits information, but also creates meanings that strengthen social ties. In the Nyadran tradition, this function is seen in the various stages of the procession such as the procession of jolen, joint prayers, and kenduri, all of which represent community harmony and solidarity. This ritual becomes a collective moment for people to gather, share stories and renew their social relationships, as mentioned by Turner (1969), that ritual is a tool to build *communitas* or emotional togetherness that transcends social and hierarchical boundaries.

The jolen procession is a concrete example of how this ritual reinforces its social function. In the procession, the whole community is involved, from children to the elderly, carrying offerings to the ancestors' graves. This procession is not only symbolic but also creates space for intensive social interaction. Carey (1989) explains that rituals are the way people construct social reality through repeated symbolic actions. In Nyadran, the procession becomes a medium to reaffirm the value of togetherness and respect for ancestral traditions, while creating opportunities for the younger generation to understand their cultural roots.

Praying together at the *punden* also has an important function in creating social harmony. This ritual is not only a spiritual moment but also a symbol of respect for local history and culture. Carey (1989) notes that ritual communication is a way to renew collective beliefs and maintain social stability. In the context of Nyadran, collective prayer creates a sense of connectedness between the current generation and the ancestors, while strengthening relationships between individuals in the community. Poranannond (2015) points out that such rituals are often moments of collective introspection, where individuals feel part of something bigger, namely their culture and traditions.

Another social function is seen in the kenduri or communal meal that is the final part of the Nyadran ritual. Kenduri is not only a form of gratitude but also serves as a medium to strengthen social networks. The food shared collectively reflects a

symbol of solidarity and inclusiveness, where all participants, regardless of social status, share in togetherness. According to Ross (2013), ritual communication through symbols such as food can strengthen interpersonal relationships and create strong emotional bonds. Kenduri also becomes a space to informally discuss community issues, making this ritual not only a cultural event but also a means to resolve social conflicts and strengthen community cohesion.

Modern transformations in Nyadran, such as the addition of entertainment elements and public markets, show how the ritual functions adapt to the social needs of the community. This element makes Nyadran a space to expand social networks, both within and outside the community. Arno (2003) notes that a successful ritual is one that is able to embrace change without losing its essence. In this context, Nyadran functions not only as a cultural preservation tool but also as a medium to create economic opportunities for the people of Sonoageng. The people's market held during Nyadran provides a platform for the community to interact with outsiders, expand social networks, while improving the local economy.

CONCLUSION

The Nyadran Sonoageng tradition shows how ritual communication functions as a tool to strengthen social solidarity and maintain the community's cultural identity. Through the concept of sharing, this tradition creates a space for people to support each other and affirm togetherness. Rituals such as kenduri and the procession of jolen offerings are not only a medium for sharing symbols and spiritual values, but also strengthen relationships across generations. This is in line with Carey's (1989) view that ritual communication is more than just the delivery of information, but rather a symbolic process that strengthens social order and collective values.

Active participation in Nyadran reflects the involvement of all elements of society in maintaining the sustainability of the tradition. Starting from the making of offerings to the implementation of the procession, all community members are directly involved, creating a deep sense of belonging. This cross-generational participation ensures the continuity of the tradition by connecting traditional values and the evolving social context. In addition, this participation also forms a space to expand social networks, both within and outside the community through supporting activities such

as folk bazaars. It also serves as a social control that ensures cultural norms and values are respected and preserved.

Membership (*followship*) in Nyadran emphasizes the importance of individual roles in preserving collective traditions. Processions such as joint prayers at the Mbah Sahid site symbolize spiritual solidarity that strengthens the sense of connection between individuals, communities, ancestors and God. The role of traditional leaders and caretakers in directing the execution of rituals ensures that traditions remain relevant and meaningful. Thus, membership in Nyadran reflects not only active involvement but also a control mechanism that maintains social stability.

The transformation that occurs in Nyadran shows the flexibility of this tradition in the face of modernization. The addition of elements such as folk bazaars and modern entertainment broadened the appeal of the ritual, making for more inclusive participation from different layers of society. However, the success of this adaptation remains dependent on the balance between preservation of core values and innovations that respond to the needs of the times. Nyadran Sonoageng is a clear example that ritual communication can maintain cultural relevance by making room for transformation, by making it a medium that not only preserves traditional values but also supports changing social dynamics. With this approach, the Nyadran tradition remains a living and dynamic symbol of cultural identity.

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