

<https://jurnal.staithawalib.ac.id/index.php/syiar>

P - ISSN: 2808-7933

E - ISSN: 2808-7941

Mandailing and Javanese Cultural Communication in Preserving Interethnic Harmony in Tanjung Ale from an Islamic Perspective

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ABSTRACT

Tanjung Ale Village reflects the harmony between the Mandailing and Javanese ethnic groups through intercultural communication grounded in Islamic values, local customs, and traditions, which collectively strengthen the social cohesion of the local community. This study aims to analyze the role of intercultural communication between the Mandailing and Javanese communities in maintaining social harmony in Tanjung Ale Village, with Islamic values serving as the primary foundation. As a multicultural society inhabited by two major ethnic groups, intercultural communication is a crucial element in preserving social harmony. This research employs a descriptive qualitative approach, utilizing observation, interviews, documentation, and triangulation methods. Data analysis is conducted through data reduction, data presentation, and conclusion drawing. Both verbal and non-verbal communication in Mandailing and Javanese traditions reflect values of togetherness, respect, and spirituality. The integration of cultural symbols, deliberative consensus (musyawarah), and Islamic values reinforces interethnic harmony through traditional wedding ceremonies. Islamic teachings influence community attitudes by promoting values of tolerance, respect, and brotherhood. Practices of religious moderation and intercultural communication strengthen social cohesion, encouraging mutual cooperation, open dialogue, and the preservation of harmony amid cultural diversity. Islamic teachings recognize ethnic diversity as a blessing from God and emphasize the importance of unity while avoiding division. Intercultural communication and fair conflict resolution are regarded as forms of religious devotion that contribute to social harmony and communal well-being. Conclusion: The intercultural communication between the Mandailing and Javanese, when integrated with Islamic values, reinforces tolerance, brotherhood, and religious moderation, thereby fostering sustainable social harmony and cohesion.

Keywords:

Intercultural Communication, Social Harmony, Islam, Culture

Citation: Harahap, M., & Mailin. (2025). Mandailing and Javanese Cultural Communication in Preserving Interethnic Harmony in Tanjung Ale from an Islamic Perspective. *Syiar: Jurnal Komunikasi dan Penyiaran Islam*, 5(1), 215-228. <https://doi.org/10.54150/syiar.v5i1.772>

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Received: July 25, 2025

Accepted: August 29, 2025

Published: September 10, 2025

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A. INTRODUCTION

Tanjung Ale Village exemplifies a multicultural society in which intercultural communication rooted in Islamic values serves as a key factor in fostering tolerance, mutual respect, and harmony among diverse ethnic groups (Hasibuan & Muda, 2018; Lubis, 2019). Communication significantly influences social relationships in daily life, including group formation and opinion expression (Mudrik, 2024). Effective communication plays a vital role in building and maintaining interpersonal relationships, particularly through active listening and valuing others' perspectives (Redmond, 2025). It also enables spontaneous interaction and physical proximity, which are often lacking in digital communication (Gruber et al., 2022). Furthermore, communication allows individuals to express experiences, emotions, desires, and thoughts, creating deeper emotional connections and interpersonal understanding (Ondriová et al., 2023). Intercultural communication acts as a process of negotiating meaning between culturally diverse communities to establish shared understanding (Hariyanto & Dharma, 2020; Sari, 2023).

In the era of globalization, effective intercultural communication has become essential for the success of organizations and institutions, as economic integration brings individuals from various cultural backgrounds together (Eltanskaya et al., 2019). Developing intercultural competence helps professionals navigate cultural differences, prevent miscommunication, and enhance organizational performance (Al-Badawi & Al-Tarawneh, 2024). Translation studies also contribute to cultural management strategies and leadership development by highlighting the importance of cultural context in business communication (Al-Tarawneh, 2024). In the field of education, cultural competence among lecturers is crucial to managing linguistic and cultural diversity, reducing culture shock, and fostering an effective learning environment. Integrating global perspectives into education promotes cultural awareness, collaborative skills, and an understanding of global interconnectivity elements that are crucial for effective public management (Resuli & Lamcja, 2024).

Intercultural communication significantly enhances students' cross-cultural communication skills, which are vital for both professional and personal interactions in the future (Rui & Tong, 2021). Technologies such as Virtual Reality (VR) offer immersive experiences that help individuals understand and appreciate other cultures more deeply (Wu & Wang, 2024). Emerging trends, including AI-driven cultural intelligence and collaboration via VR/AR, are reshaping the communication dynamics of multicultural teams, emphasizing the importance of cultural awareness in remote work (Singh & Bhaskar, 2025). However, challenges such as miscommunication due to unclear messages remain prevalent. Therefore, effective strategies such as valuing cultural differences and enhancing media and cultural literacy are necessary to improve the effectiveness of intercultural communication (Aririguzoh, 2022).

Tanjung Ale Village, located in East Sosa Subdistrict, Padang Lawas Regency, North Sumatra, serves as a model of a multicultural society predominantly inhabited by two major ethnic groups: the Mandailing and the Javanese, with the Mandailing being the majority. The uniqueness of this village lies in the strong adherence to traditions and customs, as well as the harmonious intercultural communication despite differing backgrounds. Traditions are perceived as systems of values and norms passed down through generations, forming the

collective identity of the community (Huda & Karsudjono, 2022; Turyani et al., 2024). With approximately 350 households, all of whom practice Islam, religious homogeneity facilitates interethnic communication. Traditional customs also function as an unwritten code that governs social life and reflects values deemed appropriate and moral (Nisa, 2024; Zahra et al., 2025).|

The community continues to uphold a traditional leadership system headed by an adat leader (raja adat), who plays a significant role in regulating social and cultural life. Communication between the Mandailing and Javanese ethnic groups is maintained through *musyawarah* (deliberation), or *martahi*, despite linguistic differences. Mandailing, Javanese, and Indonesian are used interchangeably depending on context and interlocutor. *Martahi sahudon* is used to organize labor divisions, while *martahi sahuta* serves to fund fundraising efforts. Both forms of deliberation are practiced inclusively and without discrimination, reflecting a spirit of inclusivity and respect for cultural diversity. In the context of modern organizations, communication serves as a fundamental element in knowledge creation and dissemination, improving efficiency and learning (Vieira Kritz, 2024). Effective communication strategies build interpersonal trust and job satisfaction (Bodunde et al., 2017). In the digital age, innovations such as SMS devices for the visually impaired expand communication accessibility (Africa et al., 2019), while human-like communication in human-robot interactions enhances collaboration (Ferrari & Secchi, 2024). Even silence holds culturally significant meaning in communication (Gutiérrez & Paniagua, 2024).

This study aims to identify the communication methods used by the Mandailing and Javanese communities in their daily interactions in Tanjung Ale Village, as well as to analyze the influence of Islamic teachings on community attitudes and behaviors in maintaining social relationships. The findings indicate that communication is conducted directly, prioritizing *musyawarah* (*martahi*) as a mechanism for resolving customary and social issues. The use of Indonesian, Mandailing, and Javanese languages is context-dependent and reflects situational appropriateness. Furthermore, Islamic values such as mutual respect, tolerance, and deliberation profoundly shape interethnic interaction patterns. This study is expected to contribute to the strengthening of interethnic harmony within multicultural communities and serve as a reference for the development of intercultural communication strategies based on local cultural and religious values in similar regions across Indonesia.

B. RESEARCH METHODS

This study employs a qualitative approach using a phenomenological research design, aiming to gain an in-depth understanding of the lived experiences of the local community in constructing intercultural communication in Tanjung Ale Village, East Sosa Subdistrict, Padang Lawas Regency, North Sumatra Province. The phenomenological approach is chosen as it allows the researcher to explore the meanings embedded within social practices and intercultural communication between the Mandailing and Javanese ethnic groups, as perceived by the individuals who experience them firsthand. Data collection techniques in this study include observation, in-depth interviews, and documentation. Participant observation is conducted to capture the social realities present in the daily lives of the community. Semi-structured interviews are carried out with community leaders, religious figures, and members of both ethnic groups in order to explore their experiences, perceptions, and the values that underpin social harmony. Documentation is utilized to gather supporting data such as archives, activity



photographs, meeting notes, and official village documents.

Data validity, the study employs source and method triangulation, comparing findings from observation, interviews, and documentation to obtain a high degree of information reliability. This process ensures that the analyzed data is credible, consistent, and accountable. The collected data is analyzed using qualitative descriptive analysis, which includes the stages of data reduction, data display, and conclusion drawing. The analysis is conducted thematically, focusing on patterns of interethnic communication and the influence of Islamic values in maintaining social harmony. The results of this analysis are expected to provide a comprehensive understanding as well as practical recommendations for developing intercultural communication strategies in multicultural communities based on local cultural and religious values.

The research problems addressed in this study are as follows:

1. How do the forms and meanings of verbal and non-verbal communication in traditional wedding ceremonies among the Mandailing and Javanese communities in Tanjung Ale Village reflect the integration of culture and spirituality?
2. How does intercultural communication between the Mandailing and Javanese ethnic groups in Tanjung Ale Village integrate Islamic values and religious moderation in fostering social harmony?
3. How does the Islamic perspective shape intercultural communication patterns between the Mandailing and Javanese communities in Tanjung Ale Village?

C. RESULTS AND DISCUSSION

1. Communication in Traditional Wedding Customs of the Mandailing and Javanese Communities in Tanjung Ale Village: Verbal and Nonverbal Integration within a Cultural and Spiritual Framework

Cultural communication encompasses the integration of verbal and nonverbal expressions that complement one another in conveying social and spiritual meaning. Verbal communication involves the use of language, including dialect, tone, volume, and health literacy, serving as a primary medium for expressing needs and bridging cultural understanding (Purnell, 2018; Junghare, 2015). In specific cultural practices, such as the *Saibatin* traditional wedding in Indonesia, verbal communication plays a crucial role in conveying cultural values through distinctive dialects (Kartika & Meutia, 2025). Meanwhile, nonverbal communication often occurs automatically and unconsciously, yet it remains highly effective in direct interactions (Patterson, 2016). Nonverbal elements can even carry more powerful meaning than spoken language (Plavša & Alujević, 2020). For this reason, intercultural communicators must adapt their communication styles to align with prevailing cultural norms and values (Bowe et al., 2019).

Communication practiced during pre-wedding customs among the Mandailing people reflects a harmonious integration of verbal and nonverbal elements rich in cultural and spiritual significance. Verbal communication is manifested through deliberation (*musyawarah*), delivery of advice, and oral blessings or prayers. This is clearly observed in the customary practices of *Martahi Sahudon* and *Martahi Sahuta*, where adult men gather to discuss task delegation and coordinate the fundraising needed for the wedding ceremonies. These activities underscore the role of spoken language not merely as a tool for information

exchange, but as a vital medium for collective decision-making and a reflection of social values such as cooperation (*gotong royong*), shared responsibility, and consensus-based discussion (*musyawarah mufakat*). On the other hand, nonverbal communication in Mandailing wedding customs is manifested through cultural symbols, ritual acts, and the use of objects with contextual meaning in the customary structure. For instance, in the *Mangarak Borup* procession, the bride's family accompanies her to the groom's home as a symbolic transfer of responsibility. This act represents nonverbal communication that implicitly conveys social and emotional messages. Similarly, during the *Patuaekkon* tradition, blessings are not only spoken but are reinforced through physical gestures such as hugs, hand-kissing, or gentle touches—symbolizing affection and reverence.

Mandailing wedding customs consist of a series of complex and meaningful rituals, beginning with preparations and culminating in the main event. A key tradition is the *Upa-upa* ceremony, which involves serving food on three-tiered plates, each containing items with distinct symbolic meanings. This tradition represents a form of nonverbal communication conveying the family's hopes, prayers, and gratitude to the newlyweds. Thus, symbolic elements in nonverbal communication serve a representative function, capable of expressing spiritual messages that cannot be articulated through words. In the *Mandokon Hata* procession, advice and blessings are delivered by traditional elders through verbal communication, accompanied by visual elements such as sitting arrangements, traditional attire, and symbolic hand gestures. This combination reflects the harmony between verbal and nonverbal aspects in conveying moral, spiritual, and cultural-ethical messages. This communication pattern shares similarities with Javanese traditions, particularly the *Midodareni* ritual, which is the night before the wedding ceremony, filled with prayers, guidance (*wejangan*), and the ceremonial preparation of the bride.

In Javanese culture, visual communication during *Midodareni* is expressed through the spatial arrangement of the room, the choice of traditional clothing, and the serving of symbolic dishes. The presence of extended family reinforces the values of togetherness and harmony, which are in line with Islamic teachings on kinship (*silaturahmi*) and brotherhood (*ukhuwah*). In Tanjung Ale Village, the Javanese community begins the wedding process with *Martahi*, a deliberative forum that, like in Mandailing tradition, is divided into *Martahi Sahudon* and *Martahi Sahuta*. Following the deliberations, the wedding sequence continues with *Siraman*, *Midodareni*, *Panggih*, *Seserahan*, and *Pemasangan Siger*. Each procession involves the active participation of extended families, traditional leaders (*hatobangon*), and community members, demonstrating social solidarity and respect for cultural heritage.

Interestingly, in Tanjung Ale, cultural acculturation occurs between the Mandailing and Javanese communities. The integration of verbal and nonverbal communication elements from both cultures not only enriches the wedding ceremonies but also serves as an effective medium for conveying Islamic values imbued with spiritual meaning. This integration strengthens intercultural harmony and affirms that cultural communication is not merely expressive but also transformative, contributing to the development of a civilized and religious society. Therefore, wedding traditions that combine communicative elements from both Mandailing and Javanese cultures embody the Islamic value of *rahmatan lil 'alamin*, a

blessing for all creation, where harmony, respect, and spirituality are realized through the community's collective symbols and actions.

2. Intercultural Communication Between the Mandailing and Javanese Ethnic Groups in Tanjung Ale Village: Integrating Islamic Values and Religious Moderation in Fostering Social Harmony

Intercultural communication that integrates Islamic values and the principles of religious moderation plays a crucial role in fostering social harmony within multicultural societies. Effective Islamic communication promotes dialogue and tolerance between religious communities, as exemplified by the work of the Religious Harmony Forum (*Forum Kerukunan Umat Beragama* or FKUB) in Aceh (Indainanto et al., 2023). Furthermore, the incorporation of *wasathiyah* (moderation) values into educational curricula, such as the integration of religious moderation into Arabic language instruction, contributes to shaping inclusive and tolerant student character (Yasmadi et al., 2024; Ichsan et al., 2024). *Fiqh wasathiyah* values such as recognition, balance, and tolerance also support peaceful coexistence (Suwarjin, 2023). Islamic social ethics provide a foundational framework for promoting social justice and communal solidarity (Bensaid & Machouche, 2019). In addition, interfaith dialogue facilitated by organizations like *Nahdlatul Ulama* highlights the importance of inclusive diplomatic approaches in maintaining harmony amidst diversity (Ataulla, 2019; Basid et al., 2024).

In Tanjung Ale Village, intercultural communication between the Mandailing and Javanese ethnic communities serves not merely as a tool for information exchange but also plays a strategic role in maintaining social cohesion and strengthening intercultural harmony. These intercultural interactions take place across various aspects of daily life, including social events, economic exchanges, education, and the performance of religious and customary traditions. The multicultural setting of this village reflects a complex social reality, wherein cultural differences are not seen as obstacles but as sources of rich social and moral diversity. Intercultural communication is a process of message exchange between individuals or groups from different cultural backgrounds, and its success depends on the ability to recognize, understand, and respect differences in values, norms, and practices. Islamic values make a substantial contribution to shaping an inclusive and peaceful communication model. Teachings that emphasize tolerance (*tasamuh*), mutual respect (*ihthiram*), consultation (*shura*), and brotherhood (*ukhuwah islamiyah*) form the ethical and moral foundation for relationships among different social groups. In this context, Islam is understood not only as a spiritual belief system but also as a social framework that governs interactions between individuals and communities in a just and civil manner. For instance, *gotong royong* (communal cooperation) activities, especially before weddings or religious celebrations, are practical manifestations of Islamic values deeply embedded in local culture.

Moreover, the implementation of religious moderation or *wasathiyah* is a key determinant of harmonious social life in culturally diverse settings. The Mandailing and Javanese communities in Tanjung Ale demonstrate a clear commitment to moderate religious attitudes, avoiding all forms of extremism, rejecting intolerance, and emphasizing dialogue-based approaches to resolving intergroup differences. Religious moderation here is not merely a normative discourse. Still, it is realized through tangible interreligious and

intercultural events such as village festivals, joint religious gatherings (*pengajian*), and communal celebrations of Islamic holidays involving all residents, regardless of ethnic background. These practices reflect a high level of acceptance of diversity and a strong willingness to build inclusive communal spaces (Mailin, 2024). Social activities involving collaboration between the Mandailing and Javanese people not only enhance interpersonal relationships but also reinforce collective solidarity, a prerequisite for long-term social stability. In this regard, intercultural communication does not stand alone; rather, it is tightly interwoven with the community's shared value system.

Consequently, intercultural communication in Tanjung Ale can be categorized as a transformative form of communication, one that goes beyond mere message exchange to function as a mechanism for building and sustaining social harmony. When communication is conducted with cultural sensitivity and rooted in the moderate principles of Islam, a pluralistic society can thrive in peace and mutual support. The combination of cultural openness, collective awareness, and religious values constitutes the essential formula for achieving sustainable harmony in a diverse community. Thus, the intercultural communication practices between the Mandailing and Javanese communities in Tanjung Ale Village stand as a living representation of value-based social integration. This success demonstrates that diversity, when managed through effective communication and inclusive religious values, is not a threat to unity but rather a valuable social capital that strengthens communal bonds and contributes to overall societal stability.

3. Islamic Perspectives on Intercultural Communication between the Mandailing and Javanese Ethnic Groups in Tanjung Ale Village

Intercultural communication from an Islamic perspective emphasizes core principles such as peace, tolerance, mutual respect, and courtesy. Islamic teachings underline the importance of peaceful coexistence among all human beings, Muslim and non-Muslim alike, guided by Qur'anic principles that uphold respect for humanity (Al-Kubise & Ul Haq, 2021). In practice, Islamic communication also stresses politeness and preserving the dignity of interlocutors, with variations in cultural expression observed between countries such as Malaysia, Indonesia, and Brunei, compared to those in South Asia or the West (Bakar & Nordin, 2017). Islamic ethics further promote social justice, empathy, and opposition to oppression, values that align with the principles of multicultural education (R'boul, 2021). In Iran, intercultural communication is shaped by ethnic and linguistic complexities in tandem with Islamic values (Zarrinabadi, 2017). The Islamic perspective also remains relevant across fields such as media, the workplace, and interfaith dialogue, despite the potential for miscommunication arising from cultural value differences (Rahman, 2016; Lando et al., 2015; Soydaş, 2024).

In Tanjung Ale Village, where the majority of the population adheres to Islam, every customary ceremony is conducted in alignment with Islamic principles and legal frameworks. Traditional customs and rituals are preserved, yet practiced within religious boundaries to ensure they do not contradict Islamic values. This phenomenon reflects the integration of local culture with Islamic teachings in the social life of the community. In this context, Islam functions not only as a belief system but also as a moral and ethical foundation for collective social behavior. From an Islamic perspective, tribes (*qabilah*) are recognized as integral components of human society. A tribe is not merely a social unit, but

a collective identity that encompasses lineage, language, culture, and distinct traditions. The Qur'an explicitly acknowledges the existence and diversity of tribes and nations as part of God's divine design and wisdom. This is clearly articulated in Surah Al-Hujurat (49:13):

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ
١٣

"O mankind! Indeed, We created you from a male and a female and made you into nations and tribes so that you may know one another. Verily, the most honorable of you in the sight of Allah is the most righteous among you. Indeed, Allah is All-Knowing, All-Aware" (QS. Al-Hujurat:13).

This verse affirms that diversity is a natural aspect of human existence, and it should serve as a foundation for mutual recognition (*ta'aruf*) rather than enmity. In a multicultural society such as Tanjung Ale, this verse serves as a vital guide for building harmonious and inclusive intercultural communication. Islam accepts the existence of local customs, provided they do not contradict the principles of *tawhid* and Islamic law. Cultural practices are acceptable so long as they do not involve polytheism (*shirk*), sinful behavior, or violations of faith. Therefore, traditional wedding ceremonies and other cultural events in Tanjung Ale are conducted with attention to *sharia* boundaries, ensuring alignment with Islamic teachings. Respect for tradition alongside obedience to religious obligations forms a strong foundation for achieving harmonious social relations. The Islamic concepts of unity (*ittihad*) and brotherhood (*ukhuwah*) are also highly emphasized. This is reinforced in Surah Ali Imran (3:103):

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ
١٠٣

"And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you when you were enemies and He brought your hearts together and you became brothers by His grace..." (Qur'an Ali Imran 3:103).

This verse highlights the importance of maintaining unity and avoiding division. In a pluralistic society like that of Tanjung Ale, this teaching serves as a foundational principle for cultivating peaceful and productive intercultural communication. Moreover, Islam provides clear guidance for managing social conflict. Surah Al-Hujurat (49:9) instructs believers to reconcile justly between two disputing parties. This approach applies not only to interpersonal conflicts but also to ensuring harmony between different ethnic or cultural groups. Aligned with the Qur'an, the Prophet Muhammad (peace be upon him) also emphasized the importance of social contributions as acts of worship. As narrated in authentic *hadiths* from Al-Bukhari and Muslim:

"Every joint of a person must perform a charity each day that the sun rises: to reconcile between two people is charity, to help someone with their mount or to load their belongings is charity, a good word is charity, every step taken towards prayer is charity, and removing harm from the path is charity." (Narrated by Al-Bukhari and Muslim).

This *hadith* illustrates that Islam teaches its followers to actively promote social harmony through tangible actions, including effective communication and conflict resolution. In the context of Tanjung Ale Village, intercultural communication between the Mandailing and Javanese communities reflects the practical application of Islamic values. The community demonstrates mutual respect, cooperation in religious and cultural events,

and a collective effort to preserve social harmony, all of which constitute virtuous deeds (*amal salih*) and forms of worship (*ibadah*). Thus, intercultural communication is not merely a social instrument but also a manifestation of faith in daily life. Strengthening intercultural communication must involve cross-national collaboration to reinforce effective and globalized *da'wah* communication strategies (Al Kahfi et al., 2025).

D. CONCLUSION

The wedding customs of the Mandailing and Javanese communities in Tanjung Ale Village demonstrate a harmonious integration of verbal and nonverbal communication. Verbal communication is manifested through deliberations, advice, and prayers, while nonverbal communication appears in cultural symbols, ritual actions, and physical gestures imbued with spiritual significance. Traditions such as Martahi, Mangarak Boru, Upa-upa, and Midodareni reflect values of cooperation (*gotong royong*), collective responsibility, and respect for customs. The acculturation between Mandailing and Javanese cultures produces cultural harmony that reinforces the transmission of Islamic values, thereby fostering a religious and civilized society through wedding symbolism. Intercultural communication between the Mandailing and Javanese ethnic groups in Tanjung Ale plays a crucial role in promoting social harmony through the integration of Islamic values and the practice of religious moderation. Communication functions not merely as a medium for information exchange but also as a vehicle for building social solidarity through joint activities such as communal work and religious celebrations. Islamic values such as tolerance, consultation (*shura*), and brotherhood (*ukhuwah*) strengthen intergroup relations. Religious moderation encourages dialogue, prevents intolerance, and creates inclusive social spaces. Through culturally sensitive communication and moderate religious values, diversity in the village becomes a source of strength for maintaining social harmony and stability.

Intercultural communication between the Mandailing and Javanese communities in Tanjung Ale aligns with Islamic principles, positioning religion not only as a spiritual belief system but also as a foundation for ethical social interaction. Islamic teachings such as tolerance, brotherhood, and religious moderation shape an inclusive communication model that preserves peace amidst cultural diversity. Local customs are maintained as long as they do not conflict with Islamic law, reflecting a balanced integration of culture and religion. Qur'anic verses and Hadiths emphasize the importance of unity and social contribution. In Tanjung Ale, intercultural communication embodies the practical application of Islamic teachings, serving as the foundation for social harmony and peaceful multicultural coexistence. The integration of Islamic values into intercultural communication between the Mandailing and Javanese ethnic groups in Tanjung Ale has yielded positive impacts in the form of social harmony, tolerance, and cross-cultural cooperation in everyday life. These Islamic values reinforce collective identity and prevent social conflict. To sustain this harmony, it is recommended that religious and customary leaders continue to serve as role models in promoting the values of religious moderation. Furthermore, local government authorities should facilitate regular intercultural dialogues and integrate multicultural education into religious and social activities to further internalize the values of tolerance and brotherhood in the daily life of the community.

ACKNOWLEDGMENT

With deep gratitude, I extend my sincere thanks to the entire community of Tanjung Ale Village, especially the Mandailing and Javanese communities, for their openness and support throughout this research. This study on communication in traditional wedding ceremonies demonstrates that intercultural harmony can be achieved through the integration of Islamic values, local customs, and religious moderation. Traditions such as Martahi, Upa-upa, and Midodareni serve as tangible evidence that both verbal and nonverbal communication can strengthen ukhuwah and maintain social cohesion. I hope this research will contribute meaningfully to the development of an inclusive and civilized social life.

AUTHOR CONTRIBUTIONS

- Author 1 : Designed the ethnographic qualitative research, developed field instruments, conducted data triangulation, and performed thematic analysis to explore intercultural communication based on Islamic values.
- Author 2 : Managed field data collection, analyzed nonverbal communication, examined Islamic values within cultural interactions, and evaluated the qualitative methodology to understand multicultural social harmony.

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