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Communication Patterns and Their Impact on Social Identity in *Wangsa* Marriages among Balinese Hindus in Sukapura, North Jakarta

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Abstract - This study examines the impact of communication patterns on social identity within the *Triwangsa* marriage system in the Balinese Hindu community. It aims to analyze the formation of communication patterns, the influence of changes in *wangsa* status on social identity, and the relationship between both aspects. This study is grounded in the concepts of communication patterns, social identity, and cultural symbols, which explain how meaning and social structures are maintained through interaction within the *Triwangsa* marriage system. A quantitative approach was employed using a survey method. Data were collected through structured questionnaires distributed via Google Forms to 139 respondents from the *Paguyuban Agama* Hindu at Sukapura Cilincing community in North Jakarta. The data were analyzed using descriptive and inferential statistical techniques. The findings indicate that changes in *wangsa* status significantly influence communication patterns and contribute to the reconstruction of social identity. This study provides empirical evidence on the transformation of traditional communication patterns within the *Triwangsa* marriage system and their implications for social identity formation in the Balinese Hindu community.

Keywords: Communication Patterns, Social Identity, Triwangsa Marriage, Balinese Hindu Community, Cultural Symbols.

Introduction

Marriage in Balinese Hindu society is not merely a religious ceremony or a personal bond between two individuals, but also a social event that involves intense communication among families, traditional communities, and the broader society. In this context, marriage is a process that not only unites a husband and wife but also influences the patterns of social communication within Balinese Hindu society.

These communication patterns in marriage go beyond verbal conversation; they also involve cultural symbolism, traditional rituals, and non-verbal communication that convey meaning within the social life of the Balinese Hindu community. This process is essential in understanding how the Balinese people preserve their social and cultural values, and how communication patterns within marriage contribute to the formation of individuals' social identities in the community (Widiawati, 2021). On the other hand, social identity in marriage refers to how individuals recognize and position themselves within a broader social context, such as family, society, and traditional communities. This social identity can be seen as the result of social interaction formed through communication within the marital relationship. In this regard, marriage in Balinese Hindu society is not merely a recognition of the couple as individuals but also an acknowledgment of their position within the family and traditional community.

Communication patterns in Balinese Hindu society possess distinctive characteristics influenced by culture, tradition, and long-standing social norms passed down through generations. Communication in marriage is not limited to conversations between husband and wife but also involves interactions with the extended family and surrounding community, which play vital roles in maintaining harmony and the integrity of social bonds. According to Subrata (2022), communication in marriage within Balinese Hindu society is often symbolic—for example, through traditional ceremonies and religious rituals that represent unity and harmony between individuals and their social groups.

It is important to note that communication patterns in Balinese Hindu marriage are not static; they continue to evolve in response to changing times and social dynamics. With the growing influence of globalization and modernization, communication patterns that once relied heavily on oral traditions and direct interaction are shifting toward the use of technology and social media. This shift affects how individuals within Balinese Hindu society communicate and construct their social identities within the context of marriage. In today's digital era, social media platforms such as Instagram, WhatsApp, and Facebook play significant roles in disseminating information, organizing weddings, and shaping the social image of married couples (Dewi & Putra, 2023).

In the Hindu Religious Community of Sukapura, Cilincing District in North Jakarta, the patterns of communication within marriage have unique characteristics. This community continues to uphold traditional values in the practice of marriage while also beginning to embrace the influence of modern technology. As stated by Julianti (2020), communication patterns in marriage in Bali serve as a medium to affirm an individual's social position within the societal structure and to strengthen relationships between extended families and customary communities.

Social changes occurring in Balinese society, including within the Sukapura Cilincing Hindu Religious Community, have led to shifts in marital communication patterns. Communication that once heavily relied on face-to-face meetings and direct interaction is now increasingly being replaced by digital communication technologies. The use of such technology not only affects how couples interact but also transforms how they construct their social identities within society. Technology has enabled individuals to build their social image in the virtual world, which in turn influences how they are perceived by their families and surrounding communities (Taufik, 2021).

Marriage in Balinese Hindu society is not merely a union between two individuals, but also an occasion to reinforce deep-rooted ties with customs and traditions. Every interaction within the marriage—whether in the form of conversation, action, or ritual—serves to strengthen an individual's social identity and affirm their position within the social structure of the community. Therefore, the communication that occurs in marriage has a profound impact on shaping the social perception of the individuals involved (Sutrisna, 2021).

In Balinese Hindu wedding ceremonies, non-verbal communication through traditional symbols and rituals is essential in demonstrating the seriousness and sanctity of the marriage. This is a significant process, and the customary community plays an active role in providing social and cultural support. These rituals and symbols function as a means of communication that reinforces the social identity of the bride and groom and solidifies their position within the community (Widiawati, 2021).

Social identity in Balinese Hindu marriage is strongly influenced by the communication that occurs between the bride and groom and the customary community. Marriage is not merely a matter of the couple's personal feelings, but also about how the individuals are positioned within the social structure of the community. Every act of communication—whether verbal or non-verbal—can affect how an individual is accepted in society and how they build social relationships with others (Julianti,

2020). The communication patterns in marriage also play a crucial role in preserving marriage, which is one of the most highly valued aspects—not only in terms of carrying out traditional ceremonies, but also in reinforcing the social bonds between individuals in the community and maintaining the cultural values that are characteristic of Balinese Hindu society (Subrata, 2022).

One of the key aspects of communication in marriage is the formation of the social identity of the married individuals. This social identity is shaped through social interactions that occur during and after the marriage. In Balinese society, marriage is not only about the relationship between husband and wife but also about how both individuals function within a larger social structure—that is, the family and the customary community. Therefore, the communication patterns that take place within marriage are vital in shaping the couple's social identity (Taufik, 2021). With globalization and modernization, communication patterns in marriage have undergone significant changes. Digital communication technologies influence how couples interact, both in preparing for the wedding and in shaping their social identity within the community. The use of social media allows individuals to share important life moments, including their marriage, with the world. This undoubtedly affects how these couples are perceived by society (Dewi & Putra, 2023).

The communication patterns within Balinese Hindu marriage in the *Paguyuban Agama Hindu* (Hindu Religious Asscociation) Sukapura Cilincing community are strongly influenced by traditional customs and religious values. The people in this community continue to uphold traditional values in conducting marriage ceremonies, while also being open to changes brought about by technological developments. Therefore, it is essential to analyse how existing communication patterns influence the formation of social identity and contribute to the social dynamics within the community (Sutrisna, 2021).

Marriage in Bali, especially within communities like *Paguyuban Agama Hindu* Sukapura Cilincing, is not only about the relationship between two individuals but also about how communication reinforces their social and cultural standing within society. Every act of communication in a marriage, whether verbal or non-verbal, carries deep meaning in shaping an individual's social identity and serves as a means of preserving the traditions and cultural values that are integral to Balinese Hindu society (Subrata, 2022).

Communication patterns refer to the structure or model that illustrates the communication process between the communicator and the communicant in order to achieve shared goals. According to the *Kamus Besar Bahasa Indonesia*, a pattern is defined as a fixed form or structure, which in the context of communication refers to an organized system or method of delivering messages (Alhakim, 2020). Communication patterns are not merely techniques or methods for exchanging information; they also encompass the elements that influence the understanding and response to the conveyed message. In this context, communication patterns serve as the framework or structure used to ensure that messages are clearly understood and effectively received.

Joseph A. DeVito (2021) identifies four main types of communication patterns: small group communication, interpersonal communication, public group communication, and mass communication. This classification reflects the diverse forms of communication that occur in various social contexts. For example, interpersonal communication takes place between two individuals in direct interaction, whereas mass communication involves the dissemination of messages to a broad audience through media such as television, radio, or the internet. Each type of communication has distinct characteristics and dynamics, but all aim to ensure that messages are received and understood effectively.

Communication itself can be defined as the process by which information or stimuli are conveyed from one individual to another in order to influence the behavior or attitudes of the message recipient. Hovland, Janis, and Kelley (2020) state that communication is a process in which an individual sends a stimulus, usually in the form of a verbal message, to modify the behavior of another person. This definition highlights the significant role of communication in shaping or altering individual or group behavior.

The choice of words or stimuli in communication greatly affects a person's attitude and behavior. Louis Forsdale (2022) further explains that communication is the process of transmitting signals that operate according to certain rules to establish, maintain, and modify a system. Forsdale emphasizes that communication involves signals—both verbal and nonverbal—that are governed by rules that aid the receiver in understanding the intended message. This suggests that communication does not solely depend on the words used, but also on the manner of delivery and the context in which communication

takes place. Effective communication signals can lead to mutual understanding, thereby facilitating the communication process.

Everett M. Rogers (2021) further explains that communication is a process in which ideas are transmitted from a source to one or more recipients with the aim of altering their behavior. Rogers emphasizes the diffusion of innovations and how communication plays a crucial role in changing public behavior related to the adoption of new ideas. This is particularly relevant in the context of mass communication, where messages delivered to a broad audience have the potential to significantly influence societal attitudes and behaviors. Onong Uchjana Effendy (2020), in his book *Dinamika Komunikasi*, defines communication as the process of conveying information from a communicator to others in order to change their attitudes, opinions, or behaviors. Effendy underscores the importance of communication that can occur either directly or indirectly through media. In today's digital era, communication is no longer limited to face-to-face interactions but also involves various media that enable messages to reach larger and more diverse audiences.

Communication patterns play a crucial role in ensuring that messages are conveyed clearly and effectively. Various communication models, such as one-way and two-way communication, influence how messages are received and responded to. In two-way communication, direct interaction occurs between the communicator and the recipient, allowing for clarification and discussion. In contrast, one-way communication—such as in mass communication—delivers messages without direct feedback from the audience.

Understanding these communication patterns is essential in various contexts, including interpersonal communication, small group interactions, and mass communication. In today's increasingly interconnected world, communication patterns have also undergone significant transformation. With the rise of social media and other digital platforms, communication that once occurred face-to-face can now take place virtually and on a massive scale. This shift introduces new dimensions to how people communicate and how messages are received by broader audiences. Therefore, a comprehensive understanding of communication patterns is vital for effectively and efficiently utilizing communication technologies to deliver messages capable of influencing societal attitudes and behaviors

Theoretical Framework

Dimensions of Communication Patterns

The dimensions of communication patterns refer to various aspects that influence how messages are conveyed between the communicator and the recipient. Communication patterns can be analysed through several dimensions, including communication characteristics, types of communication, and the channels used in the delivery and reception of messages. These dimensions provide a framework for understanding the complexity and dynamics of communication in diverse social contexts.

Several key dimensions in communication patterns include the direction of communication, verbal and nonverbal communication, one-way and two-way communication, formal and informal communication, communication channels, as well as the speed and accuracy of message transmission.

Direction of Communication, this dimension is fundamental to communication patterns. It refers to the flow of messages between the communicator and the recipient, which can be categorized into one-way and two-way communication. In one-way communication, messages are delivered from the communicator to the recipient without direct feedback, as typically seen in mass communication (Devito, 2021). In contrast, two-way communication involves active interaction between both parties, allowing for feedback that can influence the course of the communication process (Rogers, 2021);

Verbal and Nonverbal Communication, this dimension also plays a vital role in shaping communication patterns. Verbal communication involves the use of words or language as the primary tool for conveying messages. However, nonverbal communication—which includes gestures, facial expressions, and other forms of body language—is equally significant in conveying meaning. In some cases, nonverbal cues are even more dominant than verbal ones in expressing deep or emotional messages (Cangara, 2022). These two forms of communication complement each other in delivering more holistic and meaningful messages;

Formal and Informal Communication, this dimension defines how communication occurs in different contexts. Formal communication typically takes place in structured environments such as organizations or formal institutions, where messages are delivered through official and organized

channels such as meetings or reports. Conversely, informal communication is more spontaneous and less constrained by formal rules, often occurring among peers or in casual conversations (Effendy, 2020). Both types play important roles in fostering effective interpersonal relationships across various social settings;

Communication Channels, this dimension refers to the media or tools used to convey messages. In the digital era, communication channels are no longer limited to face-to-face interactions but also include various electronic media such as telephones, email, social media, and instant messaging applications. Choosing the appropriate communication channel is crucial to ensure that messages are received effectively by the intended audience. The channel selected also affects the efficiency and effectiveness of the communication, depending on the context and goals involved (Forsdale, 2022);

Speed and Accuracy, this dimension refers to how quickly and accurately messages are delivered and understood. With modern technologies such as email and instant messaging, communication can occur at unprecedented speed. However, ensuring the clarity and accuracy of messages often presents challenges. Therefore, it is essential to select appropriate timing and methods of communication to ensure that messages are clearly and accurately understood by recipients (Sumadiria, 2021).

Understanding the dimensions of communication patterns allows for deeper insight into how messages are conveyed in various forms and situations. Each dimension interacts with and contributes to how messages are delivered, processed, and understood by the audience. By comprehending these dimensions, individuals and organizations can enhance the effectiveness of their communication—whether in personal relationships, professional settings, or in the broader context of mass communication.

Social Identity Theory

Social Identity Theory, developed by Henri Tajfel in the 1970s, remains highly relevant today in understanding social phenomena related to group identity formation. This theory was chosen by the researcher because it offers a comprehensive explanation of how social identity is formed and the factors that influence this process. Tajfel emphasized that social identity is not only related to the formation of personal identity but also to the interactions among social groups that often compete for higher status and privileges (Tajfel & Turner, 1979). In this context, social groups become significant entities, as individuals shape their identities within the framework of group membership characterized by shared norms and values.

Social identity is defined as an individual's perception of themselves as a member of a particular social group, encompassing emotional attachment and the value associated with that group (Tajfel, 1979). According to Tajfel, social identity involves an understanding of the self within a broader social context and how the sense of belonging affects individual self-esteem. These groups, as mentioned by Tajfel, frequently engage in intergroup competition, where social identity becomes a means to maintain a higher social position or gain recognition from other groups (Tajfel & Turner, 1979). Social identity encompasses elements such as nationality, ethnicity, religion, gender, and others that shape one's self-concept within social relations.

According to Social Identity Theory, individuals are motivated to engage with certain groups and form social identities based on two primary processes: self-enhancement and uncertainty reduction. Self-enhancement refers to the drive to boost one's self-image through positive acknowledgment from the social group. Individuals with low self-esteem may feel more valued by joining a high-status group, while those with high self-esteem might seek out groups that reflect their positive values (Tajfel, 1982). On the other hand, uncertainty reduction pertains to individuals' need to diminish ambiguity about their social standing by affiliating with groups that offer clear norms and identity frameworks (Abrams et al., 2004).

Dimensions of Social Identity

The dimensions of social identity refer to the components that shape how individuals identify themselves within a social group context. Henri Tajfel and John Turner (1986) proposed that social identity is constructed through a process of categorization, identification, and intergroup comparison. These dimensions play a critical role in building and reinforcing individual identity as part of a social group and in understanding their relationships with other groups. The key dimensions that contribute to

the formation and reinforcement of social identity include self-definition, self-investment, social comparison, ethnocentrism, and collective identification.

Self-definition. Self-definition refers to how individuals define themselves in the context of their social group. It involves individuals' perception of their similarities with in-group members and differences from out-group members. According to Tajfel (1982), self-definition provides a structure for social identity, as individuals shape their self-perceptions based on the values and norms of their chosen social groups. This process helps individuals locate their position in society and strengthens their sense of belonging. For example, members of a specific ethnic group may feel attached to their cultural identity, reinforcing their self-understanding as part of that group.

Self-investment. Self-investment pertains to the extent to which individuals consider their group membership important to their lives. This dimension reflects the level of attachment and commitment to the social group, including feelings of solidarity, satisfaction, and the centrality of the group to one's personal life (Widhyastuti et al., 2021). Research by Amrullah (2020) showed that members of online motorcycle taxi driver communities were highly committed to their groups, perceiving group membership as beneficial both socially and economically, thereby strengthening their self-confidence through social identity. This investment in the group enhances social identity by imbuing it with meaningfulness.

Social Comparison. Social comparison is the process through which individuals compare their in-group with out-groups to evaluate their social status and position. This dimension is crucial to Social Identity Theory because intergroup comparisons help individuals gain a sense of superiority and develop a positive self-concept. During social comparisons, individuals tend to perceive their own group as superior to others to maintain self-esteem (Abrams & Hogg, 2020). For instance, studies on K-pop fans revealed that such groups often perceive themselves as more passionate and dedicated compared to other music fans, which strengthens their pride in their group (Putri, 2022). Through these comparisons, individuals gain a greater sense of recognition and self-worth within their group.

Ethnocentrism. Ethnocentrism is the tendency of individuals to judge other groups based on the standards and values of their own group, which can reinforce in-group cohesion and enhance social identity. However, it may also exacerbate intergroup differences due to a belief in the superiority of one's own group. For example, in the context of nationalism, individuals who identify strongly with a particular nation or ethnicity often express views of superiority over other groups (Amrullah, 2020).

Collective Identification. Collective identification refers to the extent to which individuals perceive themselves as part of a group and the significance that group holds in their lives. This dimension suggests that in forming a social identity, individuals not only identify with groups based on similarities but also invest in the group as an integral part of their self-concept (Tajfel & Turner, 1986). Collective identification enhances a sense of belonging and often motivates individuals to take actions that elevate the group's status or dignity. This can be observed in various social groups—from football supporters to professional communities—where group identification becomes an essential component of their identity (Widhyastuti et al., 2021).

These dimensions of social identity play a vital role in shaping social interactions and individual perceptions of both self and group membership. Through processes of categorization, identification, and social comparison, individuals develop strong attachments to their chosen groups, thereby enhancing self-esteem and providing a sense of equilibrium in society. However, it is also crucial to recognize that these dimensions may contribute to intergroup conflicts, especially when social comparisons lead to feelings of superiority or perceived injustice.

Material and Methodology

This study focuses on analysing the position of existing variables and exploring the relationships, impacts, or differences among them, in accordance with Sugiyono (2019). A quantitative approach was chosen to ensure that the data obtained is objective and measurable, particularly concerning "The Impact of Communication Patterns on Social Identity in Caste-based Marriage among Balinese Hindus", based on a case study of the *Paguyuban Agama Hindu* Sukapura Cilincing.

This approach allows the researcher to measure changes in respondents before and after a treatment is administered. In this research model, respondents are first assessed in their initial condition (pre-test). Subsequently, a treatment is applied, and a follow-up measurement is conducted (post-test).

This method enables the researcher to analyse whether significant changes occur as a result of the treatment provided (Sugiyono, 2019).

The data collection techniques in this study include two main approaches: literature review and questionnaire distribution. The literature review aims to explore relevant theories and information regarding communication patterns and social identity in the context of caste-based marriage among Balinese Hindus. Meanwhile, the questionnaire is designed to gather primary data directly from respondents concerning the communication patterns they experience and their impact on their social identity. The questionnaires were distributed using Google Forms, allowing the researcher to reach a larger and more diverse pool of respondents.

The population in this study comprises members of the *Paguyuban Agama* Hindu Sukapura Cilincing, a Balinese Hindu community residing in the Cilincing area. The sample size includes 139 individuals, consisting of 67 females and 72 males. A random sampling technique was applied to ensure that every member of the population had an equal opportunity to be selected as a respondent.

Table 1. Research Population Size

Members of *Paguyuban Agama Hindu* Sukapura Cilincing	Number of Members
Female	67
Male	72
Total	139

Source: Questionnaire, 2025

By employing a random sampling method, this research aims to obtain representative data on the influence of communication patterns on social identity within the context of caste-based marriage in the Balinese Hindu community.

Data Analysis Method

Data analysis in this study was conducted using SmartPLS software and the Partial Least Squares – Structural Equation Modeling (PLS-SEM) approach. PLS is a statistical technique that enables researchers to simultaneously test the relationships among variables within a single analysis. It is particularly effective in analyzing complex models and predicting relationships between latent constructs in a structural model (Hair et al., 2020).

Outer Model Analysis. The outer model analysis aims to ensure that the instruments used in this study are both valid and reliable. Validity and reliability are essential to determine the extent to which the measurement tools accurately measure the variables of interest.

The following tests were conducted: (1) Convergent Validity Test. Convergent validity is measured based on the loading factor values between latent variables and their indicators. A loading factor greater than 0.70 indicates that the indicator significantly contributes to the latent construct it represents (Hair et al., 2020); (2) Discriminant Validity Test. This test evaluates the cross-loading values to assess the extent to which each construct is distinct from the others. The indicator's value on its associated construct must be higher than its value on any other constructs to confirm discriminant validity (Henseler et al., 2020); (3) Reliability Test (Composite Reliability and Cronbach's Alpha). Reliability is assessed using both composite reliability and Cronbach's Alpha. A construct is considered reliable if both values exceed 0.70. This test ensures internal consistency among the indicators reflecting the intended construct (Hair et al., 2020); (4) Average Variance Extracted (AVE) Test. The AVE test measures the amount of variance captured by the construct in relation to the variance due to measurement error. An AVE value above 0.50 indicates that more than 50% of the indicator variance is accounted for by the construct (Fornell & Larcker, 2021).

Inner Model Analysis. The inner model analysis is conducted to assess the relationships among latent constructs within the structural model. The following indicators were used:

(1) R-Square (R^2). R^2, or the coefficient of determination, is used to measure the extent to which independent variables explain the variance in the dependent variable. The categorization of R^2 is as follows: substantial (> 0.67), moderate (> 0.33), and weak (> 0.19) (Sarwono, 2020);

(2) Effect Size (F^2). F^2 evaluates the relative impact of constructs within the model. The interpretation of F^2 is: small effect (< 0.02), medium effect (0.15), and large effect (> 0.35) (Ghozali, 2020);

(3) Hypothesis Testing. Hypothesis testing in this study was conducted using the t-statistic and p-value to determine whether the relationships between variables in the structural model are statistically significant. At a 5% significance level, a t-statistic greater than 1.96 or a p-value less than 0.05 indicates that the alternative hypothesis (H_a) is accepted and the null hypothesis (H_0) is rejected (Husein, 2020). The criteria for hypothesis testing are as follows:

Reject H_0 and accept H_a if t-statistic > 1.96 or p-value < 0.05.
Accept H_0 if t-statistic ≤ 1.96 and p-value ≥ 0.05.

This testing approach is crucial in determining whether the influence of independent variables on dependent variables in the structural model is statistically supported based on the data collected (Hair et al., 2020)..

Result and Discussion

The convergent validity test aims to evaluate the extent to which each indicator accurately reflects its associated latent variable. The results of this test are presented in the outer loading table, which shows how well each indicator corresponds with its intended construct. An indicator is considered valid if its outer loading value exceeds 0.70, indicating that the indicator is capable of adequately representing the underlying construct.

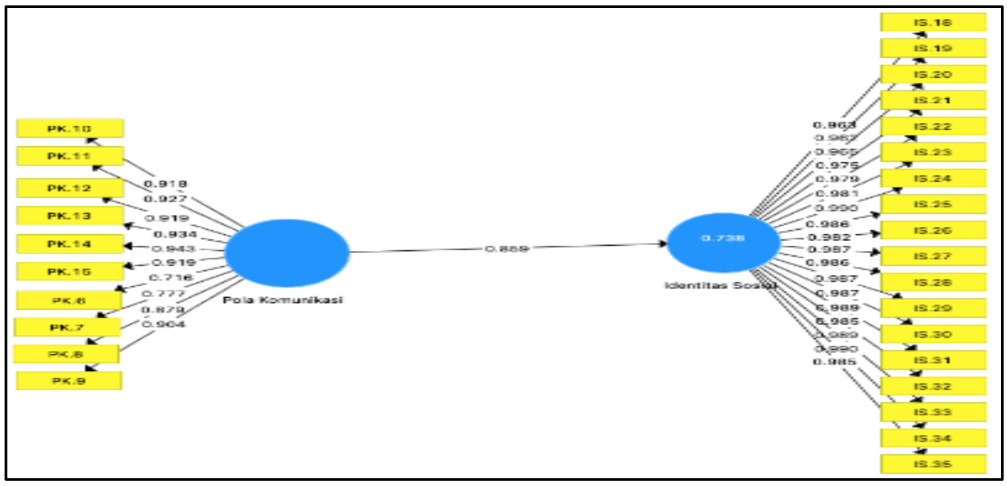


Figure 1. Structural Model – Outer Model
Source: Smart PLS 3.0 data processing, 2025

Table 2. Outer Loading Results

Variable	Indicator	Outer Loading	Threshold	Decision
Communication Pattern (X)	PK.6	0,716	0,7	Valid
	PK.7	0,777	0,7	Valid
	PK.8	0,879	0,7	Valid
	PK.9	0,904	0,7	Valid
	PK.10	0,927	0,7	Valid
	PK.11	0,918	0,7	Valid
	PK.12	0,927	0,7	Valid
	PK.13	0,934	0,7	Valid

	PK.14	0,943	0,7	Valid
	PK.15	0,919	0,7	Valid
Social Identity (Y)	IS.18	0,963	0,7	Valid
	IS.19	0,962	0,7	Valid
	IS.20	0,965	0,7	Valid
	IS.21	0,979	0,7	Valid
	IS.22	0,981	0,7	Valid
	IS.23	0,988	0,7	Valid
	IS.24	0,990	0,7	Valid
	IS.25	0,986	0,7	Valid
	IS.26	0,982	0,7	Valid
	IS.27	0,987	0,7	Valid
	IS.28	0,989	0,7	Valid
	IS.29	0,985	0,7	Valid
	IS.30	0,989	0,7	Valid
	IS.31	0,990	0,7	Valid
	IS.32	0,958	0,7	Valid
	IS.33	0,989	0,7	Valid
	IS.34	0,990	0,7	Valid
	IS.35	0,985	0,7	Valid

Source: Smart PLS 3.0 data processing, 2025

The results indicate that all indicators used to measure the constructs of Communication Pattern (X) and Social Identity (Y) are valid. Each indicator's outer loading value exceeds the 0.70 threshold, confirming their suitability in representing the intended latent variables. For the Communication Pattern variable, outer loadings ranged from 0.716 (PK.6) to 0.943 (PK.14), with PK.14 being the highest. This implies that the indicators are highly relevant and appropriate for measuring communication patterns within the context of marriage among members of the Hindu Bali Wangsa community, particularly in the Paguyuban Agama Hindu Sukapura Cilincing. Likewise, the indicators for the Social Identity variable (IS.18 to IS.35) also exhibited exceptionally high outer loading values, ranging from 0.963 to 0.990, with IS.24 having the highest value (0.990). These values confirm the validity and reliability of the indicators in capturing the social identity construct, reflecting how communication patterns influence an individual's social identity within the Hindu Bali community.

In conclusion, the convergent validity results confirm that the indicators used in this study accurately measure their respective constructs. This supports the notion that effective communication patterns play a significant role in shaping and strengthening social identity within marriage among members of the Hindu Bali Wangsa community.

Discriminant Validity Test

The discriminant validity test is conducted to determine the degree to which a construct is truly distinct from other constructs in the model. One common method to evaluate discriminant validity is by examining the cross-loading values. If an indicator shows a higher correlation with its designated

construct than with any other constructs, it can be considered as a valid representation of that construct (Haryono, 2017).

Table 3. Cross Loading Results

	Communication Pattern (X)	Social Identity (Y)
PK.6	0,716	
PK.7	0,777	
PK.8	0,879	
PK.9	0,904	
PK.10	0,927	
PK.11	0,918	
PK.12	0,927	
PK.13	0,934	
PK.14	0,943	
PK.15	0,919	
IS.18		0,963
IS.19		0,962
IS.20		0,965
IS.21		0,979
IS.22		0,981
IS.23		0,988
IS.24		0,990
IS.25		0,986
IS.26		0,982
IS.27		0,987
IS.28		0,989
IS.29		0,985
IS.30		0,989
IS.31		0,990
IS.32		0,958
IS.33		0,989
IS.34		0,990

Source: Smart PLS 3.0 data processing, 2025

The results of the cross-loading test show that all indicators of Communication Pattern (PK.6 to PK.15) have higher loading values on their designated construct than on other constructs, affirming

their discriminant validity. For example, indicator PK.6 has a loading value of 0.716 on the Communication Pattern construct and does not load significantly on the Social Identity construct. This pattern is consistent across all Communication Pattern indicators.

Similarly, all indicators for the Social Identity construct (IS.18 to IS.34) demonstrate significantly higher loadings on the Social Identity construct, with the highest loading value observed at 0.990 for indicators IS.24, IS.30, IS.31, and IS.34. These results confirm that the indicators distinctly represent their respective constructs.

Based on this analysis, it can be concluded that each indicator loads more highly on its respective construct than on others, which validates the discriminant validity of the measurement model. Thus, the Communication Pattern (X) and Social Identity (Y) constructs are clearly distinguishable, and the indicators used in this study reliably represent the constructs they were intended to measure.

Reliability Test (Composite Reliability and Cronbach's Alpha)

The reliability test aims to assess the extent to which the indicators of a construct exhibit high internal consistency. In this study, reliability is measured using two methods: Cronbach's Alpha and Composite Reliability. A construct is considered reliable if both the Cronbach's Alpha and Composite Reliability values exceed 0.70.

Table 4. Reliability Test Results

Variable	*Cronbach's Alpha*	*Composite Reliability*	Threshold	Result
Pola Komunikasi (X)	0,998	0,998	0,700	Reliabel
Identitas Sosial (Y)	0,969	0,973	0,700	Reliabel

Source: Smart PLS 3.0 data processing, 2025

Based on Table 4, the results of the reliability test for the two variables are as follows:

Communication Pattern (X): (1) Cronbach's Alpha: 0,998; (2) Composite Reliability: 0,998; (3) These exceptionally high values indicate that the Communication Pattern construct demonstrates excellent internal consistency and is considered highly reliable.

Social Identity (Y): (1) Cronbach's Alpha: 0,969; (2) Composite Reliability: 0,973; (3) These values also indicate high reliability, suggesting that the Social Identity construct is internally consistent and dependable.

In conclusion, both constructs used in this study—Communication Pattern (X) and Social Identity (Y)—are proven to be reliable, as their Cronbach's Alpha and Composite Reliability values significantly exceed the minimum threshold of 0.70. This confirms that the indicators used in each construct can consistently and stably measure the intended variables.

Average Variance Extracted (AVE) Test

The Average Variance Extracted (AVE) test aims to evaluate how much variance in the indicators is explained by the latent construct. An AVE value greater than 0.50 indicates that more than 50% of the variance in the indicators can be accounted for by the construct, demonstrating good convergent validity.

Table 5. Average Variance Extracted (AVE) Results

Variable	AVE Value	AVE Threshold	Decision
Communication Pattern (X)	0,964	0,500	Satisfied
Social Identity (Y)	0,786	0,500	Satisfied

Source: Smart PLS 3.0 data processing, 2025

The AVE test results for each variable are as follows: Communication Pattern (X): AVE Value: 0,964;

The AVE value of 0.964 indicates that more than 96% of the variance in its indicators is explained by the construct, reflecting excellent convergent validity.

Social Identity (Y): AVE Value: 0,786; The AVE value of 0.786 shows that more than 78% of the variance in its indicators is explained by the construct, which also indicates good convergent validity.

Overall, both constructs—Communication Pattern (X) and Social Identity (Y)—meet the criteria for convergent validity, with AVE values exceeding the threshold of 0.50. This implies that the constructs are well represented by their respective indicators and are valid within the context of this study.

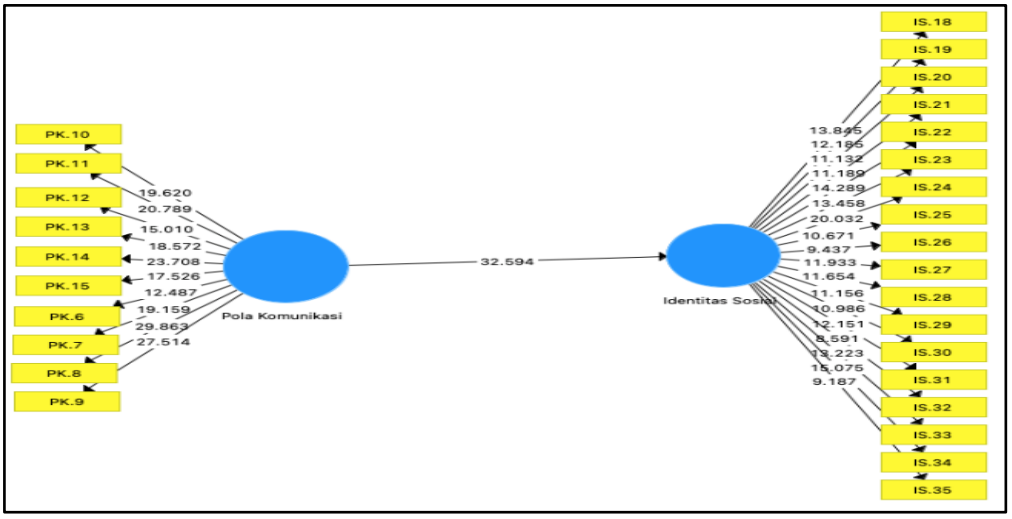


Figure 2. Structural Model (Inner Model)
Source: Smart PLS 3.0 data processing, 2025

R-Square (R^2) Test

The coefficient of determination (R^2) test aims to assess the extent to which independent variables can explain the variance of the dependent variable. A high R^2 value indicates that the model can explain a substantial proportion of the variance in the dependent variable. However, R^2 alone may not provide a complete picture, as it does not take into account the number of variables in the model. Therefore, the Adjusted R^2 is used to adjust R^2 based on the number of variables and to account for standard errors, thus offering a more accurate representation of how well the model explains the dependent variable. The Adjusted R^2 is particularly useful for evaluating model performance, especially when a large number of independent variables are included, as it helps prevent overfitting that may occur in overly complex models.

Table 6. R^2 Values

	R2	***R^2 Adjusted***
Social Identity (Y)	0,738	0,736

Source: Smart PLS 3.0 data processing, 2025

Based on Table 6, the values obtained for the Social Identity variable (Y) are R^2: 0,738. This indicates that 73.8% of the variance in the Social Identity variable can be explained by the model, demonstrating a strong explanatory power. Then, resulted in which R^2 Adjusted: 0,736. After accounting for the number of independent variables and the standard error, 73.6% of the variance in Social Identity remains explained. The very small difference between R^2 and Adjusted R^2 suggests that the model does not suffer from overfitting, and its results remain stable even when model complexity is considered. These results indicate that the model effectively explains a large portion of the variance in the dependent variable, with the high and closely matched R^2 and Adjusted R^2 values affirming its robustness.

Effect Size (f^2) Test

The included R^2 value refers to the R^2 when all independent variables are present in the model, while the excluded R^2 is the R^2 value obtained when one specific exogenous variable is removed to assess its individual impact. By comparing these two, the effect size (f^2) is calculated, offering insights into the relative influence of each independent variable. According to Ghozali & Latan (2015), the guidelines for interpreting f^2 are: (1) f^2 = 0,02: small effect; (2) f^2 = 0,15: medium effect; (3) f^2 = 0,35: large effect.

Effect size values provide a measure of the strength of the relationship between an exogenous variable and a dependent variable in the structural model. Higher f^2 values indicate stronger effects.

Table 7. f^2 Values

	Kreativitas Pelajar (Y)	Slogan Pendidikan (X)
Social Identity (Y)		
Communication Pattern (X)	2,810	

Source: Smart PLS 3.0 data processing, 2025

The f^2 test aims to measure the magnitude of influence that an exogenous variable has on the dependent variable within the structural model being tested. The f^2 value is calculated by comparing the R^2 included (the R^2 value with all variables in the model) and R^2 excluded (the R^2 value with one exogenous variable removed), in order to assess the relative contribution of each exogenous variable to the dependent variable.

Based on Table 7. f^2 Results, we can see the f^2 calculation for the relationship between Communication Patterns (X) and Social Identity (Y):

$$\text{Communication Patterns (X)} \rightarrow \text{Social Identity (Y)}: f^2 = 2.810.$$

An f^2 value of 2.810 indicates that the influence of Communication Patterns (X) on Social Identity (Y) is very large. According to the interpretation by Ghozali & Latan (2015), an f^2 value of 2.810 far exceeds the threshold for a large effect, which is 0.35. This suggests that Communication Patterns have a highly significant impact on Social Identity in this model. The results of the f^2 test confirm that Communication Patterns (X) have a substantial influence on Social Identity (Y), with an exceptionally high f^2 value (2.810). This reinforces the conclusion that the Communication Patterns variable makes a significant contribution to explaining the variance in the Social Identity variable, making it a critical factor in this research model.

Hypothesis Testing

The purpose of hypothesis testing in this study is to evaluate the influence of Communication Patterns on Social Identity within the context of Wangsa Marriage in the Hindu Balinese Community (Case Study at the Hindu Religious Community of Sukapura, Cilincing), using path coefficients and T-statistics to assess the significance of the relationship. According to the established criteria, a hypothesis model is considered significant if the T-statistic value exceeds 1.96, which indicates a significant relationship between the independent and dependent variables (Ghozali, 2016). In addition, this hypothesis testing involves the use of P-values to determine whether the relationship between the studied variables is statistically significant. If P-value < 0.05, the alternative hypothesis (Ha) is accepted, indicating a significant effect between the independent and dependent variables. Conversely, if P-value > 0.05, the null hypothesis (H_0) is accepted, meaning there is no significant effect between the independent and dependent variables.

Beyond the direct effect between independent and dependent variables, this study also examines indirect effects or mediation, involving a mediating variable. The purpose of mediation testing is to evaluate whether the mediating variable successfully mediates the relationship between the independent and dependent variables. If the P-value of the Indirect Effect < 0.05, the mediating variable is considered to effectively mediate the influence of the independent variable on the dependent variable. The results of this hypothesis testing will provide a clearer understanding of the relationships among variables in the research model and help assess whether the influence of Communication Patterns on Social Identity

in Wangsa Marriages within the Hindu Balinese Community can be significantly applied in the Hindu Religious Community of Sukapura, Cilincing**.**

Table 8. Results of Hypothesis Testing – Direct Effect

Hypothesis	Standardized Coefficient	T *Statistic*	P *Value*	Conclusion
Communication Patterns (X) → Social Identity (Y)	0,026	32,594	0.000	Accepted

Source: Smart PLS 3.0 data processing, 2025

This table presents the hypothesis testing results to assess the direct effect between Communication Patterns (X) and Social Identity (Y). The findings are as follows:
Hypothesis: The effect of Communication Patterns (X) on Social Identity (Y)

Standardized Coefficient: 0.026; T Statistic: 32,594; P Value: 0,000
Conclusion: Hypothesis accepted.

Based on these hypothesis testing results, it can be concluded that Communication Patterns (X) have a significant influence on Social Identity (Y) within the research model. This conclusion is supported by a T Statistic value of 32.594, which is well above the critical threshold of 1.96, indicating strong statistical significance. Additionally, the P Value is less than 0.05 (specifically, 0.000), which further confirms the significance of the relationship, leading to the acceptance of the alternative hypothesis (Ha). This means there is a significant direct effect of Communication Patterns on Social Identity in this study context.

Discussion

Communication Patterns in Balinese Hindu Marriage. Communication patterns within Balinese Hindu marriages are not merely a medium for exchanging information between partners; more importantly, communication plays a vital role in conveying cultural values embedded in the ceremonial process. In Balinese society, communication during marriage is deeply influenced by the symbolism contained in traditional rituals, which serve to strengthen social bonds between the couple and the wider community. Both verbal and non-verbal communication acts as a means of introducing the couple to society as part of their new social identity. In the context of Balinese marriages, communication also reflects traditional values such as mutual cooperation (gotong royong), togetherness, and respect for parents and ancestors (Pande, 2021).

According to Prasetya et al. (2022), in Balinese traditional marriages, the existing symbolism in the ceremonial process helps reinforce an individual's social identity. Rituals such as Ngunduh Nyama and Mapag Panganten serve as mediums to introduce the couple to the community as part of a larger family unit. These processes also affirm the social position of individuals within a society rooted in Balinese Hindu customs and values. In the context of the Hindu Religious Community of Sukapura Cilincing, communication patterns include interpersonal, symbolic, and community-based communication, all of which together form an interconnected social network.

Interactions during the wedding ceremony, involving various parties from both families and the community, create a space for sharing values and norms. Therefore, communication in marriage is not solely focused on the couple, but also plays a role in the formation of broader social networks. For example, in a Balinese Hindu wedding, it is not only two individuals who are united, but also two extended families who strengthen their relationship through structured communication based on customary norms (Widyanti & Dewa, 2023). This communication is essential for preserving cultural traditions and ensuring the integration of the couple into the broader social structure of Balinese society.

This communication process, embedded in various forms of symbolism and traditional rituals, not only connects individuals to their extended families but also introduces them to the wider community as individuals with defined social roles. Successful and effective communication in Balinese Hindu marriage contributes to the couple's success in navigating their new social life, reinforcing social integration, and fostering social cohesion within the community (Sutjiadi, 2024). In

this context, communication is not just a tool for exchanging messages but also a means of constructing and strengthening the social identity that the couple will carry into their community life.

Social Identity in Marriage. Social identity in Balinese society is strongly influenced by an individual's position within a larger social structure. In the context of marriage, communication plays a vital role in shaping an individual's social identity, particularly in terms of how individuals are perceived by the community after marriage. In Balinese Hindu society, marriage does not only unite two individuals on a personal level but also introduces them into a broader social context, such as family, caste, and customary groups. Through the communication patterns used during wedding ceremonies, newlyweds are more easily integrated into their families and communities (Surya, 2022). For instance, in Wangsa Bali marriages, the communication patterns employed convey family and customary values that significantly influence how individuals are acknowledged by society (Sutanto, 2023).

This social identity in marriage is also reflected in how newlyweds adapt to their roles within the larger social structure. Through communication embedded with symbolic meaning and traditional rituals, newly married couples receive societal recognition and are acknowledged in their social positions as legitimate partners. This process strengthens individuals' awareness of their responsibilities within social and customary contexts. Moreover, according to Saraswati & Subagyo (2021), social identity also includes individuals' awareness of social norms and ethics prevailing in Balinese society. Through marriage, individuals are not only integrated into their spouse's family but also receive social acknowledgment as members of Balinese society. This social identity is crucial, as it encompasses various roles that individuals must fulfill, such as becoming good family members, maintaining harmony, and contributing to the preservation of Balinese customs and culture.

Marriage also serves as a significant moment for individuals to reinforce their social identity. In Balinese culture, marriage is viewed as a means of introducing individuals into a broader social structure, which includes not only family and friends but also customary communities. The communicative processes that occur during marriage serve to introduce individuals to the community as part of a larger social group, which in turn assigns them new roles and responsibilities within that society (Purnama & Dewa, 2024). Through marriage, individuals gain recognition within the broader social structure, which continues throughout their lives. This social identity is shaped through the communication that takes place in various traditional ceremonies and rituals involving multiple parties. Therefore, the communication process in marriage has a profound impact on how individuals are perceived in society and how they occupy broader social roles.

The Impact of Communication Patterns on Social Identity. The communication patterns formed during the marriage process in Balinese Hindu society—particularly within the context of the *Paguyuban Agama* Hindu Sukapura Cilincing—have a significant impact on shaping individuals' social identities. The communication that occurs throughout the wedding procession provides opportunities for individuals to adapt to their new social roles. This process involves not only the newlyweds but also the extended family, the community, and customary institutions, all of which play important roles in integrating the couple into a broader social system. Structured communication, rooted in Balinese customary values, strengthens mutual trust among family and community members.

As explained by Andayani & Astuti (2023), communication conducted within the context of marriage reinforces social bonds in society and introduces newlywed couples into a wider social structure. This helps establish a solid social identity, whereby newly married couples are accepted and respected by both family and community. Through open and meaningful communication, couples are better able to fulfill their social roles and strengthen their relationships within society. Communication in marriage also offers couples the opportunity to adjust to the prevailing norms and social values within Balinese society. In the context of Wangsa marriages, for example, communication through various traditional rituals introduces the couple to society as part of a broader social group (Pande, 2021). This process reinforces the couple's social role and clarifies their responsibilities as family and community members.

This aligns with Sutanto's (2024) view that communication in marriage enables individuals to develop an awareness of their social responsibilities and enhances their social integration within the community. The communication patterns practiced in marriage also have long-term effects on how individuals interact with their extended families and the wider society after marriage. Effective communication during wedding ceremonies lays the foundation for couples to build stronger relationships with both their families and communities. In Balinese society, the communication used in

marriage ceremonies allows couples to introduce themselves publicly and build more harmonious connections with their community (Sutjiadi, 2024).

Marital communication patterns demonstrate a significant influence on the formation of individual social identity in Balinese Hindu society. Based on the survey results, the majority of respondents indicated that respectful communication rooted in customary values strengthens social cohesion and supports individuals in adapting to new social roles within the family and community. The findings also show that higher levels of openness between partners and active involvement of extended families are positively associated with stronger social integration. Thus, marital communication functions not only as a medium for information exchange but also as a socio-cultural mechanism that reinforces identity and social cohesion.

Conclusions

The findings of this study indicate that communication patterns within marriage significantly influence the formation and reinforcement of individual social identity in Balinese Hindu society. Quantitative analysis shows that a majority of respondents perceive marriage not only as a personal relationship but also as a social institution involving extended families and the customary community (adat). Therefore, communication within the marital process plays a measurable role in shaping how individuals are recognized and integrated into the social structure.

The results further reveal that both verbal and non-verbal communication during marriage processes are positively correlated with the introduction of newly married couples into the community as individuals with a new social identity. Respondents reported that communication practices emphasizing cultural norms and traditions contribute to strengthening interpersonal relationships and clarifying social roles within the broader societal context.

In addition, statistical findings indicate that respectful and open communication rooted in customary values is associated with the development of a stable social identity among newlyweds. Such communication facilitates individuals' adaptation to new responsibilities within the family and community.

Overall, the data confirm that effective communication patterns grounded in Balinese cultural values play a significant role in facilitating social integration, strengthening intergenerational relationships, and supporting the preservation of cultural traditions within Balinese Hindu society.

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