Traditional Communication Model
of Traditional Leaders in Maintaining Local Wisdom in Custom Tribe, Kasepuhan Cisungsang, South Banten, Banten Province, Indonesia

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Abtract—This study focuses on the traditional communication model of traditional leaders in the indigenous tribe 'Kasepuhan Cisungsang', namely an indigenous tribal community, in Banten Province, the westernmost part of the island of Java in Indonesia. The 'Kasepuhan Cisungsang' indigenous tribe has existed since the 13th century. The presence of modern culture also changes the values of life adopted in the Cisungsang tribe. There is concern among indigenous leaders, that the values they believe in from generation to generation will change and even be damaged by changing times.

This study focused on three objectives, namely: (1) finding traditional communication models in maintaining local wisdom in the Cisungsang tribe, (2) finding the self-concept of indigenous leaders in terms of: the rights and obligations of indigenous leaders to make decisions for themselves and their environment . (3) Finding patterns of support for indigenous peoples, in terms of their attitude of religiosity and democratic attitude. This research is based on pragmatism's philosophical roots, uses cultural social traditions, symbolic interactionism theory (mind, self and society) - Herbert Mead, constructivist paradigm, qualitative-exploratory research approaches, and ethnometodology methods. The level of data validity is based on credibility, transferability, dependability, and confirmability.

The results of this study are, (1) traditional leaders carry out traditional communication in the form vertical communication methods, which are carried out from indigenous peoples to traditional leaders, called reporting (nyarita). The second traditional communication method is horizontal communication, namely communication between traditional leaders, called discussion (adu renyom). (2) The next stage is to the self-concept of traditional leaders. Traditional leaders carry out their duty to maintain cosmic order. Customary leaders in carrying out their roles have competence. They are creative, wise, responsible, alert, ready, understanding, intelligent, skilled, agile, caring, fast, responsive and the ability to maintain self-esteem. Traditional leaders have the ability to place themselves, can absorb social values. This ability is achieved by meditating and maintaining the sanctity of behavior. The self-concept of traditional leaders has a tendency to the aspects of "the Me" and not on "the I". (3) Indigenous peoples' support for local wisdom in Kasepuhan Cisungsang is to maintain and carry out religious ritual activities and trust in Sri Devi. They respect and loyal to the traditional leader. From the aspect of the attitude of democracy, if they marry outside people, then the traditional leader allows them. After marrying and moving home, they are not given the obligation to follow customary regulations.

Keywords: traditional leaders, discussion (adu renyom), reporting (nyarita), content (eusi), container (wadah), indigenous communities.

I. INTRODUCTION

Modern life has brought many changes in human life. God is no longer the only source of human trust. The phenomenon of logic is the only power for humans to find solutions to life. This was very frightening for the indigenous community, Kasepuhan Cisungsang, Banten Province, Indonesia. Ritzer & Goodman states, modern life and social change that occur have a big influence on aspects of religiosity. Even Talcot Parson commented on the changes brought about by the modern world that immorality played a key role in social life. The influence of the Enlightenment initiated by the western world indirectly brought negative effects rather than positive effects [1].

In the modern era, tradition and religion are not important components. Individuals are not even seen as the most basic elements in society. Individuals are seen to only play a role in filling these units in society. Contrary to traditional community principles that society consists of component parts such as roles, positions, relationships, structures, and institutions [1].

Small units such as family, neighbors, religious groups, and livelihoods are seen as important for individuals in traditional societies. However, because of the presence of the modern era, these units have become malfunctioning and even considered to have no important role. There is a tendency to look at various modern social changes such as industrialization, urbanization and bureaucratization which can cause disorganization. These changes are seen as frightening and disturbing, and there is an emphasis on developing ways to overcome their destructive effects. While most of the changes offered by the modern era emphasize the

life of a more rational society, namely denying non-rational activities in social life (such as rituals, ceremonies, worship).

A. Statement of the Problem

Now traditional culture has begun to fade, some are almost extinct, some have even become extinct [2]. Some studies discuss indigenous peoples and their ways to exist. One of them is the Aotearoa community, they are concerned about the reduced ability of Pasifika people born in New Zealand to speak their Pasifika ancestral language in Aotearoa. Furthermore, research on the existence of indigenous people has been explained in research through artistic, spiritual, and ceremonial practices in Haudenosaunee culture. Other studies discuss, explore and offer a more flexible, resilient and fair understanding of closing legal loopholes related to sociocultural cases of indigenous people.

The indigenous Kasepuhan Cisungsang tribe, Banten Province, Indonesia, still runs traditional values but adapts to the modern world. They are known to have existed for a thousand years (Yusanto, 2014). Some of the issues in this research are traditional communication by traditional leaders in maintaining the rules in the Cisungsang indigenous community, allegedly there has been a change in their traditional communication patterns, the self-concept of traditional leaders related to the presence of the modern era, and how there has been a change in indigenous support towards their traditional values. Specifically it looks for answers to the following questions:

a) How is the model of communication of traditional leaders in maintaining local wisdom in Kasepuhan Cisungsang in terms of mind, thought and symbol?

b) How do the self-concept of traditional leaders as an effort to maintain local wisdom in Kasepuhan Cisungsang be seen from the self as a subject and self as a social object?

c) How is the network pattern of indigenous community support as an effort to maintain local wisdom in Kasepuhan Cisungsang in terms of the attitude of religiosity and attitude of democracy?

B. Theoretical Framework

This research refers to the Mind, Self and Society theory of George Herbert Mead (1863-1921) (Mead, 1934) [4]. The mind addresses the problem of the mind itself, thoughts and symbols. Self discusses the self subjectively (the I) and self objectively (the Me) and the Society discusses the issue of religiosity and democratic attitudes. Some of the earlier theories were taken as a reference by Mead for his theories as follows: (1) Charles Sanders Peirce (1839-1914), inventor of American-pragmatism philosophy. According to him reality is not "outside" the real world; reality "is created actively when we act in and on the real world in (Joas, 1985; Rock, 1979). (2) Georg Simmel-Germany (1858-1918), discovered the theory of action and interaction (Rock, 1979: 36-48). (3) Mark Baldwin (1861-1934): United States. The originator of the notion of cognitive philosophy [5]. (4) Maximilian Weber

(1864-1920): Germany. European Sociology-theory of social action [1]. (5) Jean Piaget (1896-1980): Switzerland. Inventors of cognitive philosophy and constructivist epistemology [5]. (6) Ernest Von Glasersfels (1917-2010): Germany. Deepening cognitive philosophy, regarding cognitive construction (Bungin, 2006: 32). (7) Charles Horton Cooley (1964-1929): America. Inventor of The Looking Glass Self Theory [5].

II. METHOD

A. Reseach Design

This study uses a constructivist paradigm. Paradigms are human constructs, so it can be said that paradigms deal with a series of basic principles that guide human actions [7]. This study uses a qualitative approach. Qualitative research according to Herbert Mead and Herbert Blumer that studies of humans cannot be carried out using quantitative methods [8]. The research method used is ethnometodology. This method was developed by Harold Garfinkel. Ethnometodology sociologists pay attention to detailed studies of people's conversations. Ethnometodology focuses on the method of creating, maintaining, continuing, reproducing social structures by and for members, whether it is oriented to a broad-scale institutional structure (macro) or to smaller-scale, more familiar (micro) structures [9]. This study uses interview techniques, collecting observation documents, and using literature. The implementation of inspection techniques is based on a number of certain criteria. There are four criteria used, namely: (1) Degree of credibility, (2) Transferability, (3) Dependability, and (4) Confirmability (Moleong, 2012: 324).

B. Participant of the Study

The specified participants are the figures of traditional leaders in indigenous tribes. Creswell calls the informant the term participant [8]. In this study, the so-called research subjects were indigenous leaders. While the object of research is "communication aspects", namely traditional communication in indigenous communities. Communication aspects in this study include language (verbal and nonverbal symbols) [10], West and Turner call it a significant symbol [7].

III. RESULT AND DISCUSSION

The horizontal pattern is a called discussion (Adu Renyom). While the vertical communication pattern is called reporting (Nyarita). Both of these models are modern and unique forms of communication. Called modern, because "Adeny Renyom" is a form of horizontal formal communication carried our between family representatives. While "Nyarita" is a form of communication delivered from family representatives to the adat leader, Language is interpreted as an tangible act of physical interaction, the action is applied in verbal and nonverbal communication. Verbal language is the main key in communication which is applied in horizontal communication and vertical communication.

Traditional communication in the Cisungsang indigenous tribe uses the *Sundanese* language *Urang Wiwitan*. Traditional communication in the Cisungsang tribe has a vertical and

horizontal pattern. The horizontal pattern is called discussion (*Adu Renyom*) and the vertical communication pattern is called reporting (*Nyarita*). It is called modern, because "Adu Renyom" is a form of formal horizontal communication carried out between family representatives. Whereas "Nyarita" is a form of formal vertical communication that is delivered from the family representative to the customary leader. This vertical-horizontal pattern also exists in modern organizations. Language is interpreted as tangible action in physical interaction, the action is applied in verbal and nonverbal communication. Verbal language is the main key in communication that is applied in horizontal communication and vertical communication.

Thought is the result of concepts found in the thought process that are closely related to awareness [4]. The thought of traditional leaders can be seen as a unit motivated by the community, external forces (ancestors) and internal forces (traditional leaders). The thinking of the Cisungsang people is a way of "harmony" and at the same time a paradox, that there is no absolute truth in this life. Then comes the concept of "Tritangtu", namely that the three are one and the one is three. The thinking of the Cisungsang people is based on the incorporation of the essential elements (divinity), the existence (worldliness) and the fusion of the elements of both. so as to produce elements which are the existence and essence, namely (substance).

Through discussion of each issue can be discussed, agricultural issues, religious rituals, astrology, seasons, counteracting distress and so on. The Kasepuhan Cisungsang indigenous people are very closely related to mythic beliefs. That people use sets of ideas and symbols that are not arbitrary but adapted to customary rules. The symbolic orientation of the Cisungsang people is not only based on knowledge, thoughts, and experience that refers to rational consciousness but always relates it to experience that refers to mythical matters. Symbols are understood as part of the achievement of harmony in life carried out voluntarily and without coercion. Symbols are interpreted and are not part of community control that enslaves individual consciousness.

The concept of self for Cisungsang traditional leaders is to be able to put themselves in various positions, to have (hideng attitude) means to be alert, ready, understand, smart, skilled, agile, caring, fast, responsive and the ability to maintain self-esteem. The aspect of social intelligence is the ability of traditional leaders to organize social values that are compromised and harmonized with themselves so they are able to adjust to their social values and expectations. According to Herbert Mead (1934), the Self has elements of creativity, Ego and Impulses. Self according to traditional leaders must have an element of creativity in the form of alertness, preparedness, understanding, smart, skilled, agile, caring, fast, and responsive. The ego element for Mead is represented by a strong willingness to do something that is ego centric, while the ego element of Cisungsang traditional leader is represented by the emergence of an attitude of maintaining self-esteem for tribal excellence, this is found in philosophy,

"we must not follow the behavior of others, if other people follow our behavior it is permissible. we must not ask for help from others, if other people ask for our help, it is permissible" (teu meunang milu, kailuan mah meunang, teu meunang menta, dipenta meunang).

The aspect of the Cisungsang religiosity attitude is to believe that nature is "we" and "we are nature. Life depends on the mercy of nature because nature will generously fertilize rice, because rice is the source of life. The religiosity attitude of the Cisungsang people believes in the understanding of absolute totality or called monism (animism-dynamism), antagonistic dualism (the influence of Hinduism), the principle of the trinity (the influence of Buddhism) and the religion of Islam. Everything must be trusted to achieve harmony.

The attitude of democracy in the Cisungsang tribe is the higher the quality of "content" of traditional leaders, the institution will continue. If the quality of the "contents" is low, the traditional leaders then allow the indigenous people to make their own choices to stay in the community or leave the community and form a new government. The traditional leader of Kasepuhan Cisungsang is highly respected and honored (dipusti-pusti). Thus each leader has "contents", while followers are "containers". Democracy in Cisungsang is to obey the leader. Compliance is carried out voluntarily and not by force.

IV. RECOMMENDATIONS

Here are some recommendations for parties related to this study:

1. Researchers experience almost all traditional figures soft-hearted, very religious, know to read the feelings of others, do not want to hurt when not forced, forgiving, but also humorous with intelligent thinking. Experiencing and entering in this research is like entering another realm, a mythical realm. Authentic expressions. Full of symbols that are only open to those who are pure in heart. Researching Kasepuhan Cisungsang is like watching the famous The Lord of the Ring film by Peter Jackson. If the film is to be made Cisungsang, advice for filmmakers, then the model is like the film The Lord of the Ring.

2. So that the government pays attention to the preservation of indigenous territories and immediately makes policies in the regional regulations on customary land, structuring (preservation, utilization, protection and revitalization).

3. So that the Lebak District Government and Banten Province transfer traditional cultural education in Banten and include Sundanese language curriculum on subjects in Primary and Secondary Schools in Banten Province.

4. For the government to study, develop traditional tribal tourism areas in Banten Province.

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