



Social Transformation Of The Indigenous Community Kasepuhan Sinar Resmi Sukabumi West Java

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ABSTRAK

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Humans as social beings cannot live alone, they will need each other in socializing with each other. The importance of other humans in a community (society) will help achieve the desired goal, namely the development of potential and interaction between fellow humans. In line with that, the formation of a community will give birth to rules, values, social norms, culture within the community as a way of life that must be obeyed together. Changes and growth in the increasingly massive scope of society can affect changes in social life. Various aspects of course also change, such as: social, economic, cultural, cultural and technological aspects. This has contributed to a shift in the pattern of social interaction in social life. This study uses a descriptive method with a qualitative approach and data triangulation analysis, the results of the study explain that, the unit of the Kasepuhan Banten Kidul Indigenous Community in Sukabumi is known as the Kasepuhan Community / residents who carry out socio-cultural daily activities based on tatali paranti karuhun (traditions inherited from their ancestors). . The Kasepuhan community is an open society, they do not close themselves off from modern cultural life patterns as long as they do not conflict with the tatali paranti karuhun as their cultural basis, the incessant global culture and modernization do not make the people of the Kasepuhan Indigenous Unity of Banten Kidul become marginalized and isolated, or vice versa, their socio-cultural values have changed, individualism, materialistic, but they have so far been able to harmoniously combine state regulations, religion and tatali paranti karuhun in preserving their local wisdom as the implementation of the philosophy of life "Pancer pangawinan".

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1. Introduction

The dynamics of human civilization in its history have always grown and developed dynamically in line with the changes that occurred in every history of human life itself. As creatures who continue to seek and perfect themselves, humans are always trying and struggling to fulfill their life needs to exist and "survive" in the midst of being together with other humans. Changes in human life is a common phenomenon in the life cycle. Humans as social beings cannot live alone, they will need each other in socializing with each other. Changes and growth in the increasingly massive scope of society can affect changes in social life. Various aspects of course also change, such as: social, economic, cultural, cultural and technological aspects. This has contributed to a shift in the pattern of social interaction in social life.

Social change is a change that occurs in the structure and function of the forms of society. The existence of social interaction will lead to social processes in society. But theoretically it can be said that social change refers to changes in social structure and social relations, while cultural change refers to changes in behavior patterns, including technology and dimensions of science, material and non-material. According to Ogburn (1932) in Soekanto (2014) social change includes technological changes that result in changes in the material environment and regulates it, thus causing changes or modifications of social habits and institutions.



The development of increasingly advanced science and technology will have a significant impact on its users. Changes and patterns of people's behavior will also color changes in their social environment, the information society is characterized by a high intensity of exchange and use of communication technology (Ahriyanim, 2017; Sidiq et al., 2021; Prawira et al., 2021). This also causes that people have started to open themselves up to the developments and dynamics of new media and global communications (Dewi, 2012; Hanifah, 2019; Achmad, 2021). Change in society in principle is a continuous process, meaning that every society will in fact experience changes, but changes between groups and other groups are not always the same (complex) and many other factors influence it.

It is a big concern for every level of society in dealing with changes and people's behavior (Rasna & Hidayat, 2019). One way to maintain the noble values of community life is to consistently maintain ethical, moral, cultural and customary values that apply. In principle, humans who are in the community will definitely experience changes or other terms called social transformation. The past life will be compared to the present life. Traditions that have been preserved since the past will always be questioned for their relevance and usefulness in the present.

According to Andari & Muryono (2019), a process of change regarding the structure and function of social systems in society occurs in at least three stages, namely (1) invention, which is a process in which the change is based on within the community itself, created by the community itself. which then emerge changes, (2) diffusion, where ideas or ideas obtained from outside are then communicated within a society (3) consequences, namely the result of the adoption of these changes (4) a change that occurs both of the factors originating from that society (the results of new technology) do not always produce the same results. Sometimes there are small changes whose impact is less significant, but there has been a change (Dewi, 2012; Hanifah, 2019; Anggafita & Yusanto, 2020). On the other hand, it will be seen that in various fields changes occur very slowly in a society, in this case represented by its leaders. From a process of change, it will be easier to happen if the community concerned is open to new things or problems both from outside and from within.

The progress of the times has indeed brought many changes in the human life cycle, along with increasingly sophisticated technological advances and the development of increasingly developing science. So it is not surprising that there have been changes or shifts in cultural values and life in society. These changes are a common phenomenon that occurs throughout the ages in the society. Community life is a collective adaptation effort to environmental challenges, as a consequence of these changes, they must always have the resilience and adjustment of internal and external relationships, as the demands of change continue to change from time to time. Change in a society and culture is a very essential feature and is a phenomenon that always colors the history of every society and culture (Respati, 2014; Dakir, 2017; Dadi, 2019; Kunyanti & Mujiono, 2021; Sidiq & Maulida, 2021).

One of the effects of the increasing era that is getting higher and has a direct impact on the order and structure of the community occurs in the West Java region, precisely in the village of Sirna Resmi, Sukabumi Regency, which is called the Sinar Resmi Indigenous group. The *Kasepuhan* society of Sinar Resmi is a society that is open to the outside world and modern life. This is in line with the development of easier road access, electricity and improved communication facilities reach residential areas. Society also respects state laws and regulations, which is reflected in the use of headbands for men. The headband uses a rectangular cloth which is a symbol of the four cardinal directions. The cloth is folded into a triangular shape, symbolizing the three laws (custom, state and religion). In every election, both at the regional and state levels, the community always participates.

The spatial layout of the Kasepuhan Sinar Resmi settlement is categorized into patterns and orientations of macro settlements, relationships between meso buildings, and relationships between micro spaces. Boundaries, indirectly become a shield for the activities of residents in it. In addition, boundaries also have the meaning of consciousness, to respect the rights of their neighbors, meaning they will feel safe and calm when they are in their community.

2. Literature Review

2.1 Social Transformation

Social change can simply be interpreted as a process in which in a social system there are measurable differences that occur within a certain period of time. Patterns of social change are linear, cyclical, and a combination of several patterns (Sewell, 2005; Kistatnto, 2018; Hannan & Abdillah, 2019). The process of



social change includes the first process of reproduction, namely the process of repeating, reproducing everything that is accepted as cultural heritage from our previous ancestors. In this case includes the form of cultural heritage that we have. Cultural heritage in everyday life includes material (materials, technology), and immaterial (non-objects, customs, norms and values). And second, the Transformation Process, which is a process of creating something new that is produced by science and technology (tools and technologies), what changes is the material aspect of culture, while norms and values are very difficult to change (Sakarya et al., 2012; Devine, 2018; Dzaljad, 2020).

Changes in society are very likely to occur because individuals are an important element of the existence of society. When individuals change, society will change, this process is known in sociology as social change. Judging from the consequences that arise, social change is divided into two forms, namely progress and regress. Progress is a social change that brings progress to people's lives. Due to progress, people's welfare is increasing.

2.2 Social Interaction

There are three kinds of social interactions that often occur in a community environment, including interactions between individuals and individuals, interactions between individuals and groups, and interactions between groups and groups (Muslim, 2013; Argyle, 2017). Imitation Imitation is a social process or one's actions to imitate other people through their attitudes, appearance, lifestyle, even what other people have, (2) Identification is an effort made by an individual to be the same (identical) with other individuals who imitation (3) motivation is the encouragement, stimulation, influence or stimulus given by an individual to another individual in such a way that the motivated person obeys or carries out what is motivated critically, rationally and full of responsibility (Haris & Amalia, 2018; Sudariyanto, 2020).

2.3 The Social Structure of the Sinar Resmi Indigenous Peoples

Based on its geographical location at the foot of the mountains in the area of Mount Halimun Salak National Park (TNGHS), the *Kasepuhan* Sinar Resmi village is included in the mountain village. Meanwhile, based on livelihoods, in this case the basis of life for the *Kasepuhan* Sinar Resmi community, it is categorized as an agricultural village. Viewed from the point of view of the grouping of buildings, such as: residential houses, rice barns, rice pounding places, cattle pens, village bales, prayer rooms, traditional bales and others, the pattern of building mass in the villageThe Resmi rays of the *kasepuhan* are linear and spreading patterns. The linear pattern is found in the buildings facing the road, while for the buildings behind the house the mass system follows the contours of the land so that it seems irregular.

3. Research Methods

This study uses descriptive analysis research with a qualitative approach. The researcher also wants to examine a phenomenon that discusses the Social Transformation of the Indigenous Peoples of Kasepuhan Sinar Resmi, Sukabumi, West Java. Qualitative research involves the use and collection of various empirical materials, such as case studies, personal experiences, introspection, biographies, interviews, observations, historical, interactional and visual texts: that describe routine and problematic moments, and their meaning in individual and collective life (Bachri, 2010; Wahidmurni, 2017). The reasons for using a qualitative approach are to explore the participants' inner experiences, to explore how meaning is formed and transformed, to explore areas that have not been thoroughly researched, to find relevant variables that can later be tested through observations and interviews, and to take a holistic and holistic approach. comprehensive in the study of phenomena. There are two sources of data used in this study, where the data includes primary data and also secondary data, then the facts of the findings are described in a very easy form of discussion so that researchers can find a complex and structured understanding in a directed manner.

4. Results and Discussion

4.1 Geographical Phenomenon of Kasepuhan West Java

The Kasepuhan Indigenous Peoples Unit of Banten Kidul lives in the village of Sirnar Resmi, Sukabumi Regency, West Java Province with a total of 5,423 people including; Kasepuhan Ciptagelar, Kasepuhan Sinar Resmi, Kasepuhan Cipta Mulya. Based on its astronomical location, Sirnaresmi Village is located at the coordinates of S = 06O50'13,3" South Latitude and E = 106O26'9.99" east longitude south of the island of Java (West Java) with an area of 4,917 Ha. SinarResmi Village is part of the Halimun volcanic

mountains, part of the Bukit Barisan chain on the island of Sumatra and the volcanoes of the western part of Java. Ciptagelar Village is one of the traditional villages of Kasepuhan Banten Kidul, which is located in Sukabumi Regency. Currently, kasepuhan Cipta is located in the Sukamulya hamlet, Sinar Resmi Village, Cisolok District, Sukabumi Regency. Ciptagelar village is a real example where the village is able to maintain local wisdom and carry out strong customs, the traditions that exist in the village have been passed down since approximately 640 years ago until now.

The Sinar Resmi Indigenous Peoples also take advantage of the impact in the era of rapid globalization with advances in technology and information as a means of life, educational media and obtaining information such as TV channels, hydroelectric power plants, the internet and many others. However, the indigenous rays of the Resmi still apply some traditional elements and the culture until now still survives from generation to generation, as is the case in agricultural systems that do not use technology as a tool in their work. The Sinar Resmi indigenous peoples indeed consider technology to be important but only as a means of educating the community, especially for the younger generation so that they are more aware and familiar with local wisdom of their own culture and other cultures. In Ciptagelar Village, they maintain their local wisdom but keep abreast of technological developments (Sari & Sueb, 2020; Sidiq & Achmad, 2020; Ismunandar, 2020). In social life, the people of Ciptagelar Village still apply the values of social life in society such as manners, courtesy, mutual cooperation and so on. Even though they are familiar with modern technology such as television, radio, wi-fi, electricity, this is done so that their identity is still maintained and does not fade in the current modern era, as a result of the times or globalization. So that the *Ciptagelar* community combines traditional and modern aspects so that people are not blind in the times that are happening. In the modern era, the younger generation is interested in audio-visual entertainment, because it is easier to understand and there is a combination of images, audio and stories. Thus, television is a more desirable medium for disseminating information. In this case, traditional leaders are believed to be preservers of ancestral culture which are passed down or transmitted to their communities. Although the culture of globalization is getting more intense. The local culture of the *Sinar Resmi* Indigenous Community still survives and maintains its cultural values, allegedly by the role of traditional leaders (community) there.

4.2 The Socio-Cultural System of the Kasepuhan Indigenous Peoples of the Sinar Resmi

The term Kasepuhan comes from the word elder with the prefix /ka/ and the suffix /an/. Based on this understanding, the term Kasepuhan emerged, which is the residence of the Elders (elderly people). The term Kasepuhan provides an indicator of a community leadership system model based on the customs of their parents (elders or old-fashioned), so that Kasepuhan has the meaning that the preservation of traditional values / Tradition passed down by ancestors (tatali paranti karuhun) From the word sepuh, the meaning is reflected; lineage as the basis of leadership of the Kasepuhan residents in their daily life is based on the customs/customs of their ancestors (tatali paranti karuhun) which has been preserved in their lives from generation to generation.

Kasepuhan is a lifestyle of the South Banten Indigenous unitary community based on the tatali paranti karuhun, which is passed down from generation to generation, the head of the Kasepuhan/Tustutul who was given the mandate of the ancestors (karuhun) through wangsit (supernatural instructions) by the previous tustutul to continue the kasepuhan. In addition to following the village administration system, the Kasepuhan community also applies the customary community organization system. The Kasepuhan community is led by a Kasepuhan chairman who is referred to as (Abah). The head of Kasepuhan is in charge of taking care of the social, economic and spiritual life of the community according to customs. Their way of life is the same as that of non-Kasepuhan residents. They do not live exclusively, but mingle with other communities. In some villages, their houses are mixed with those of non-Kasepuhan residents. The difference is in spiritual matters and the customs that are followed.

The system of cooperation among Kasepuhan residents is regulated according to custom, this cooperation applies to agricultural work or daily life in the form of rewards in the form of money but is also paid with labor like the gotong royong system, while cooperation with non-Kasepuhan residents can be in exchange for money or for results. The people of Kasepuhan are starting to open up to modern life, along with easier road access, electricity has entered, in contrast to ten years ago where life was relatively closed, Kasepuhan residents were not willing to tell their lives to visitors and did not want their lives to be disturbed. But theoretically it can be said that social change refers to changes in social structure and social relations, while cultural change refers to changes in behavior patterns, including technology and dimensions of science, material and non-material. According to Ogburn (1932) in Soekanto (2014) social change includes



technological changes that result in changes in the material environment and regulates it, thus causing changes or modifications of social habits and institutions.

Based on this, it can be said that changes that occur in the Kasepuhan Sinar Resmi Environment are influenced by internal and external factors. The internal factor is the existence of self-disclosure and the willingness of the Samin community to accept culture from outside and new technology for future improvements. While external factors are due to the influence of outside cultures such as contact with other cultures, increasing levels of community education, increasing work output, population development, social interaction, mobility, smooth road facilities and infrastructure, in addition to the development of technology and communication in the Kasepuhan area has brought a very big change for society in general and also the people of Kasepuhan in particular. Along with the entry of electricity, the people of Kasepuhan can easily access information from electronic media such as radio and television, whether it is related to agriculture, education, health, politics, and so on. Almost every resident's house has a radio or television, some even have two televisions. Some of them have used sophisticated tools such as cellphones, computers, internet services, and other technology. Based on this explanation, the Kasepuhan people have the belief to continue to maintain what has been inherited by their ancestors, both maintaining relationships with other humans and maintaining relationships with nature and nature. development of the times (Hatu, 2011; Azahra et al., 2020; Dadi, 2021).

In addition to following the village administration system, the Kasepuhan community also applies the customary community organization system. The Kasepuhan community is led by a Kasepuhan chairman who is referred to as (*Abah*). The head of Kasepuhan is in charge of taking care of the social, economic and spiritual life of the community according to customs. Their way of life is the same as that of non-Kasepuhan residents. They do not live exclusively, but mingle with other communities. In some villages, their houses are mixed with those of non-Kasepuhan residents. The difference is in spiritual matters and the customs that are followed. Modernization and globalization are processes of transformation of values that result in changes in society in all aspects of life. The progress of science and technology is evidenced by the acculturation of the old (custom) culture with the new (modern/global) culture. The negative impact of globalization in the future is possible that the philosophy of life and the socio-cultural system which is the local wisdom of the Kasepuhan community will fade or even change according to the demands of the times.

Kasepuhan Sinar Resmi is a traditional institution that has an institutional structure in which each function has a task in accordance with customary rules that have been carried out for generations. Abah as chairman of kasepuhan using customary institutions in managing stable relationships between fellow citizens (social harmony), as well as between communities and nature and the environment (natural harmony) which are the main sources of life. Thus, wise behavior will be created in the social environment, protecting nature and the environment as well as harmony between communities. The results and data analysis carried out show that there is a relationship between the development of information and communication technology on changes in people's mindsets. This proves that the more advanced information and communication technology will be, the development of people's mindsets will also increase. In today's era, we are in an era that is closely related to communication and information technology. Technological advances have provided a very wide range of information and communication resources from what humans already have. Although the role of information in recent decades has received less attention, the need for information and communication is no less important than the need for human clothing and food (Poluakan et al., 2019; Sidiq, 2020; Dadi, 2020).

5. Conclusion

Community life is a collective adaptation effort to environmental challenges, as a consequence of these changes, they must always have the resilience and adjustment of internal and external relationships, as the demands of change continue to change from time to time. Change in a society and culture is a very essential characteristic and is a phenomenon that always colors the history of every society and culture. Changes and growth in the increasingly massive scope of society can affect changes in social life. Various aspects of course also change, such as: social, economic, cultural, cultural and technological aspects. This has contributed to a shift in the pattern of social interaction in social life, but the change in local wisdom of the Kasepuhan Indigenous Peoples Unit of Banten Kidul is more in the framework of improving the quality of pragmatic life, thus contributing to the maintenance of the socio-cultural system in the Kasepuhan adat

community of Banten Kidul so that grow and develop into guidelines in overcoming various challenges of community life to be more prosperous and sustainable, but to maintain the local wisdom of the Kasepuhan community, intensification and enculturation of local wisdom values can be carried out in the family, community and supervision/guidance by traditional leaders as a filter against currents. modernization and globalization so that the people of the Kasepuhan Banten Kidul Indigenous Peoples Unit are more prosperous by not sacrificing the original values that have been passed down from generation to generation.

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