Social Communication of the Community of Kampung Kuta

Hamzah Turmudi[1*]

[1] UIN Sunan Gunung Djati Bandung

* *email.hamzah.turmudi@uinsgd.ac.id*

ABSTRACT

Kampung Kuta is a community that still survives, carrying out traditions that are the legacy of its ancestors, starting from belief systems, values, culture, livelihoods, and knowledge systems. This study aims to obtain an overview of the messages of local wisdom values and communication patterns of the Indigenous People of Kampung Kuta in maintaining local wisdom values, which have been a guide in their daily lives. This study uses a constructive paradigm, qualitative approach, and descriptive analysis method. Observation, interviews and documentation do data collection. The results of the study show that, first, the messages of the local wisdom of the Kuta village community are conveyed through various aspects of daily life; second, the communication patterns of the Kuta villagers are built persuasively, and they also try to find out how the communication can be received and carried out well by the internal community as well as guests or visitors from outside. Then residents and visitors must communicate according to the pattern that applies to the indigenous people of the village of Kuta. Socio-cultural messages will be more effective when delivered with a persuasive approach

Keywords : communication patterns, indigenous peoples, local wisdom values

INTRODUCTION

Kampung Kuta is a traditional village located in Karangpaningal Village, Tambaksasi District, Ciamis Regency. Kampung Kuta is a community with only approximately 300 people, consisting of one RW and four RTs. Cibodas Hamlet borders Kampung Kuta to the north, Margomulya Hamlet to the west, and the Cijolang River to the south, bound by Central Java.

This village has characteristics not shared by other towns; this village has the same shape as the residents' houses and has traditional leaders, traditions and customs maintained by the community. Tradition is a hereditary habit of a group of people that refers to the culture of a particular society (Esten, 1999: 21).

Traditions inherited from their ancestors, which shape the behaviour of a particular community from one generation to the next, will become a guideline for their followers. Indigenous peoples are a community with ancestral lineage from age to generation and a unique social, political, economic, value and ideological system (Pellokila, 2014: 2). The people of Kuta always apply cultural factors and customs in their lives, from the smallest to the biggest; they adhere to the pamali culture (Fajarini & Dhanurseto, 2019).

Kampung Kuta is a community that still survives, carrying out traditions that are the legacy of its ancestors, starting from belief systems, values, culture, livelihoods, and knowledge systems. Among the well-known rules in Kuta village is the tradition of guarding the sacred forest, and this village is known as the village of a thousand prohibitions. This tradition maintained in the village of Kuta is local wisdom, which has rules and values that become the basis of life.

The dynamics of life, as it is today, encourage the residents of the village of Kuta to try to make adaptations according to their abilities and needs. The strategy for responding to change for the indigenous people of Kampung Kuta will be seen from how they maintain their ancestors' traditions and value systems; the adaptation of the people of Kampung Kuta to the dynamics of change is progressing slowly (Agiati, 2018).

The traditions of the people of Kampung Kuta, which have survived to this day, certainly have specific reasons that refer to the philosophy of life and beliefs that have been so strongly believed from generation to generation, but have the traditional Kampung people not changed their cultural behaviour? This is interesting to study so fast, as modernization has pushed almost a part of the culture in the world to change. Even maintaining tradition for a group or community takes work. Is it possible that the people of Kampung Kuta are also experiencing gradual change? -gradually, but what aspects of change are tolerated by the community members?

Culture is not always static, but culture can also be dynamic along with the dynamics of humans who continually interact with other humans. In this

interaction, it is possible to adopt foreign cultures so that they can erode local culture (Ranjabar, 2006: 31).

When modernization is so intense and has entered rural areas, like it or not, Kampung Kuta will also face changes, and residents will begin to lead more advanced changes. The residents of Kuta village are no longer prohibited from using cell phones as a means of communication, and many have used satellite dishes, which shows that they already have television as a medium of information and entertainment. In maintaining and maintaining cultural values and pre-existing teachings, indigenous community leaders are essential in maintaining the existing social system, especially the elders in the Kampung Kuta Ciamis Indigenous Community.

The residents of Kuta village continuously maintain and preserve local wisdom, which has been passed down by their predecessors alternately in each generation from time to time. They have distinctive Islamic characteristics, which are undoubtedly different from Islamic communities in other regions of Indonesia. The problem is what is the attraction and uniqueness of these indigenous peoples, how do they preserve the culture or customary traditions of the people of Kuta village, and how do the moral messages of the ancestors of Kampung Kuta convey to the next generations.

Study (Qodim, 2019) I am trying to analyze the original religion of the people of Kampung Kuta. This study analyses the relationship between social, economic and religious structures as its constituent elements. This study shows that religious construction in Kampung Kuta has a mutually influential relationship with economic and social systems.

Fajariani and Qodim focus more on culture, customs and beliefs and their implications for the relationship between social, economic and religious structures. Research by Sukmayadi, Masduki and Efendi focuses more on the study of local wisdom carried out by the people of the village of Kuta as a form of piety to build a balance between human life and nature.

The research study that will be carried out has relevance to previous studies related to cultural issues, local wisdom built by the people of Kuta, as well as the belief systems and myths that they believe in, but in this research will concentrate more on the study of the messages and communication patterns that were built, as a result of the cultural interaction of the Kuta Indigenous village community.

The study of messages and communication patterns in traditional village communities will be necessary to understand moral messages when interacting with their cultural life. Understanding perspectives, philosophy of life and teachings learned from generation to generation will not be easily understood if one does not understand the moral messages that his predecessors have conveyed. The transformation of culture and traditions needs to be shared with

communication patterns that can provide confidence to the truth passed down from their ancestors.

This research was conducted as an attempt to examine the messages of local wisdom values that are still maintained today and become the way of life of the indigenous people of Kampung Kuta, as well as how the people of Kampung Kuta build communication patterns in maintaining local wisdom values so that they can be preserved and followed by future generations.

Based on the description of this explanation, it is necessary to study the Communication Patterns of the Indigenous People of Kampung Kuta in maintaining local wisdom values that have been a guide in their daily lives, and this is related to messages of local wisdom values that have become a guideline in people's lives. Traditional Village of Kuta and the pattern of communication of the Indigenous People of Kampung Kuta in maintaining local wisdom values.

In general, this study aims to reveal and describe the messages of local wisdom values that become a guideline in people's lives which include the View of Human Life as a person, human relations with society, God and Ancestral Spirits, the way humans pursue physical and spiritual satisfaction, respect for places -sacred places and their ancestors, the implementation of traditional and artistic ceremonies, and how to preserve the natural environment.

This study also aims to analyze the communication patterns of the Indigenous People of Kampung Kuta in maintaining local wisdom values, including kuncen, traditional leaders, traditional stakeholders and ordinary Kuta villagers.

Several previous studies related to communication ethnography have been carried out with various results, including: First, the research conducted Yus Darusman, (2016) Case studies on Local Wisdom and Environmental Preservation in Kampung Naga, Tasikmalaya Regency and Kampung Kuta, Ciamis Regency. This study explains that the simple attitude of traditional society with its local wisdom has proven a harmonious relationship between human interests and the preservation of nature; behind the simple lifestyle of traditional communities, there are many essential meanings for human survival.

This research has similarities to the study of people's attitudes which reference the rules of local wisdom values to be used as guidelines in everyday life. The difference lies in the research aspect; Darusman focuses more on environmental preservation due to actualizing the local wisdom of the people of Kampung Naga and Kampung Kuta. While this research emphasizes more on how to deliver messages of local wisdom values to the indigenous people of the village of Kuta.

Kedua, Trisna Sukmayadi (2016). Examine the values of local wisdom based on indigenous peoples. In addition, to develop civic disposition in Kuta Village and its implementation at the school level. Sukmayadi's research used a qualitative

research methodology with a case study method. This research has similarities on the topic of studying local wisdom values, and it's just that the difference lies in the orientation of its implementation at the school level, while this research is more about communication patterns for conveying messages to maintain local wisdom values in the indigenous people of Kuta village.

Ketiga, Aam Masduki (2015) They are researching the local wisdom of the Sundanese people in traditional expressions in Kampung Kuta, Ciamis Regency. This study explains the local wisdom of the indigenous people of the village of Kuta, which lies in proverbs and babasan, especially those that direct humans as individuals, human relationships with their community environment, with nature, and relationships with God. Local wisdom as a cultural value that develops in the village can create a sustainable community of residents.

This research has similarities in the study of the local wisdom of the indigenous people of the village of Kuta and its relation to the relationship between humans and their environment to create sustainable citizens. The difference lies in the aspects of proverbs and babasan, while this research is in conveying messages of local wisdom values.

Keempat, Erlan Suwarlan, (2020) He has researched the role of Kuta village's traditional village in maintaining values and traditions to preserve the environment based on local wisdom in Ciamis district. The research concludes that the part of the Kampung Kuta Traditional Institute in planning messages begins with values passed down from generation to generation with the term pamali; this value is very effective and has explicitly positive implications for environmental preservation.

The similarities of this research are efforts to maintain and preserve the local wisdom values of the residents of Kuta village, while the difference is that Suwarlan's study sees the institution as a device that will play a significant role in maintaining local wisdom values. In contrast, this research looks more at communication patterns that will help keep the local wisdom values of the villagers of Kuta.

After reviewing several similar studies, the common thread of the difference between this research and previous studies can be seen. This research focuses more on studying the mapping of messages of local wisdom values, as well as how communication patterns are established between the components of the strata of the indigenous people of the village of Kuta.

Penelitian ini menggunakan paradigm konstruktivis, pandangan kontruktivisme mempercayai bahwa, realitas merupakan hasil tindakan dari individu itu sendiri (Arifin, 2012: 140). Paradigma konstruktivis memiliki beberapa karakteristik diantaranya adalah: realitas bersifat relatif, artinya realitas yang ada dikonstruksi secara khusus dan bersifat lokal, subjektif, menghasilkan

pengetahuan berdasarkan temuan di lapangan, termasuk temuan yang terjadi selama proses interaksi antara peneliti dan informan (Denzin, 1994: 109).

Paradigma mengandung makna sistem keyakinan dasar atau cara memandang dunia yang membimbing peneliti tidak hanya dalam memilih metoda tetapi juga cara-cara fundamental yang bersifat ontologis dan epistomologis. Paradigma merupakan sistem keyakinan dasar berdasarkan asumsi ontologis, epistomologis, dan metodologi (Denzin, 1994: 107).

Penelitian ini menggunakan pendekatan kualitatif yang dikumpulkan dalam bentuk kata-kata dan bukan angka. Penelitian kualitatif bertujuan untuk menggambarkan secara sistematis, faktual, dan akurat tentang fakta-fakta dan sifat-sifat dari objek penelitian yang diteliti (Moleong, 2007). Pendekatan kualitatif menempatkan manusia sebagai instrument utama penelitian dan lebih mementingkan proses daripada hasil (Kriyantono, 2005). Pendekatan ini mengemukakan pemahaman yang memandang realitas sebagai hasil komunikasi dan interaksi (Pawito, 2007).

Pendekatan kualitatif digunakan untuk menggambarkan realitas sosial mengenai pola komunikasi masyarakat adat, sebagai upaya untuk mempertahankan nilai-nilai kearifan lokal kampung Kuta. Dalam hal ini, peneliti berupaya menggali pemahaman objek penelitian mengenai konsep pola komunikasi masyarakat adat Kampung Kuta dan konsep pesan nilai kearifan lokal kampung Kuta

Peneliti juga melakukan pengamatan pada unit analisis sebagai upaya menggali dan memetakan pola komunikasi masyarakat adat melalui proses interaksi dan komunikasi di antara objek penelitian, sehingga mampu dirumuskan pola komunikasi dalam proses penyampaian pesan-pesan nilai kearifan lokal kampung Kuta.

Penelitian ini menggunakan metode analisis deskriptif yang bertujuan untuk mendapatkan gambaran secara sistematis, faktual, dan akurat mengenai fakta-fakta, sifat, dan hubungan antar fenomena yang diselidiki (Nazir, 2003). Penelitian ini menghasilkan data penelitian dalam bentuk kata-kata baik tertulis maupun lisan. Metode penelitian ini digunakan untuk menjelaskan peristiwa, objek, atau sesuatu dari sebuah fenomena yang terjadi. Fenomena yang diteliti berupa bentuk, aktivitas, karakteristik, perubahan, hubungan, kesamaan, dan perbedaan antara fenomena yang satu dengan yang lainnya (Suharsimi & Arikunto, 2006).

Metode penelitian analitik deskriptif dilakukan dengan memetakan kerangka pemikiran, Pola Komunikasi dan nilai-nilai kearifan local. Metode ini digunakan dengan menggali kondisi, peristiwa, aktivitas, bentuk, sifat, karakteristik, perubahan, hubungan, kesamaan dan perbedaan dalam memahami konsep pola komunikasi masyarakat adat di kampung Kuta, sehingga diharapkan mampu menguraikan dan merumuskan pola komunikasi dalam menyampaikan pesan-pesan kearifan lokal.

Penelitian ini menggunakan data kualitatif, data dalam bentuk peristiwa atau kata-kata baik tertulis maupun lisan. Dalam penelitian ini, data kualitatif dalam bentuk uraian kata-kata yang dikumpulkan melalui observasi, wawancara, dokumentasi, dan diskusi kelompok mengenai pola komunikasi masyarakat adat Kampung Kuta dalam mempertahankan kearifan lokal.

Adapun sumber data dalam penelitian ini terdiri dari sumber data primer dan sekunder. Sumber data primer adalah data yang diperoleh secara langsung, sedangkan data sekunder adalah data yang diperoleh dari sumber tidak langsung (Kriyantono, 2006).

Data primer mengenai pola komunikasi masyarakat adat Kampung dalam mempertahankan nilai kearifan lokal. Data primer ini didapatkan melalui pengumpulan data secara observasi, wawancara, dokumentasi dan focus group discussion baik dalam proses komunikasi, interaksi, dan interpretasi pemaknaan yang berkaitan dengan konteks penelitian pada masyarakat adat Kampung Kara.

Data sekunder didapatkan melalui proses penggalian informasi dan data yang bersumber dari buku, jurnal, artikel ilmiah, dan dokumen lainnya yang relevan dengan konteks penelitian. Data sekunder tersebut meliputi pola komunikasi, masyarakat adat, dan konsep kearifan lokal.

Sedangkan sumber data dalam penelitian ini, meliputi sumber data primer dan sekunder. Sumber data primer terdiri atas sesepuh adat, ketua adat (kuncen), Ketua RW Kampung Kuta, para pinisepuh dan para tokoh adat dan tokoh agama di kampung Kuta. Kemudian sumber data sekunder adalah para informan yang dianggap mengetahui keberadaan Kampung Kuta, seperti tetangga dari kedua kampung tertsebut, pejabat pemerintah daerah setempat, dan para wisatawan yang pernah berkunjung ke kampung Kuta tersebut.

Teknik pengumpulan data dilakukan dengan wawancara, observasi partisipatorif, studi dokumentasi dan FGD. Wawancara dilakukan kepada ketua adat, para pinisepuh, tokoh adat dan tokoh agama dari Kampung Kuta. Kemudian observasi dilakukan dengan cara terjun ke lapangan beberapa minggu atau bulan. Objek yang diobservasi yaitu fenomena-fenomena komunikasi dan perilaku sosial budaya dan keagamaan yang dilakukan oleh masyarakat kampung Kuta. Sedangkan studi dokumentasi berasal dari dokumen-dokumen penting yang bersifat tertulis, terekan, bisa juga berupa transkrip-transkrip dan poto-poto mengenai masyarakat adat Kampung Kuta tersebut.

Penentuan keabsahan data dalam penelitian kualitatif digunakan sebagai upaya untuk meningkatkan derajat kepercayaan data. Validitas data dilakukan dengan membandingkan data penelitian dalam proses analisis data. Validitas dilakukan sebagai uji keabsahan data dan informasi yang tidak dapat dilakukan melalui alat-alat statistic (Moleong, 2007). Dalam penelitian ini validitas data dilakukan melalui triangulasi data penelitian. Triangulasi merupakan teknik yang

dilakukan untuk mendapatkan data yang absah melalui metode pendekatan ganda. Triangulasi dalam uji kredibilitas data diartikan sebagai pengecekan data dari berbagai sumber dengan berbagai cara dan waktu (Sugiyono, 2005; Bachtiar, 2013).

Uji Validitas melalui triangulasi data dilakukan melalui triangulasi sumber, teknik pengumpulan data, dan peneliti. Triangulasi sumber data dilakukan dengan membandingkan data primer dan sekunder yang didapat dalam proses penelitian. Triangulasi sumber juga dilakukan dengan membandingkan informasi yang diperoleh dari informan penelitian. Triangulasi teknik pengumpulan data dilakukan dengan membandingkan data yang dikumpulkan melalui teknik observasi, wawancara, dokumentasi, dan Focus Group Disscussion. Triangulasi peneliti dilakukan dengan membandingkan data hasil pengamatan di antara para peneliti. Diharapkan validitas data ini menghasilkan Pola komunikasi Masyarakat adat Kampung Kuta.

Analisis data merupakan aktivitas dalam analisis data kualitatif yang dilakukan secara interaktif dan terus-menerus sampai tuntas sehingga datanya jenuh (Sugiyono, 2005). Dalam penelitian kualitatif, analisis data tidak bisa dipisahkan dari pengumpulan data. Keduanya bersifat simultan, prosesnya berbentuk siklus dan interaktif. Analisis data dilakukan dengan mengorganisasikan data, memilah data, mengkategorisasikan data, mensintesiskan data, sampai dengan menyimpulkan. Analisis data dilakukan baik dalam tahapan perencanaan (pra penelitian), pelaksanaan (penelitian), dan setelah selesai penelitian (Moleong, 2007).

Proses analisis data sesuai dengan alur dari Miles dan Huberman yang terdiri dari tiga tahapan yakni reduksi data, display data, dan penarikan kesimpulan. Reduksi data dilakukan dengan mengkategorisasikan data penelitian secara ketat, display data dilakukan dengan menyajikan data-data yang telah direduksi sesuai dengan kategorisasi yang dapat menjawab pertanyaan penelitian, dan penarikan kesimpulan dilakukan dengan memverifikasi data dan merujuk pada pertanyaan penelitian (Miles, M.B & Huberman, 1992).

Tahapan reduksi data dilakukan dengan merumuskan kategorisasi data yang berkaitan dengan konsep pola komunikasi, konsep masyarakat adat dan konsep kearifan lokal sesuai dengan informasi yang didapat di beberapa lokasi penelitian. Tahapan display atau penyajian data dilakukan melalui proses pemilihan dan pemilahan data penelitian yang sesuai dengan kategorisasi data berdasarkan fokus penelitian yakni data tentang pola komunikasi, pesan nilai kearifan lokal dan masyarakat adat di beberapa lokasi penelitian. Adapun tahapan verifikasi atau penarikan kesimpulan dilakukan melalui proses interpretasi data hasil uji validitas dan keabsahan data sebagai bahan dalam perumusan pola komunikasi, pesan nilai kearifan lokal dan masyarakat adat kampung Kuta di beberapa lokasi penelitian.

Penelitian ini menggunakan teknik penentuan keabsahan data triangulasi.

Teknik ini dipergunakan untuk pemeriksaan keabsahan data dari berbagai macam sumber yang bebeda-beda dengan menggunakan metode yang sama. Misalnya dengan melakukan wawancara, observasi dan lain sebagainya. Triangulasi merupakan sutu teknik keabsahan atau pemeriksaan data dengan cara membandingkan teori, sumber, dan metode (Moleong, 2010).

RESULTS AND DISCUSSION

Indigenous peoples are defined as a legal entity, authority unit and environmental unit based on common rights to land and water for all its citizens (Hazairin, 1970: 44). Indigenous peoples are a permanent and orderly community unit whose members are not only bound to the residence of a specific area, both in worldly terms as a place of life and in spiritual terms as a place of worship of ancestral spirits (territorial), but also bound by ties descendants of the same blood and kinship ties from one ancestor, either indirectly due to marital ties or customary (genealogical) ties) (Sabri, 2015)

Indigenous peoples are groups of people who are organized, live in a specific area, have their power, and have their wealth in the form of visible and invisible objects, where the members of each unit experience life in society as a natural thing according to nature. Nature and no one among the members has the thought or inclination to dissolve the bond that has grown or leave in the sense of breaking free from that bond forever (Ter Haar dalam Husen, 2010: 30)

Kuta Traditional Village is a traditional hamlet that still survives in Karangpaningal Village, Tambaksari District, Ciamis Regency, West Java. This traditional village is inhabited by people who are based on local wisdom, by holding taboo culture (taboo), to maintain the balance of nature and maintain a social order of life. One thing that stands out is in terms of forest conservation, as well as maintaining the preservation of springs and palm trees for their source of life.

Administratively, Kampung Kuta is bordered by Cibodas Hamlet to the north, Margamulya Hamlet to the west, and to the south and east by the Cijulang River, which is also the border area of West Java and Central Java.

The name of Kampung Kuta was probably given because it corresponds to the location of Kampung Kuta which is in a steep valley as deep as more than 75 meters and surrounded by hillside cliffs, in Sundanese it is called Kuta (meaning pager wall).

Messages of Local Wisdom Values

Local wisdom, seen from the Indonesian English dictionary, consists of two words: wisdom (wisdom) and local (local). Local means local, and knowledge equals wisdom. Local wisdom can be understood as ideas, values, and regional views that are wise, full of wisdom, of suitable value, embedded and followed by

community members (Rapanna, 2016).

The discipline of anthropology calls it a local genius. Anthropologists discuss at length this local definition of genius (Wales dalam Ayatrohaedi, 1986). Local genius is cultural identity, the nation's cultural personality that causes it to absorb and cultivate foreign culture according to its character and abilities (Soebadio dalam Ayatrohaedi, 1986: 18-19).

Local wisdom is the personality of the nation's culture to absorb and process culture from other countries into its character and abilities (Wibowo dkk, 2015). Local wisdom is formed as a cultural advantage of the local community and geographical conditions in a broad sense. Local wisdom is a product of the past culture that should be continuously maintained.

Local wisdom is a binder in the form of an existing culture so that it is based on existence. Local wisdom can be defined as a culture created by local actors through an iterative process, the internalization and interpretation of religious and cultural teachings, which are socialized in the form of norms and used as guidelines in daily life for the community (Ratna, 2011).

Local wisdom is considered a way of life, knowledge, and various life strategies in the form of activities carried out by local people in responding to various problems in meeting their needs. The local community carries out various strategies to maintain its culture. Local wisdom is defined as a way of life, knowledge, and a life strategy manifested in local communities' activities to meet their needs (Alfian, 2013). Local wisdom is how people behave and act in response to changes in the cultural environment. A conceptual idea that grows and develops in society continuously, which is related to life from the sacred to the profane (Istiawati, 2016).

Meanwhile, the forms of local wisdom are religious harmony in the form of social practices based on cultural wisdom. Forms of local wisdom in society can be in the form of culture (values, norms, ethics, beliefs, customs, customary law, and special rules). Noble values related to local wisdom include Love for God, the nature of the semester and its contents, Responsibility, discipline, independence, Honesty, Respect and manners, Affection and caring, Confident, creativity, hard work, and never giving up, Justice and leadership, kind and humble, tolerance, peace-loving, and unity (Haryanto, 2014).

The traditional house of the village of Kuta Ciamis is in the form of a stage. It is not allowed to be bent (angled) like the letter L or letter U. Then this building is rectangular and divided into two parts, namely the right and left. The bedroom is parallel to the kitchen, and the living room is parallel to the rice storage. The house's roof resembles a trapezoidal shape covered with thatch or palm fibre.

The stilt house is made of wood and bamboo to carry out a mandate passed down from generation to generation. The people of Kuta village believe that if one of the residents builds a house with cement-based walls, then disaster will

occur. Moreover, this is believed to impact the people who built it and even the residents of one village.

The source said that in this Kuta traditional village, some residents once forced them to build houses from walls, and those residents died, so the building was finally torn down and replaced with a stilt building like the others. Apart from that, Aki also said that Jam Jamali built a house from walls; according to him, this stilt house is resistant to earthquakes. Houses made of wood and bamboo cannot destroy nature. They can be planted and cut down again. If you use natural cement, it will be damaged because it will be difficult to plant trees. Logically, a house with walls and tiles will increase the pressure on the ground. Houses can sink into the ground and then collapse.

The house's roof is shaped like a trapezoid with the essential ingredients of palm fibre or fibre. As said by Aki (source person), you cannot use roof tiles because it will make it hot. The heat that is meant here is not the scorching heat of the sun but the heart's heat. It does not discriminate between the rich and the poor; they are all the same. So that there are no caste differences when viewed from building matters. All residents are the same, sleeping comfortably under a roof made of palm fibre.

The pillars of the house are made of wood. The wood used may be any wood as long as the wood is solid and sturdy to be used as a building material for the house. It is not permissible to use petal wood, especially for residents with sons, because the indigenous people of Kuta believe that if they build a house using petal wood, a family will die young. The walls of the house are made of cubicles or plywood. They cannot be made from cement or walls because houses made from these will damage nature.

Doors are generally rectangular and made of boards. The number of doors adjusted to the needs. This traditional house has one front door to the kilos, a door to the middle or living room, a connecting door between the stall and the middle of the house and a back door to the kitchen. There are also several other doors, namely the bedroom door and the door to the rice storage room. Windows are at the front of the house on the sides and the back. Windows are made of wood and glass as a cover. The number of windows is also adjusted according to needs.

The house floor is made of boards, pelupuh, and soil around the pawon (kitchen). Just like the primary material for the walls, the floor may not use ceramics, cement, etc., so as not to damage nature.

The position of the house is seen from the length of the house, not the width. You cannot bend your back between one house and another, but you must face each other. If the house that was built first had four main rooms (middle room, booth, and kitchen), then the house that will be built next must also have

four rooms. Each room of the house must face the same rooms in the house. The one in front

If the houses are lined up to the side, the position of the house to the right, when viewed from the front, consists of the room on the right the room to the left is the booth, and the far left is the kitchen. Meanwhile, the house on the left, seen from the front, consists of the room on the right, the kitchen. To the left is the booth, and the far left is the room. The position of the house that has its back to the other house is not allowed at all. The position of the house facing away is permissible as long as the distance between one house, and another is quite far, about 100 meters and is usually separated by a fence.

The conception of Customary Land, Land and building rights, that is, ordinary people's land, not customary land. If customary land is only one line, the position is each land. There is a forbidden land (sacred forest) inside the settlement where there is a petilasan temple. This sacred land should not be disturbed, even if it belongs to private land. It is not permissible to sell land to build a PT company or factory; the prohibited land is still being preserved, and you are not allowed to take anything.

This forbidden land cannot be managed, and nothing can be taken, but it is permissible to preserve it. It is only allowed on Mondays and Fridays if you want to enter this forbidden land. It is also not permissible to use jewellery because it is believed by the local community that it will eventually disappear.

Officials who want to visit may not wear uniforms, and ranks must wear ordinary shirts. Using footwear when entering this sacred forest is also not permissible. Women who cannot visit are allowed to visit because the sacred forest is sacred. Spitting is also prohibited, and it is prohibited to use and destroy forest resources.

Belief Systems. There are times when human knowledge, understanding, and physical endurance in mastering and uncovering the secrets of nature are minimal. Simultaneously, there is a belief that a supreme ruler of this cosmic system also controls humans as a part of the cosmos. In this regard, both individually and in social life, humans cannot be separated from the religion or belief systems of the universe's rulers.

All people in the village of Kuta embrace Islam. Ancestral beliefs and the Islamic religion go hand in hand. Both command good and forbid evil. Even though all the people are Muslim, they still maintain their ancestral beliefs, such as burning incense, giving offerings, traditional ceremonies, and putting up reinforcements at the door, and other ancestral beliefs.

Rituals and belief systems are elements of culture that every community group in the world can approach. Religious rituals are a means of connecting humans with the sacred. This is religion in practice (in action). Rituals are not only a means of strengthening the social bonds of groups and reducing tension but also

a way of celebrating important events, and those that cause crises, such as death, are less disturbing to society and to the people concerned less painful.

Every ethnic community in the world carries out the ceremony of all lifetimes because this ceremony is a lifelong ceremony that is important for an individual's life as a member of society. In Van Gennep's opinion, this states that a series of rites and traditions throughout the stages of growth, or individual "life cycle rites", is a series of rituals in human society and culture. (Koentjaraningrat, 1987: 75). Thus, this life cycle ceremony is universal, where this ceremony exists in all cultures on Earth.

The life cycle ceremony that takes place in a society is part of the religion of a community and, at the same time, is a tiny element of a culture called cultural activity. The system of rites and ceremonies in a religion embodies human activities and actions in devoting to God, gods, ancestral spirits, or other spirits in their efforts to communicate with God and other supernatural occupants. (Koentjaraningrat, 1987: 81). Therefore the ceremony carried out by a group of people is a manifestation of the behaviour or actions of the community in their efforts to get closer to their God.

Thus, religious traditions are already a frame of reference for norms in the life and behaviour of society, and religious traditions as primary institutions of culture are indeed difficult to change because their existence is supported by the awareness that these institutions involve honour, self-esteem and the identity of the supporting community (Rakhmad, 2005: 198).

Hollenmann constructs 4 (four) general characteristics of indigenous peoples: religious magic, communal, concrete and cash. First is the nature of spiritual magic, a mindset based on people's beliefs about the existence of something sacred. Before getting to know religion, Indigenous people adhered to a way of thinking that was prologue, animism, and faith in the unseen world, so after the community became acquainted with the religious legal system, religious feelings were manifested in the form of belief in God (Allah). Society believes that regardless of its condition, every action will always receive a reward from God according to the degree of change.

Second, in Communal Nature, society assumes that every individual is an integral part of society, so individual interests must adjust to the community's interests. Third, concrete nature, every legal relationship in society is not carried out secretly or covertly but must be clear. Fourth, the nature of cash; participation, especially in fulfilling achievements that are given immediately (Hollenmann dalam Husen, 2010: 30).

Hollenmann constructs 4 (four) general characteristics of indigenous peoples: religious magic, communal, concrete and cash. First is the nature of spiritual magic, a mindset based on people's beliefs about the existence of

something sacred. Before getting to know religion, Indigenous people adhered to a way of thinking that was prologue, animism, and faith in the unseen world, so after the community became acquainted with the religious legal system, religious feelings were manifested in the form of belief in God (God). Society believes that regardless of its condition, every action will always receive a reward from God according to the degree of change.

Second, in Communal Nature, society assumes that every individual is an integral part of society, so individual interests must adjust to the community's interests. Third, concrete nature, every legal relationship in society is not carried out secretly or covertly but must be clear. Fourth, the nature of cash; participation, especially in fulfilling achievements that are given immediately

The Pattern of Social Communication of the Community of Kampung Kuta

Patterns can be interpreted as a form or way to show an object that contains the complexity of the process inside and the relationship between its supporting elements (Wirianto, 2004: 9). According to Maimun (2017) pattern is a system, way of working, or form in terms of activity. Meanwhile according to Kurniasari (2015), pattern is a form of model, system or way of working.

Communication patterns are defined as forms or patterns of relationships between two or more people in the process of sending and receiving so that the intended message can be understood (Djamarah, 2004). There are two dimensions of communication patterns, namely concept-oriented and social-oriented patterns, with different relationship directions (Sunarto, 2006).

A communication pattern is a simple picture of a communication process that links one communication component and another (Soejanto, 2001). The pattern of communication is defined as a form or pattern of correlation between two or more people in the process of sending and receiving in the right way so that the intended message can be understood.

According to Effendi, what is meant by communication pattern is a process designed to represent the reality of the interconnection of the elements covered and their continuity in order to facilitate systematic and logical thinking (Effendy, 1993).

Language is a tool or cultural embodiment that humans use to communicate or interact through writing, oral, or gestures (sign language) to convey the intentions of the heart or will to the interlocutor or other people. Through language, humans can adjust to society's customs, behaviour, and manners and quickly assimilate into all forms of society.

In terms of language, the people of Kampung Kuta are the same as Sundanese people in general. It is just that the language used for daily communication in the village of Kuta is Sundanese Buhun or Sundanese language, whose authenticity is still preserved. At the same time, its forms are oral, written, and gestures.

Spoken language is used in everyday life either directly or indirectly. Directly, for example, face to face and indirectly can use a cell phone or cell phone. In addition to spoken language, the people of Kampung Kuta also use written language. The form is in the form of SMS or short messages via mobile phones, bulletin boards along Jalan Kampung Kuta, and several official archives about Kampung Kuta. The sign language used in Kampung Kuta is similar to the one we use daily. For example, waving to call, shaking my head to say no or do not, and so on.

Joseph A. DeVito divides communication patterns into self-communication, interpersonal, group, and mass communication (Nurudin, 2010). The communication pattern describes two or more people sending and receiving messages appropriately to convey or quickly understand the intended message. The communication process can be categorized into communication patterns as follows: First, the pattern of primary communication is conveying thoughts by the communicator to the communicant using a symbol as a medium or channel, both verbally and non-verbally (Effendy, 1993, p.30).

Second, is the pattern of secondary communication, namely, the process of conveying messages by the communicator to the communicant using tools or facilities as the second media after using symbols as the first media (Mulyana, 2014). Communicators use these two media because the communicants who are the target of communication are far away, or there are many of them, or both are far and many. Communication in this secondary process is increasingly more effective and efficient because it is supported by increasingly sophisticated communication technology, which is also supported by non-communication technology (Mulyana, 2014).

Third, Linear Communication Patterns The term linear implies straight. So a linear process means travelling from one point to another in a straight line. In communication, a linear process is conveying messages by the communicator to the communicant as the terminal point. This linear communication takes place well in face-to-face communication situations and mediated communication situations (Mulyana, 2014).

Fourth, Silkular communication patterns, Silkular, as a translation of the word "circular", literally means round, round and round as opposed to linear, which means straight. In the context of communication, what is meant by the circular communication process is the occurrence of feedback or feedback, namely the occurrence of a flow from the communicant to the communicator. Therefore, sometimes the feedback flows from the communicant to the communicator, which is a "response" or the communicant's response to the message he received from the communicator (Mulyana, 2014).

The communication pattern between Duncan and the residents is linear.

The message delivery process originates from a starting point trigger (Duncan or elder) forwarded to the final point (final recipient). Moreover, this pattern of communication is used primarily to disseminate continuous information.

The communication pattern used to convey messages between one citizen and another is circular. Communication patterns can be described in circular form. That is, the message will be sent to the starting point again to confirm that all members of society have received the same information message.

There is a small community communication pattern used by residents to guests or visitors who make observations or research. Because usually, the visitors are gathered in a room and given material about the culture of the village of Kuta as a whole. The communication process in this small group is also interactive, where visitors can ask questions about traditions, customs and culture in the village of Kuta.

CONCLUSION

Messages of the local wisdom of the Kuta village community are conveyed through various aspects of daily life. Although the customs and beliefs of the Kuta village community are considered to be partly different from most Muslim communities in general, there are exciting things, especially in preserving nature. They have a passion for conserving wildlife, and for the people of Kuta village, the natural surroundings need to be protected and cared for jointly so that preserving nature is as important as protecting its citizens and residents outside Kmapung Kuta. Communication between kuncen and residents is a linear communication pattern in which the process of delivering messages originates from a trigger starting point (kuncen or elder), which is forwarded to the endpoint (final recipient), and this communication pattern is commonly used primarily to disseminate continuous information.

The communication pattern used to convey messages between one citizen and another is circular. Communication patterns can be described in circular form. That is, the message will be sent to the starting point again to confirm that all members of society have received the same information message. There is a small community communication pattern used by residents to guests or visitors who make observations or research. Because usually, the visitors are gathered in a room and given material about the culture of the village of Kuta as a whole. The communication process in this small group is also interactive, where visitors can ask questions about traditions, customs and culture in the village of Kuta.

The residents of Kuta village have built quite a persuasive communication pattern, and they are also working on how the communication can be received and carried out by the internal community and guests or visitors from outside. Then residents and visitors must implement communication patterns following the design that applies to the indigenous people of the village of Kuta

REFERENCES

Agiati, R. E. (2018). Adaptasi Komunitas Adat Kampung Kuta Terhadap Lingkungan Sosialnya Di Kabupaten Ciamis. *Pekerjaan Sosial*, *16*(2). https://doi.org/10.31595/peksos.v16i2.118

Alfian, M. (2013). Potensi kearifan lokal dalam pembentukan jati diri dan karakter bangsa. *Prosiding The 5 Tahun ICSSIS; "Ethnicity and Globalization*.

Arifin, Z. (2012). *Penenlitian Pendidikan Metode dan Paradigma Baru*. Remaja Rosda Karya.

Ayatrohaedi. (1986). *Kepribadian Budaya Bangsa (local Genius)*. Dunia Pustaka Jaya.

Bachtiar, M. A. (2013). Dakwah Kolaboratif: Model Alternatif Komunikasi Islam Kontemporer. *Jurnal Komunikasi Islam*, *3*(1).

Darusman, Y. (2016). Kearifan Lokal dan Pelestarian Lingkungan (Studi Kasus di Kampung Naga, Kabupaten Tasikmalaya dan di Kampung Kuta, Kabupaten Ciamis). *Jendela PLS: Jurnal Cendekiawan Ilmiah Pendidikan Luar Sekolah*, *1*(1).

Denzin, N. K. & Y. S. L. (1994). *Handbook of Qualitative Research*. Sage Publications. Inc.

Djamarah, B. S. (2004). *Pola Komunikasi Orang Tua & Anak Dalam keluarga*. PT. Reneka Cipta.

Dwi Fajarini, S., & Dhanurseto, D. (2019). Penerapan Budaya Pamali dan Adat Istiadat Dalam Kehidupan Masyarakat Kampung Adat Kuta Kabupaten Ciamis Jawa Barat. *Profesional: Jurnal Komunikasi Dan Administrasi Publik*, *6*(2), 23–29. https://doi.org/10.37676/professional.v6i2.942

Effendy, O. U. (1993). *Dinamika komunikasi*. PT Remaja Rosidakarya.

Esten, M. (1999). *Kajian Transformasi budaya. Bandung: Angkasa*. Angkasa.

Haryanto, J. T. (2014). Kearifan lokal pendukung kerukunan beragama pada komunitas tengger malang jatim. *Jurnal Analisa*, *21*(2), 201–213.

Hazairin. (1970). *Demokrasi Pancasila*. Bina Cipta.

Husen, A. (2010). *Dinamika Hukum dalam Pengakuan dan Perlindungan Hak Masyarakat Hukum Adat Atas Tanah*. LaksBang PRESSindo.

Istiawati, F. N. (2016). Pendidikan Karakter Berbasis Nilai-nilai Kearifan Lokal Adat Ammatoa dalam Menumbuhkan Karakter. *Konservasi Cendekia*, *10*(1), 1–18.

Koentjaraningrat. (1974). *Pengantar Antropologi. Universitas*.

Kriyantono, R. (2006). *Teknik Praktis Riset Komunikasi; Disertai contoh Praktis Riset Media, Public Relations, Advertising Komunikasi Organisasi, Komunikasi Pemasaran*. Kencana.

Kurniasari. (2015). *Layanan Guru pada Siswa Attention Deficit HyperactivityDisorder (ADHD) di Kelas V SD Negeri 1 Sedayu Kecamatan SedayuKabupaten Bantul*. Skripsi Universitas Negeri Yogyakarta.

Maimun. (2017). Pola Pendidikan Pesantren Perspektif Pendidikan Karakter. *Journal of Islamic Studies.*, *2*(2).

Masduki, A. (2015). Kearifan Lokal Orang Sunda Dalam Ungkapan Tradisional Di Kampung Kuta Kabupaten Ciamis. *Patanjala : Jurnal Penelitian Sejarah Dan Budaya*, *7*(2), 295. https://doi.org/10.30959/patanjala.v7i2.102

Miles, M.B & Huberman, A. . (1992). *Qualitatif Data Analysis*. SAGE Publications.

Moleong, L. . (2010). *Metodologi Penelitian Kualitatif (edisi revisi)*. Remaja Rosda Karya.

Moleong, L. J. (2007). *Metodologi Penelitian Kualitatif.* (P. R. Rosdakarya (ed.)).

Mulyana, D. (2014). *Ilmu Komunikasi; Suatu Pengantar*. PT Remaja Rosdakarya.

Pawito. (2007). *Penelitian Komunikasi Kualitatif*. LKiS.

Pellokila, Y. Y. D. (2014). *Konflik Agraria Masyarakat Hukum Adat Atas Wilayahnya di Kawasan Hutan. Jakarta: Komisi.* Nasional Hak Asasi Manusia Republik Indonesia.

Qodim, H. (2019). Kampung Kuta Religion: Social, Economic and Religious Structures of Indigenous Community in West Java. *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya*, *4*(2), 144–160. https://doi.org/10.15575/jw.v4i2.7746

Rakhmad, J. (2005). *Psikologi Komunikasi*. PT Remaja Rosdakarya.

Ranjabar, J. (2006). *Sistem Sosial Budaya Indonesia*. Ghalia Indonesia.

Rapanna, P. (2016). *Membumikan Kearifan Lokal Menuju Kemandirian Ekonomi* (Herawati S). CV SAH MEDIA.

Ratna, K. N. (2011). *Paradigma Sosiologi Sastra*. Pustaka Pelajar.

Sabri, M. N. (2015). Masyarakat Adat Merupakan Kesatuan Masyarakat Yang Tetap dan Teratur. *Kumpulan Jurnal Mahasiswa Fakultas Hukum*, *Sarjana Il*(Februari 2015).

Soejanto, A. (2001). *Psikologi Komunikasi*. PT. Remaja Rosdakarya.

Sugiyono. (2005). *Metode Penelitian Bisnis*. Alfabeta.

Suharsimi, & Arikunto. (2006). *Prosedur Penelitian suatu Pendekatan Praktik*. PT Rineka Cipta.

Sukmayadi, T. (2016). Kajian tentang karakter berbasis nilai-nilai kearifan lokal pada masyarakat adat Kampung Kuta Kecamatan Tambaksari Kabupaten Ciamis. *Jurnal Civics: Media Kajian Kewarganegaraan*, *13*(1). https://doi.org/10.21831/civics.v13i1.11079

Sunarto. (2006). *Pengantar Manajemen Pemasaran*. Ust. Press.

Suwarlan, E. (2020). Peran Lembaga Adat Kampung Kuta dalam Pelestarian Lingkungan Hidup Berbasis Kearifan Lokal di Kabupaten Ciamis. *Jurnal Agregasi*, *8*(2).

Wibowo dkk. (2015). *Pendidikan Karakter berbasis kearifan lokal disekolah (konsep,strategi, dan implementasi)*. Pustaka Pelajar.

Wirianto. (2004). *Pengantar Ilmu Komunikasi*. Gramedia Pustaka Utama.