

ANALYSIS OF SOCIAL SYSTEM BASED ON AGIL CONCEPTS IN CIPTAGELAR COMMUNITY COMMUNITIES

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Abstract

System as a whole so that cultural patterns that have been implemented down and down can be implemented optimally. It can be concluded that the social system in Kampung Gede Kasepuhan Ciptagelar The indigenous people of Kasepuhan Ciptagelar still carry on their ancestral traditions for hundreds of years but can adapt to the times. This research uses a qualitative method with ethnographic studies. The sample of this study used purposive sampling. Based on the analysis of four functions in the form of 1) adaptation (filtering), namely by filtering the modernization adopted with a category that does not harm customs, 2) goal attainment (attainment of goals) as indicated by the philosophy of life as a basic grip with the meaning of life goals to achieve happiness world and the hereafter, 3) integration (integration) of the system in Ciptagelar can make all aspects run well and orderly and are related to each other based on the ties of religious rules (nests), state (nagara), and customs (mokaha), 4) latency (latency or pattern maintenance) carried out by the Ciptagelar community, namely by implementing the can survive based on the identification of the four functions mentioned above.

Keywords: indigenous people, Ciptagelar, social system

Abstrak

Sistem secara keseluruhan agar pola budaya yang telah dilaksanakan turun-bawah dapat terlaksana secara optimal. Dapat disimpulkan bahwa sistem sosial di Kampung Gede Kasepuhan Ciptagelar Masyarakat adat Kasepuhan Ciptagelar masih menjalankan tradisi leluhurnya selama ratusan tahun namun dapat beradaptasi dengan perkembangan zaman. Penelitian ini menggunakan metode kualitatif dengan studi etnografi. Sampel penelitian ini menggunakan purposive sampling. Berdasarkan analisis terhadap empat fungsi berupa 1) adaptasi (filtering) yaitu dengan menyaring modernisasi yang dianut dengan kategori tidak merugikan adat istiadat, 2) pencapaian tujuan (pencapaian tujuan) yang diindikasikan oleh falsafah hidup sebagai pegangan yang mendasar dengan makna tujuan hidup untuk mencapai kebahagiaan dunia dan akhirat, 3) keterpaduan (keterpaduan) sistem di Ciptagelar dapat membuat semua aspek berjalan dengan baik dan tertib serta saling terkait satu sama lain berdasarkan ikatan aturan agama (sarang), negara (nagara), dan adat istiadat (mokaha), 4) latency (latency atau pemeliharaan pola) yang dilakukan oleh masyarakat Ciptagelar, yaitu dengan melaksanakan dapat bertahan hidup berdasarkan identifikasi keempat fungsi tersebut di atas.

Kata kunci: masyarakat adat, Ciptagelar, sistem sosial

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INTRODUCTION

Indigenous peoples are a group of people who have a historical attachment to inhabit certain areas that firmly and obediently carry out the traditions that have been handed down by their ancestors from generation to generation. The peculiarities possessed by indigenous people

include holding on to a philosophy of life that is believed to be based on certain beliefs. The philosophy of life is often the basis for almost all aspects of life, both the livelihood system, socio-economic, kinship, and so forth.

This village was recorded to have existed since 1368 M, led by a traditional head called the elders (Mr Kolot) with the nickname Abah (Nurjanah, 2006: p. 1). The role of Abah is passed down from generation to generation chosen referring to the "wangsit" received by Abah before, regardless of how many children the child is. This shows that the indigenous people of Ciptagelar are very thick with spiritual and spiritual elements (Hernandi, 2006).

Speaking of leaders, then there must be a community he leads who is sure to obey what is the customary tradition to follow leadership. In the study of sociology, society is a social institution formed based on equality in the area of residence and based on certain needs because humans cannot live alone (social beings).

The Human instinct to always coexist with others can be termed gregariousness which also refers to humans as social animals (Soekanto, 2007: 101). Furthermore, Soekanto (2007: 101) explained that humans cannot live alone because they have a basic desire or desire in the form: 1) the desire to be one with other humans around them (ie society), and 2) the desire to become one with the natural atmosphere around them.

Interaction between humans which then encourages humans to group to form a society as a social institution. The society formed eventually gave rise to various systems in the society itself. This system is built on the basis to activate certain functions based on certain needs as well (Rocher (1975: 40) in Ritzer & Goodman (2007: 121)).

The theory used as the analysis knife in this study is the social system that is part of the structural functionalism theory that was coined by Talcott Parsons. Social systems according to Parsons' view have key concepts in the form of actors, interactions, environment, optimization of satisfaction, and culture (Ritzer & Goodman, 2007: 124).

The Indigenous Community of Kasepuhan Ciptagelar, which has existed since 650 years ago, has a culture that is assumed to be maintained even though it has entered the era of globalization. Therefore, researchers are interested in studying further about the survival of the social system of the indigenous people of Kasepuhan Ciptagelar based on ethnographic studies by referring to the structural functionalism theory of Talcott Parsons's social system.

LITERATURE REVIEW

The social system consists of many individual actors who interact with each other in situations that have at least an environmental or physical aspect, actors who are motivated in the sense of tending y to "optimize satisfaction", whose relationship to their situation is defined and mediated in terms a culturally structured shared symbol system (Parsons (1951: 5-6) in Ritzer & Goodman (2007: 124)). Although Parsons' commitment states that the social system is seen as an interaction, it uses status-roles as a fundamental unit in the system.

As is well known that Parsons has assumed that if a social system can survive it must have terms that are acronyms as AGIL. The requirements are clearly outlined as follows: 1) adaptation which means that a system is expected to be able to cope with external situations that are considered critical by adjusting to the environment and adjusting the environment to its needs, 2) goal attainment means that a system is expected to define and achieve core goals,

3) integration (integration) is a system required to regulate the relationships between its component parts are also required to manage relationships between other functions (A, G, L), 4) latency (latency or pattern maintenance) is an indication that a system is required to complete, maintain, and improve both individual motivation and cultural patterns that create and sustain motivation (Ritzer & Goodman, 2007: 121).

These four conditions are called force functions because each system in the action system according to Parsons must successfully solve all four problems (Lauer, 1993: 109). These four things become a condition for a system to continue to survive (survive). In the social system, the four functions of AGIL are related to the economy, government, law and family in sequence.

Parsons (1966: 11) as a structuralist and functionalist in Ritzer & Goodman (2007: 125) outlines some of the requirements of the social system as follows: 1) the social system should be arranged so that it can operate in harmonious relations with other systems, 2) social systems need support from other systems so they can survive (3), social systems are expected to meet the needs of its actors with a significant proportion, 4) the system must be able to encourage its members to participate adequately, 5) the social system is expected to be able to control behaviour that allows the emergence of disturbances, 6) must control conflicts that have the potential to confuse, 7) language is needed by social systems to survive (Ritzer & Goodman (2007: 125)).

According Soemardjan (1962) in Soekanto (2007: 133) states that the local community (community) is part of the community who live in the area within certain boundaries where the main factor that is the basis is greater interaction among its members. Soekanto (2007) concluded that community is an area of social life that is characterized by a certain degree of social relations based on locality and sense of community.

When reflecting on the Kasepuhan Ciptagelar Indigenous Peoples, which is located in Kampung Gede Kasepuhan Ciptagelar, it can be identified that the adat community has been bound by locality and a sense of community. That is because cultural identity and values are assumed to be still maintained based on hereditary inheritance from their ancestors. Some of the cultural values embraced by this community have local wisdom values that are worth preserving and preserving. It is feared that this era, which has entered the era of globalization, will have an impact on the sustainability of the cultural values of the Kasepuhan Ciptagelar indigenous people.

The social system as one of the systems that were formed in the indigenous community was allegedly providing its values for the cultural sustainability that was maintained by the Kasepuhan Ciptagelar indigenous people. Some of the cultures that are characteristic of Kampung Gede Kasepuhan Ciptagelar include the tradition of moving around the location of the Kasepuhan area or Kampung Gede based on wangsit received by elders in delight. besides, their area is classified based on topography with a certain meaning.

The pattern of settlements that were built was not arbitrary but rather by considering aspects of adat. Building a house can not be arbitrary but must be with the permission of elders excited. The building material used has its philosophy. The culture of indigenous peoples is reflected in some of the traditional ceremonies carried out both in the context of life cycle ceremonies and ceremonies related to agriculture. The customary law enforced is karma.

The most prominent culture and characteristic of this village is its agricultural system, especially in the activities of very sacred rice cultivation. Based on this fact, it can make Kasepuhan people self-sufficient in food by having rice reserves that are even enough for many years. Local wisdom born from this culture is a unique thing that needs to be maintained.

Culture (culture) according to E.B Tylor (1924) in Shadily (1984: 81) is a whole of the results of human life in a community containing actions against and by fellow human beings as members of society which are intelligence, belief, art, morals, law, customs and traditions, habits and other cleverness. Parsons in Adiwikarta (2016: 40) argues that in life, society and individuals who are in it have a balanced position. Individual actions will certainly have the dual purpose of realizing a personal orientation (motivational) to the degree justified in society (values).

Individuals who are in the Kasepuhan community as members are certainly in that position. Currently, there is no doubt that the current of modernization, which is an indication of the development of the global era, is realized or has not tried to demolish all levels of society, including indigenous peoples. If the system adopted starts to wear off then customary values may also be eroded. As said by Mahdi (2014: 2) based on a comparison of classical sociological theories about modern society, it can be explained that Marx indicated modern society based on economic views, Weber paid attention to the change of rationalization into formal rationalization, while Durkheim saw increasing organarical solidarity decreasing collective consciousness. However, these classical figures have similarities in their concern about the assumption that a negative impact will emerge.

Based on the results of Mahdi's research (2014), the results show that customary values are proven to be able to acculturate with the existing modernization process due to the dynamism that they have so that they are not only able to go hand in hand with modernization but maintain and guide the existing modernization process. Hermanto et al. (2012) said that the change in the socio-cultural values of the Kasepuhan community was more pragmatic in improving quality of life while the paranti karuhun, religion and state remained in an ideological framework.

METHOD

This research used a qualitative method with the type of ethnographic study. This study aims to describe descriptively and to build a social-cultural structure of a group of people and to compare social systems to obtain general rules regarding society (Jailani, 2013: 44). The approach in this study is the EMIC approach that looks at behaviour in the context of the cultural system.

The data collection technique used is by conducting a study of the literature on research results on Kasepuhan Ciptagelar and video documentation in which describes Kampung Gede Kasepuhan Ciptagelar also in which there is a narration from the elders in delight and his spokesperson. The data that has been obtained is then classified and given a certain code. After that, a descriptive analysis is carried out to conclude the results of the research.

RESULTS AND DISCUSSION

Results

A Short History

The history of the origin of Ciptagelar was obtained based on oral stories (folklore) and some poems and other literary works. The work was called Wawacan Sulanjana and Dadap Malang Sisi Cimandiri (Nurjanah, 2006). As stated by Amil Buhori (Secretary of Kasepuhan Sirnaresmi, 2010) based on the explanation of Abah Asep Nugraha (Chairperson of Kasepuhan Sirnaresmi) in Hermanto (2012) states that:

The embryo of the Banten Kidul Indigenous Unity community is believed to be closely related to the last Hindu Sunda Kingdom in West Java domiciled in Bogor. Marked by the cleaver heritage inherited from the first generation to the present, it has become a symbol for Kasepuhan community leaders. The residents of Kasepuhan Banten Kidul also believe that the message through wangsit to move is an obligation that they must do.

Based on the results of a search of some literature, the following genealogy is obtained:

Tabel 1
CIPTAGELAR'S KASEPUHAN GOVERNMENT

NO.	PEMIMPIN	LOKASI/TAHUN
"Not yet found clear a reliable source" (1368 M)		
The heyday of the Pajajaran Conventions: PRABU SILIWANGI (KANDA HYANG/GALUH WENING BRAMASAKTI) Pakuan Pajajaran (BOGOR) 1482 M-1521 M		
1.	Banten Attack Period : KI DEMANG HAUR TANGTU (One of the leaders of Bareusan Pangawinan's spear squad)	Guradog (Jasinga)
2.	KI BUYUT MAR (son of Nini Tundarasa istri Ki Demang Haur Tangtu (Kaduluhur))	Kampung Lebak Binong (Banten)
KI BUYUT MAS (Moving to Cipatat Village (Bogor) to build Kasepuhan Urug)		
3.	AKI WAMI (KI BUYUT GONDOK) (Grandson Ki Buyut Mar)	Kampung Lebak Larang (Banten)
4.	AKI BUYUT KAYON	Kampung Lebak Binong (Banten)
5.	AKI BUYUT ARIKIN	Kampung Tegal Lumbu (Banten)
6.	AKI BUYUT JASIUN (KI CIUNG)	Kampung Bojong Cisono (South Sukabumi)
7.	AKI BUYUT RUSDI	Japanese Colonial Period: Cicemet Village (Sukabumi) (One of the leaders of Bareusan Pangawinan's spear squad) Post-Independence Rebellion Kampung Cikaret (Sirnaresmi, Sukabumi) 1957 M

NO.	PEMIMPIN	LOKASI/TAHUN
8.	ABAH ARDJO	Kampung Cidamar The villages around Cisolok Subdistrict Kampung Ciganas (Sirnarasa) Kampung Linggarjati Kampung Ciptarasa
9.	ABAH ANOM (ENCUP SUCIPTA)	Kampung Ciptarasa Kampung Ciptagelar
10.	ABAH UGI	Kampung Ciptagelar

Source: Searching for Various Sources (Harmony (2009), Nurjanah (2006), Wisudawanto (2008), West Java Disparbud (<http://www.disparbud.jabarprov.go.id>))

Life Philosophy

The philosophy that guides the life of the Kasepuhan Ciptagelar indigenous people: a) *pancer pawawinan* which originally contained Hindu beliefs and are currently interpreted as an effort to internalize humans with their humanity (*manusa jeung kamanusaanna*) which leads traditional communities to foster basic morals, namely mawas themselves (koran self); b) *Tilu Sapamulu* which means religion, tradition, and government must go hand in hand, Dua Sakarupa means that tradition and religion must be aligned, while *Hiji Eta Keneh* means everything must refer to the framework of devotion to Allah SWT, the State, and Unity in Diversity (Hermanto, 2012); c) *tatali paranti karuhun* (Hanafi et al (2004) in Nurjanah (2006)) has the meaning of following, obeying, and obeying the guidance of the secret of life as did the predecessor (*karuhun*). The pillars for this philosophy: a) *Mipit kudu amit, Ngala kudu menta* (when harvesting or picking agricultural products, the Kasepuhan community must first apply for permission from their ancestors (*karuhun*) to avoid danger (Adimiharja, 1992); b) *Nganggo kudu suci* (not allowed to lie) (Adimiharja, 1992); c) *hala kudu halal* (everything that is obtained or eaten must be obtained from justified methods based on customary rules applicable in the Kasepuhan community); d) *Kalawan say kudu sabenerna* (speak must be honest as is); e) *Mupakat kudu sararea* (when deciding something must be based on mutual agreement); f) *Nyanghulu ka law* (must obey and refer to the law), and *Nyanghunjar ka nagara* (take refuge in the state).

Identity and Location

Actually, Kasepuhan Ciptagelar is one of the Kasepuhan who is a member of the Banten Kidul Kasepuhan, whose territory is spread around Banten, Bogor and South Sukabumi. It is often called and better known as Kampung Gede Kasepuhan Ciptagelar because its administrative center is in Ciptagelar.

According to Wisudawanto (2008, p. 54) explained that the centre of Kasepuhan Ciptagelar had moved 11 times based on the wangsit received by the Chief Adat. At each move, Kasepuhan Ciptagelar certainly requires a large enough area for mobility, settlement and agriculture. However, the people of Kasepuhan never expanded out of customary land. So that the boundaries never change, but what changes is the location of the centre of Kasepuhan and the boundaries between one parcel with another.

Based on Wahyuni (2004) in Nurjanah (2006) states that this transfer will continue until the people of Kasepuhan find a place in their mythology as "lebak sampayan / lebak sampar" which will deliver them to the prosperity of life. Besides that, the statement about wangsit can also be interpreted as an effort so that the village is not increasingly crowded.

Gede Village is located in Sukamulya Village, Sirnaresmi Village, Cisolok District, Sukabumi Regency, West Java Province. The coordinates of this village are at 106° 27'-106° 33 'East and 6° 52' - 6° 44 'South East Coast (Mahdi, 2014). Ciptagelar Village is 14 Km from Sirnaresmi Village, 27 Km from the subdistrict city, from the central government of Sukabumi Regency 103 Km and from Bandung 203 Km to the West (Disparbud Jabar, 2018).

Settlement Pattern

The settlement pattern applied uses a unique pattern by placing the happy elders in the topography and below it is an *seseput girang* with a pattern following the contour of the land and the alley/land road that places the houses in a linear fashion (Disparbud West Java Province, 2009). Public facilities are also provided, such as *leuit*, *saung lisung*, and school. In the residential area, there is an open space consisting of the big game which is positioned on the top topography which also functions as a traditional space with the location of traditional buildings (*buruan gede*) positioned around the big game and on the top topography is a fairly large yard (Nurjanah, 2006).

Placement of houses in Kasepuhan Ciptagelar is quite regular with a clustering pattern that spacing each house tends to be tight. Around *buruan gede*, there are public buildings such as podiums, *bale Kasepuhan*, prayer rooms, *ajeng*, *pasanggrahan*, and *imah gede*. *Buruan gede* is the central point of Kampung Ciptagelar. The position of the *leuit*, which is the rice granary, is positioned at the edge of the village which is smaller than the house in a clustered location (Nurjanah, 2006).

Cultural System

a. Life Circle Ceremony

This ceremony is a ceremony related to marriage, birth and death. Examples of these ceremonies include giving a name, burying the umbilical cord of a baby, circumcision, *helaran*, proposal, marriage contract, and others.

b. Agricultural ceremony

The tradition carried out by *seseput girang* with the conservative rows when going to start planting rice is by making a pilgrimage to the ancestral tomb by saying prayers *amit*. The ancestral tomb is located in the area of South Bogor and South Banten. Then, in the evening a salvation ceremony will be held which will be attended by traditional leaders and village elders held in the house of *seseput girang*. Some of the ceremonies carried out in connection with farming activities are: 1) the ceremony of opening the fields, 2) the *nguseuk* ceremony, 3) the *mipit / nyalin* ceremony (preliminary ceremony before the first harvest is carried out), 4) the *seren taun* ceremony (post-harvest traditional ceremony), 5) *nganyaran* ceremony (eating rice for the first time from harvest), and 6) *ngahudangkeun* ceremony (building rice that has been inhabited in the *leuit* before being used by the *leuit* owner) (Disparbud, West Java Province, 2009).

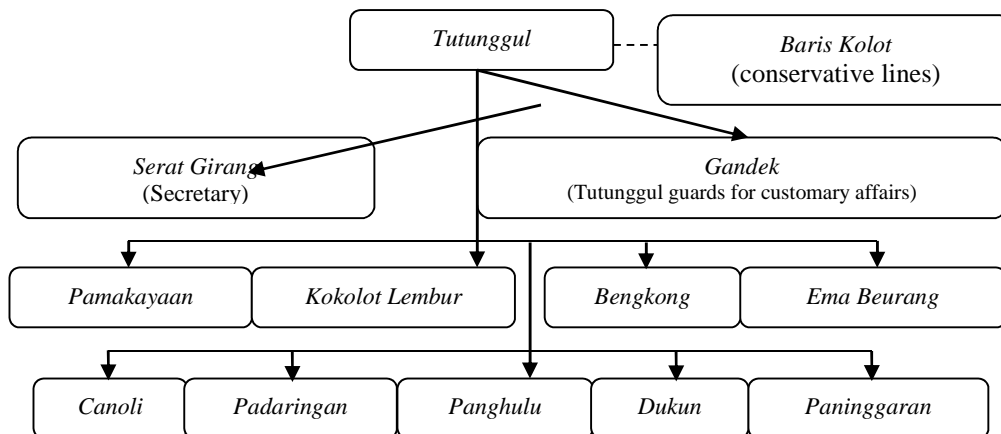
Social System

a. Customary Institutions

Like governance, indigenous peoples also have their own organizational systems consisting of customary leaders and their ranks. No different from the leader Kasepuhan (*Abah*), the ranks were chosen from generation to generation based on *wangsit*. In addition, his successor must be consistent in upholding and obeying the status of the *tatali paranti karuhun* besides that he can also hold the *nyang huj* philosophy *nyang hulu ka hukum nyanghujar ka nagara* (adhere to

the law and obey the rules of the state). This leadership inheritance is not much different from the royal system as told by Abah Ugi (10th Leader) documented by Kompas TV West Java (published on Youtube June 10, 2015).

In the tradition of the Kasepuhan Indigenous Peoples of Banten Kidul, leadership is held by *seseput girang* who are located in Kasepuahn Ciptagelar as the centre of Kasepuhan with top leaders called *tutunggul* who are also accompanied by (*baris kolot*) conservative lines. Based on the hierarchy and the results of Hermanto's (2012) narrative based on his observations, the hierarchy can be described as follows:



Picture 1
Kasepuhan Ciptagelar's Leadership Hierarchy
 (source: Hermanto, 2012)

The customary institution formed was used by Abah as a means to manage regular relationships between members of the Kasepuhan (social harmony) as well as human relations with the surrounding environment (harmony of nature) which is believed to be the source of life. That is why growing wise attitude in social relations and the preservation of nature and the environment (Hermanto, 2012).

Based on data from the watchdoc image channel documentation published on August 9, 2016, that Kampung Gede Kasepuhan Ciptagelar is in charge of around 568 surrounding traditional villages spread across Sukabumi, Bogor and Banten Regencies. The total population consists of approximately 30,000 inhabitants. The area of arable land is around 5,000 hectares.

Based on physical characteristics, the Kasepuhan community symbolizes the philosophy adopted by the headband used by men. The fabric used is of the basic shape of a fast, believed to symbolize the four cardinal directions. When used, the cloth is folded into a triangle symbolizing the three laws that are held as guidelines for indigenous peoples, namely religious, state, and customary law.

b. Kinship

The kinship adopted by this indigenous community is bilateral (taking into account the position of the mother (*ambu / ema*) and father (*bapa*). Customary provisions allow marriage to one's own relatives except for close relatives (siblings, cousins of fathers or uncles). The Kasepuhan community is expected to marry a fellow Kasepuhan (endogamy) citizen, even if the marriage is not a Kasepuhan (exogamy) citizen, it is still permissible, but on condition that the couple

must be willing to become a Kasepuhan citizen with the goal of maintaining, closer, and increasing kinship.

The division of roles in the family is carried out based on hereditary tradition as a tightly binding internal value. The internal values consist of the division of labour, responsibilities, family order, supervision, protection, progress, and family continuity. Related to the role, here are some descriptions of the role of family members: a) father (*bapa*) has the role of being the head of the family with the task of supporting the family, doing heavy physical work; b) the mother (*ambu / ema*) has tasks related to household maintenance (taking care of the child, preparing meals, helping the father manage the fields and fields), c) the son is obliged to help the father for quite heavy work and d) girls help *ambu* to take care of the household, especially when *ambu* is helping the father cultivate the fields and fields. On average in one house consists of a nuclear family consisting of fathers, mothers, and children who are not married, so the dependents of the family are not so heavy. But there are also some houses that are inhabited by large families with the addition of grandfather, grandmother, nephew, or uncle (Hermanto, 2012).

Language

Just as the location of the Kasepuhan indigenous people lives in the West Java region, the colloquial language used is Sundanese. Language becomes a central aspect of the Ciptagelar traditional tradition. Rituals are carried out from generation to generation carried out using everyday language.

Livelihoods

Although bound by the adat system, the Kasepuhan people are also human beings who must meet a variety of needs in their lives. The main livelihood of Kasepuhan residents is farming, especially rice. But because of the belief in customary provisions that do not allow people to buy and sell rice, the community conducts other economic activities to fill their daily needs such as farming other types of plants such as vegetables, fruit, and also raising livestock. Rice is considered as a symbol of life so that when buying and selling rice it trades life (Yoyo Yogasmana, a spokesperson for Kasepuhan Ciptagelar).

Farming is considered as the identity of the Ciptagelar community because it is a legacy from ancestors from generation to generation so *incu putu* is required to continue to preserve the knowledge and farming systems that have been taught by the ancestors. Nevertheless, the Kasepuhan community is not prohibited from carrying out work activities in other fields by penetrating even outside Kasepuhan areas. There are even some among the Kasepuhan community that penetrated the service sector. That is because the elders are not happy to prohibit the use of technology, even technology is used to increase knowledge. So that appears a profession that serves electronic services or workshops. Besides, some people run online buying and selling businesses. Nevertheless, farming as the Kasepuhan community's identity, makes the community bound even though it is outside the area. This is caused during the agricultural season, especially harvest usually, those who are outside the area will go home to attend traditional rituals (Mahdi, 2014).

Religious System

Based on historical facts it is known that Pakuan Pajajaran which is the origin of Kasepuhan used to adhere to Hindu beliefs. But after Prabu Siliwangi married one of the students of Shaykh Quro, he began to embrace Islam until now all Kasepuhan residents embraced Islam. Although currently still running the tradition as a way to survive (survive). They did this as an

effort to respect their ancestors. It is believed that if ancestral custom is not implemented it will cause havoc (*kabendon*) (Hermanto, 2012).

Local Wisdom

Based on the results of Samsuri & Siswoko's research, local wisdom owned by the Kasepuhan Ciptagelar indigenous people is from the distribution of forest zoning, the prohibition of cutting trees beyond the needs, the prohibition on buying and selling wood forest products, the thinning cutting system, the prohibition of cutting down trees when preparing agricultural land, the obligation to plant trees every year and after logging, the prohibition of cutting down wood from springs, upstream rivers and erosion-prone areas, and the obligation to protect and preserve forests. Local wisdom has a direct impact on forest sustainability and supports the full of community needs for wood and water resources.

Discussion

1. Adaptation

The current era of modernization requires a variety of internalization of values that lead to globalization efforts that allow the melting of boundaries and even values. Kampung Gede Kasepuhan Ciptagelar as one of the indigenous peoples that exist to maintain the culture from generation to generation does not deny the existence of technology but also utilizes it. In this case, the Kasepuhan leader chose which modern culture was allowed to be adopted, of course, on condition that it did not violate adat provisions (Abah Ugi, Kompas TV Documentation, 10 June 2015). One example is the permissibility of using electricity. Some evidence includes the existence of a community television and radio station in 2008 which was initiated by Abah Ugi as Kasepuhan leader. Abah Ugi, who has expertise in the field of electronics, tries to utilize technology that is intended as an effort to learn and introduce the culture of Ciptagelar to be better known and remain sustainable.

The established TV station was named Ciga TV Ciptagelar, while the community radio was called RSCFM Radio Swara Ciptagelar 107.7, KOMMMET Television Radio Kasepuhan Ciptagelar. Besides, they also made their Wi-Fi network (Yoyo Yogasmana, Spokesperson of Kasepuhan Ciptagelar in Atre, 2013). According to Jamang (CigaTV reporter) documented in the Indonesia Good program (06 September 2015) that Abah Ugi used technology, one of which was a drone to oversee the Kasepuhan Ciptagelar area, even Abah Ugi had a drone of his own design (Kompas TV documentation, 10 June 2015).

Yoyo Yogasmana said that Ciptagelar was still very firm in obeying the customs of the inheritance of the ancestors. But in line with that, Ciptagelar began to follow the order of modern life because it felt the need to pursue the order of the times. The big note is that customs should not be abandoned at all because they still strongly believe in customary law which necessitates misfortune (*Kabendon*) for those who violate ancestral guidance. This is indicated by the implementation of traditional traditions that are still consistently implemented. Especially the tradition of planting rice which is carried out once a year and is prohibited from carrying out agricultural mechanization. In addition, from the physical aspects of the indigenous people, Ciptagelar consistently uses headbands for men (symbolizing obedience to religion (*sarang*), state (*nagara*), and adat (*mokaha*)) supplemented by duty. Women in Ciptagelar are encouraged to use cloth called *samping*.

So from this statement, it can be concluded that the system in Ciptagelar can adapt to the times but does not eliminate the regional uniqueness. On the contrary, making Ciptagelar sustainable

and increasingly known to the public at large and give examples. This is in line with the concept of adaptation as one indicator of a system said to be able to survive according to Parsons (Ritzer & Goodman, 2007: 121). This indicates that the social system in Ciptagelar is able to cope with external situations that are considered critical by adjusting to the environment and adjusting the environment to their needs.

2. Goal attainment

The Indigenous People of Kasepuhan Ciptagelar has several objectives in the implementation of their traditional traditions. Based on the philosophy of life of the people of Ciptagelar, Hermanto (2012) draws conclusions about the meaning of the philosophy of life, namely: a) the purpose of life that must be achieved is to be happy in the world and the hereafter, b) the achievement of life goals is done through living behaviour, c) the guidelines for life are religion, country, and customary values, d) people who are not in accordance with their behaviour will get wretched and miserable (*kabendon*) both in the world and the hereafter.

The philosophy that is still the basis of the implementation of life is 1) *pancer pangawinan* with the *tilu sapamulu* pillar, *dua sakarupa, hiji eta keneh* (Adimiharja, 1992); 2) *tatali paranti karuhun* (Hanafi et al, 2004) with pillars: a) *Mipit kudu amit, Ngala kudu menta*; b) *Nganggo kudu suci*; c) *dahar kudu halal*; d) *kalawan ucap kudu sabenerna*; e) *Mupakat kudu sararea*; f) *Nyanghulu ka hukum, nyanghunjar ka nagara*. Until now, the philosophy of life is still adhered to by the Kasepuhan community, even to anticipate violations, the government system has a special section that deals with violations other than the belief that anyone who violates customary provisions will be hit by misfortune (*kabendon*). This indicates that the social system of the indigenous people of Kasepuhan Ciptagelar has been able to define and form mechanisms to achieve these core goals (Parsons in Ritzer & Goodman, 2007: 121).

3. Integration

The Kasepuhan Ciptagelar indigenous people are not prohibited by customary law to look for other sources of livelihood even outside agriculture. But unique, the indigenous people of Kasepuhan Ciptagelar have a belief that farming is not just a livelihood but farming is an identity. This shows that the community is required to carry out the tradition of farming based on the knowledge that has been passed down by the ancestors. Therefore, the sacredness of farming, especially rice, is highly guarded by the people of Ciptagelar, commencing a rice planting ceremony that is not arbitrary to carry out tasks that are not far from food security and agriculture.

The traditional ceremonies include: 1) *ngaseuk* (planting), 2) *mipit* (harvesting), 3) *nganyaran* (eating freshly harvested rice), 4) *onggokan* (giving a limit to not cultivate land), 5) *seren taun* (handover rice yields that year for the *Ngadiukeun* procession (storing rice in the leuit) as the culmination of an agricultural ceremony that was held quite lively) (Yoyo Yogasmana (spokesperson for Kasepuhan Ciptagelar), Watchdoc Image documentation, August 9, 2016).

Gede Kasepuhan Ciptagelar Village has a pretty neat order. There are also values in the philosophy that become beliefs and even become the basic principles that are used as guidelines for his life. Daily activities require Kasepuhan residents to maintain social and cultural values that have been passed down for generations. Even though the economic aspect allows the Kasepuhan community to look for other activities, it still holds the custom that farming is their identity. Based on this it can be concluded that the social system in Ciptagelar can regulate the relations between its component parts and can also manage the relationships between the three other functions (A, G, L) (Parsons in Ritzer & Goodman, 2007: 121).

4. Latency (Pattern Maintenance)

Rice planting is carried out once a year by referring to the constellations which are called *tidang* and *kerti* stars. If the star is already seen straight with Ciptagelar village, it indicates that rice planting can already be started. The tradition of growing rice is not allowed to change its shape, although it is well known for technology for agriculture it is strictly prohibited from mechanizing agriculture. Even the order of rice cannot be careless, with approximately 168 rice varieties spread in Kasepuhan Ciptagelar whose seeds are hereditary used and passed on by ancestors. The people of Kasepuhan Ciptagelar have around 8,000 rice barns (*leuit*) which guarantee about three years of rice stock, even the number of these *leuits* is increasing every year. This allows the Ciptagelar community to be self-sufficient in rice, strengthened by several factors, namely 1) it is forbidden to sell rice (rice is analogous to life, so if selling rice is considered selling life (a big sin)); 2) simultaneous planting, this makes it impossible for pests to exist because rice is only planted once a year; 3) the system of land ownership is not private property and can be transferred by fellow residents of Kasepuhan and spatial planning which is generally divided into three types, namely: a) deposited forest around 50% (absolutely not disturbed or even trampled for any reason), b) forest cover of around 30% (forest products may be used), c) clearing forests around 20% (used for settlements, rice fields and fields) (watchdoc image, August 9, 2016).

The tradition of the Kasepuhan community is able to strengthen relationships with each other every day by carrying out its traditions quite traditionally. some examples include, every morning women busy pounding rice using *lisung* in *saung lisung*. In addition, the public kitchen at Imah Gede is always hot because every day there are women who cook. The belief is that the furnace must not be extinguished because it is believed that fire is not only a warmer but is also believed to be a symbol of strength for life (Jamang, in NET documentary, September 6, 2015).

One tradition that has been carried down from generation to generation is by moving the location of Kampung Gede Kasepuhan Ciptagelar. This transfer was carried out based on the "wangsit" obtained by the adat leader. This transfer applies to the Kasepuhan centre only (like a capital city in a country). Logically, Abah Ugi explained that the purpose of the move was to bring leaders closer to the community and to be able to control community members who are located differently (Kompas TV Documentation, 10 June 2015). Another thing is also related to soil fertility, if it is not possible to be planted, it will move. Another aspect that affects is that if there is a disturbance from the world of modernization and cannot be maintained then it is certain that the descendants of Abah will move to a place that is considered to be still protecting the environment and local wisdom.

The foregoing is an indication that the socio-cultural and even economic system in Ciptagelar can complement, maintain, and improve both individual motivation and cultural patterns that create and sustain motivation. In line with Parsons' theory of the function of the system that is an indication of the system survives (Parsons in Ritzer & Goodman, 2007: 121).

CONCLUSION

The Indigenous People of Kasepuhan Ciptagelar has been able to implement the system very well. Based on the analysis of four functions in the form of 1) adaptation (filtering), namely by filtering the modernization adopted with a category that does not harm customs, 2) goal attainment (attainment of goals) as indicated by the philosophy of life as a basic grip with the meaning of life goals to achieve happiness world and the hereafter, 3) integration (integration)

of the system in Ciptagelar can make all aspects run well and orderly and are related to each other based on the ties of religious rules (sarang), state (nagara), and customs (mokaha), 4) latency (latency or pattern maintenance) carried out by the Ciptagelar community, namely by implementing the whole system as a whole so that cultural patterns that have been implemented down and down can be implemented optimally. Therefore it can be concluded that the social system, especially in Kampung Gede Kasepuhan Ciptagelar can survive based on the identification of the four functions mentioned above.

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