

ETHNOLINGUISTIC STUDY OF AGRICULTURAL VOCABULARY AT KASEPUHAN CIPTAGELAR SUKABUMI

Dodik Murdiyanto Laksmana Putra¹, Wakti Abdullah Rais², & Sawardi³

¹Magister Student of Universitas Sebelas Maret, Surakarta, Indonesia

²Profesor in Linguistics at Universitas Sebelas Maret, Surakarta, Indonesia

³Lecturer in Faculty of Cultural Study at Universitas Sebelas Maret, Surakarta, Indonesia

Corresponding Author: Dodik Murdiyanto Laksmana Putra, E-mail: Dodikmoerdijanto@student.uns.ac.id

ARTICLE INFO	ABSTRACT
Received: 14-07-2020 Accepted: 10-10-2020 Published: 12-10-2020 Volume: 4 Issue: 2 DOI: https://doi.org/10.33019/lire.v3i2.85	Rice culture society, which is a society that has a set of supernatural values and beliefs in rice entities. As a strong rice-cultured society, all main activities of <i>Kasepuhan</i> Ciptagelar community are centered on rice. There are many series of rituals performed during one cycle of rice planting. This study attempts to describe the problem (1) how the forms of Sundanese vocabulary are used in a series of rituals of rice culture during one cycle of rice planting in <i>Kasepuhan</i> Ciptagelar Sukabumi, (2) how the lexical meaning and cultural meaning of those terms, (3) how the functions of the meaning. This research is a qualitative descriptive study with ethnolinguistic approach. This descriptive qualitative research also utilizes ethnographic methods. Ethnographic methods are used in this study because data collection is done directly. Analysis model used is a model of cognitive anthropology or ethnoscience or also known as the new ethnography. The location of this research is in the <i>Kasepuhan</i> Ciptagelar Indigenous community in the area of Mount Halimun Salak National Park, Sukamulya Village, Sirnaresmi Village, Cisolok District, Sukabumi Regency, West Java. Based on data analysis in this study, there were 32 series of rituals from cultural activities carried out for 10 months in one cycle of rice planting in <i>Kasepuhan</i> Ciptagelar.
KEYWORDS <i>Kasepuhan Ciptagelar, Ethnolinguistics, Ritual Series, Rice Planting.</i>	

1. INTRODUCTION

Every tangible thing in this world must have the character of their respective identities. Starting from the highest level, differences in identity between countries to differences in identity between people (state residents). This form of character or identity is called culture. Subsystem of this culture is language; language is a reflection of culture that is an expression or identity of a difference. This difference will feel beautiful in the sense of the interrelationship between diverse cultures and languages. In the country of Indonesia, it is very important to maintain the wealth of language as a national cultural asset. Because language plays an active role in the development, standardization and growth of national culture, this is stated in the 1945 Constitution article 32 paragraph 2 that the state respects and maintains regional languages as national cultural assets. The link between the facts of language and cultural facts is reflected in the study of science called Ethnolinguistics. Kridalaksana (2001: 52) describes that ethnolinguistics is (1) one part of linguistics that links language and social (especially rural communities) which still holds fast to the customs of their ancestors and does not yet have writing as one of their uniqueness, Kridalaksana calls it as a linguistic terms named anthropology (2) the main aspect that arises in ethnolinguistic studies is language relativity. It is confirmed by Kridalaksana (2001: 187) who described language relativity as a determinant of cultural aspects



through the focus of grammatical categories and semantic classifications that were born in the content of the language itself. Furthermore, Sudaryanto (1996: 7) explains that ethnolinguistics is the study of the relationship between language and the various cultural ins and outs of relationships contained in a component of society. Cultural linguistics is fundamentally not only related to objective reality, but also about how the person or society talks, about the world they describe themselves. Cultural linguistics relates to interpretations (meanings), of the entire context (linguistic, social, and cultural). Likewise, the culture found in the midst of the indigenous people of a *Kasepuhan* in the Cisolok Subdistrict, Sukabumi District, namely *Kasepuhan* Ciptagelar.

Many Sundanese lexicon illustrates the concept of life in the *Kasepuhan*. For example, the Sundanese lexicon in the philosophy of life about farming, there is the term *mupusti pare, lain migusti* which means they really appreciate and glorify rice but it does not mean deity. Togetherness (*incu putu*) of *Kasepuhan* Ciptagelar is what makes them even more special. Many customary rules have been maintained and obeyed since 650 years ago. There are also ethical standards recommended as indigenous people the *Kasepuhan* required to wear "headband" *saiketan sabeungkeutan* meaning that the community must bound together maintaining fraternal togetherness. For the *Kasepuhan* residents, farming is their life's obligation. Every citizen of the *Kasepuhan* has at least their own fields and barns. The *Kasepuhan* residents will not sell the rice they produce because they believe that rice is Nyi Pohaci Sanghyang Asri. Because rice is a human life partner, it has become the duty of humans to continue caring for him, from the time he was sown in the fields until the time of harvest. In ecosystem management, indigenous peoples recognize three types of areas, namely *leuweung titipan*, *leuweng tutupan* (both forests that must not be disturbed/ cleared including residents) and *leuweng bukaan* / arable land (can be used for agricultural cultivation). The rice harvest cycle in *Kasepuhan* is only done once a year for 5-6 months for the rest to be rested. Indigenous peoples believe that land needs to be restored, restored to achieve the balance and harmony of nature. Rice farms may not use chemicals, except using materials available in nature. Their agricultural land is divided into two namely, rice fields and fields. The agricultural products they produce also vary, including fruits and vegetables. There are 140 types of rice varieties known by the indigenous people of Ciptagelar. The most popular varieties are *tampeuy* and *huma*. All rice varieties are preserved in more than 8,000 granaries in the entire area of the *Kasepuhan*. Rice stored in the barn is not separated from the stem, but it still depends on the bound state using bamboo ropes (*pocongan*). Those pockets of rice are stored in bamboo poles using branched sticks. The purpose of storing rice in this way is to make the rice dried out while being taken and can still be maintained its water content. This storage system causes rice to be undamaged by moisture. On average each family in Ciptagelar has several small rice barns, where one barn can hold 500-1,000 rice *pocong*. Generally 1,000-2,000 *pocong* of rice is equivalent to meet the food consumption needs of one family for a year. In terms of productivity, a paddy field measuring 1 stakes (400 square meters) can produce an average of 50-60 rice *pocong*.

Ciptagelar Village is located in the Mount Halimun Salak National Park, Sukamulya Village, Sirnaresmi Village, Cisolok District, Sukabumi Regency, West Java. Ciptagelar Village is 14 Km from Sirnaresmi Village, 27 Km from the subdistrict city, 103 Km from the central government of Sukabumi Regency and 203 Km from to the west of Bandung. Located between the Halimun mountain valleys, the *Kasepuhan* residents are indigenous people who rely on rice



cultivation. The people of Ciptagelar Village are the people who uphold custom. Every social activity in the community always starts with a ritual. The Ciptagelar community is a community that still runs and maintains the religious values of rice culture. Rice culture society, which is a society that has a set of supernatural values and beliefs in the rice entity. This belief still persists and develops until now. For Ciptagelar society, the belief in rice entities is not only in the realm of thought alone, but is reflected in the code of conducted rituals and daily life. The real manifestation of their values, thought and behavior is agriculture. Agriculture in Ciptagelar is currently done in two ways, namely land and rice. Agriculture becomes the main activity in daily life, especially related to rice plants. As a strong rice-cultured society, all forms of Ciptagelar's main activities are centered on rice. The process of interaction between Ciptagelar community with rice, there are many series of rituals carried out, there are at least 32 series of rice culture rituals during one rice planting cycle.

The life of farmers is very closely related to rice plants, the world of rice fields, farming and matters relating to agricultural problems. To communicate this, the Indigenous people of Ciptagelar recognize specific vocabularies that refer to the world of rice fields and farming. Thus, the farmer as a language speaker community uses Sundanese which means something to him. Farmers use expressions related to cultural events in their area. Each language has the same number and meaning of lexicons in different domains. For example, Javanese has a lexicon: *pari*, *gabah*, *beras*, *menir*, *sego*, *karak*, and *intip*, while English has only one rice lexicon to refer to the same thing. The difference in the number and meaning of a lexicon from one language to another is related to differences in the way of view of the speakers of the language concerned in the realm concerned. Language and culture have a very close relationship, a culture cannot develop without language and that language lives in a culture that is owned by a society. Therefore, language can reflect particular culture or perspective of society as stated by Whorf and Sapir. Thus, an in-depth study of language can also reveal the nature or character of a society. So, culture is not only related to concrete cultural artifacts, but also abstract things, such as worldview or ways of thinking of a society. Research on agricultural lexicon in Sundanese, starting from land management, nursery and planting processes, maintenance processes, harvesting processes, and yields, is intended to uncover the perspective of the Ciptagelar indigenous people in life with an anthropological or ethnolinguistic approach, which looks at language in a social context extensive culture (Foley, 1997).

Statements that language relates to the perspective of speakers of the world have long been realized by scientists of language and culture. Willian Van Humboldt, for example, sees language differences as carriers of cognitive perspective differences, differences in world views. He said that "each language contains a certain perspective" (Wierzbicka, 1992: 3). Vocabulary examination in an effort to express the culture of its speakers is also carried out in linguistic semantics. Wierzbicka (1992: 19), she said that there is a close relationship between the life of a society with the lexicon of language. Furthermore, Wierzbicka argues that the word reflects and tells the way of life and the way of thinking of its speakers and can provide valuable guidance in the effort to understand its speakers. The religious system of the Ciptagelar community is encompassed by the beliefs of the Old Sunda people who are in sync with Hinduism and Islam. This is especially evidenced during the traditional ceremonies they hold and the beliefs of life they believe in. The life cycle of rice from noble planting to harvest in the nature of the trust



of the people of Ciptagelar has a series of traditional rules and ceremonies that must be carried out. As a strong rice-cultured society, all forms of Ciptagelar's main activities are centered on rice. The process of interaction between the people of Ciptagelar with rice, there are many series of rituals performed, there are at least 32 vocabularies about a series of rituals of rice culture during one cycle of rice planting period from April to January. A total of 32 findings from the lexicons are as follows; *ngabaladah*, *disalametan nganyaran*, *ngambangkeun*, *narawas*, *nyacar*, *tebar/ngipuk*, *ngahuru*, *ngerukan*, *ngaduruk*, *nyara*, *ngaseuk*, *ngangler*, *tandur*, *ngored*, *ngarambet*, *babad galeng*, *dibuat ku etem/neugel*, *mipit/dibuat ngadamel lantayan*, *ngalantay*, *mocong pare*, *diangkut ke leuit/ngunjal*, *ngaleuitkeun*, *diulep ke leuit*, *ngadiukkeun indung*, *pongokan*, *nganyaran*, *tutup nyambut*, *turun nyambut*, *selametan*, *numpang galeng*, and *upacara seren taun*.

This traditional farming system is carried out once a year with the concept of Mother Earth, Father of Heaven and Master of Prey. The *Kasepuhan* community planted a local grain called '*pare ageung*'. They know no less than 100 species of rice plants, but only 50 species of rice are used. This study of knowledge inheritance is important to be undertaken in an effort to document knowledge of the use of plants by local communities as a form of culture and how the culture is transmitted. This documentation is important because a cultural group has intellectual property rights on the basis of their thinking which involves local wisdom in the continuity of life that coexists with nature. The life philosophy of the people of Ciptagelar is '*pancer pangawinan*', which unites human beings '*jeung humanity*' (humans with humanity), and becomes the basis in daily actions called '*ngaji diri*' (self-awareness) or self-understanding. Being introspective means being careful in being, talking to fellow human beings. *Ngaji diri* consists of determination, and *ucap jeung lampah* (willingness/ intention, speech and behavior). These three components are the pillars of people's lives in establishing relationships between people. The Ciptagelar community is very dependent on the surrounding natural resources. In the term '*mipit kudu amit ngala kudu menta*', the community is required to ask for permission, which begins with a prayer to ask for blessing, safety, and success when picking and harvesting in a *huma* or rice field. In the view of society, the universe with different contents should be seen as entity too, so they can interact with humans, and can determine their own destiny. In the reality of life, this principle can be seen from the way Ciptagelar's people process natural resources that must be based on conscience. Ciptagelar people prioritize the balance of the relationship between humans and nature. They believe that nature has and gives readable signs in communication to maintain balance. This application can also be seen from their procedures in agriculture and forest management. In addition, the principle that must be upheld is '*ngereut jeung neundeun keur jaga ning isuk*' which means leaving for the future, so that it will be sufficient in the future. This is realized in the form of *leuit* or granary which must be owned by every Ciptagelar community. *Saeutik, mahi loba nyesa halal didaharna* means that there is little or enough harvest, must be left and *halal* is eaten. These expressions mean that the people of Ciptagelar have a modest life attitude.

2. LITERATURE REVIEW

Before researcher conduct this research, researcher also refer to previous studies that are relevant and related to this research. There are 5 previous studies that can be a reference. Among



others, Budi, et al (2014) the target of his research on *Angklung Dogdog Lojor* at *Seren Taun* Ceremony. The purpose of this study explains the performance of *Angklung Dogdog Lojor* in the *Seren Taun* cycle of the *Kasepuhan* Ciptagelar community, Kasatuan Adat Banten Kidul. Based on the research it was concluded that the performance of *Angklung Dogdog Lojor* in the *Seren Taun* ceremony was not merely a performance art in the Western paradigm or completeness of the ritual, but it was one of the prayer media in the *ngadiukeun pare* ritual ceremony as the main ceremony in the series of *Seren Taun* ceremonies. The *Angklung Dogdog Lojor* show is a cultural expression of the *Kasepuhan* Ciptagelar community. For the players, *Ngangklung* is a basic task or obligation as a member of an indigenous community.

After that, Samsuri (2015) examined the local wisdom of Ciptagelar in managing environmental resilience. Values/ norms held by the people of *Kampung* Ciptagelar are very beneficial because the prohibition on the use of forest cover and the deposit of forest deposits preserving forests, land and water is maintained. The real existence of the prohibition of depositing and managing forest cover, when viewed from the aspect of forest conservation is intended so that forest ecosystems are maintained so as not to cause damage to erosion because they are located in the hills. The people of *Kasepuhan* Ciptagelar also increase innovation so that Ciptagelar villagers open and accept new technologies as long as they do not change the order of values and norms in society and the new technology provides positive and beneficial values. As examples of innovations in agriculture, among others: Ciptagelar villagers have learned that the use of fertilizers (inorganic and organic) can increase crop yield/ production. But not all people use inorganic fertilizer with soil, their reason is because the soil is relatively fertile so there is no need for fertilization; The public knows that the use of thresher machinery and factories will be faster than the traditional way. However, they do not use this tool because of the use of mortar as a cultural rule, besides that the food in *Kasepuhan* is very sufficient because the rice they get is basically just for their daily needs and not for sale.

Furthermore, Kusdiwanggo (2016), the subject of his research is the concept of spatial patterns of settlements in *Kasepuhan* Ciptagelar. The results showed that *paparakoan huma* became the basic reference for the concept of spatial patterns of settlements in *Kasepuhan* Ciptagelar. The spatial pattern of *Kasepuhan* Ciptagelar settlement is not only oriented towards physical development, but also as an effort to build confidence for self improvement and improvement. The role and presence of *Leuit Jimat* explained that the Ciptagelar settlement was a reflection and form of the latest improvement or accumulation of the achievement of the peaks of rice culture from the previous generation of Ciptagelar.

After that, Kelana, Hidayat, and Widodo (2016) research objectives describe the inheritance of knowledge and identification skills of local rice plant diversity in the younger generation of *Kasepuhan* Adat Banten Kidul. The purpose of this study was to determine how the process of inheritance of indigenous knowledge and identification skills on the diversity of local rice plants based on local wisdom in students from *Kasepuhan* Adat Banten Kidul in SMA Negeri 1 Cisolok. Determination of knowledge inheritance and identification skills of local rice plant diversity are determined based on the inheritance path of knowledge that can take place vertically (parent-child), horizontal (children) and oblique (previous generation of children) through in-depth interviews, observation sheets, notes field and documentation. The results showed that the inheritance of local rice knowledge of *Kasepuhan* students took place vertically, that is, from their



children's parents informally and lasted a lifetime. The *Kasepuhan* community groups local rice varieties by means of folk classification based on external morphology such as the color of the grain, the shape of the grain, the presence of fur at the tip of the grain.

Then, Astika (2016) reviewed the management of the forest environment based on the local wisdom of the *Kasepuhan* Ciptagelar indigenous people, Gunung Halimun Salak National Park, West Java Province. This research shows that the forest environment in the *Kasepuhan* Ciptagelar region stores a wealth of natural resources that contribute to supporting ecosystems, hydrological systems, and the necessities of life for the people who live in the vicinity. Utilizations of the forest environment by the community are in the form of utilization of biological resources, land resources and water resources. The people of *Kasepuhan* Ciptagelar up to now still uphold customs and traditions in all aspects of life. Management of the forest environment is inseparable from local wisdom and community customs. Based on the customs, the forest is divided into 3 types, namely *hutan titipan*, *hutan tutupan*, dan *hutan garapan*. The existence of forest zoning according to this custom is a form of local wisdom in an effort to preserve the forest environment. Forest environmental management strategies based on local wisdom can be pursued by preparing planning, utilization, control, maintenance and law enforcement that is effective and right on target. Management of the forest environment also requires the role of many parties so that it involves multistakeholders. The strategy for managing the forest environment is implemented in a concrete program that can answer the problems in *Kasepuhan* Ciptagelar forest environment.

Then, Widagdyo (2017) described the marketing, ecotourism appeal and tourist interest in visiting *Kasepuhan* Ciptagelar. This study aims to determine the potential of ecotourism attractions in the Kampung Adat Kasepuhan Ciptagelar, West Java Indonesia and determine the factors of ecotourism attractiveness that have implications in increasing the domestic tourist market share. The factors formed are: Adventure and Cultural Factors, Tourist Attraction Factors and Natural Beauty as well as Social and Historical Institutional Value Factors. Of the three factors formed only factors 1 and 3 that affect interest in visiting and can increase the market share of domestic tourists because they have a correlation value between factors above 0.5, 0.641 and 0.705. While factor 2 has a value smaller than 0.5, that is 0.402, it is said to be incorrect because this factor still has a correlation with other variables not examined in this study.

After that, Astutik et al (2018) studied land management and agricultural products based on indigenous knowledge in *Kasepuhan* Ciptagelar as the national food security system in *Kasepuhan* Ciptagelar. In *Kasepuhan* Ciptagelar community, rice culture agglomerates into indigenous knowledge that is rich in philosophy, belief systems, and science, which is strongly embedded in all forms of community activities. Land management and processing of agricultural products that still adhere to ancestral traditions provide excellent food system strength. This capability can be adopted as a food security management system to maintain national food sovereignty. The research method used was PAR (Participatory Action Research). This research was conducted at *Kasepuhan* Ciptagelar, Sukabumi. The method used is descriptive qualitative. The results of the study can be used as knowledge of land management systems and processing of agricultural products as a national food security.

3. METHODOLOGY



3.1 Data

The data from this research is the vocabulary contained in the views and attitudes of the Kasepuhan Ciptagelar community in agriculture that reflects the cultural significance of the Kasepuhan Ciptagelar community. The data source in this study is the native people in Sukabumi Regency, West Java, precisely in Kasepuhan Ciptagelar as well as vocabulary speakers who reflect the views and attitudes of Kasepuhan Ciptagelar people in agriculture that reflect the cultural meaning of Kasepuhan Ciptagelar community. The research was carried out in Sinarresmi Village, Cisolak District, Sukabumi Regency. Researchers in this study successfully interviewed 14 informants who were considered to have represented Kasepuhan Ciptagelar as a whole. The eleven informants were proposed by the local community because they were classified as cultural leaders and traditional leaders of Kasepuhan Ciptagelar. Informants in this study were selected based on certain criteria. According to Samarin (1988: 55-62), "There are several conditions for selecting informants, namely over 30 years of age, choosing informants of the same sex, knowing the local culture and native speakers of the languages and dialects studied."

3.2 Method

This descriptive qualitative research also utilizes ethnographic methods. Ethnographic methods are used in this study because data collection is done directly. Analysis model used is a model of cognitive anthropology or etnoscience or also known as the new ethnography. The technique used by researchers in obtaining data in the field is recording and interview techniques. Recording technique is done using a visual recorder on people who are doing cultural and agricultural activities. Interviews were conducted with traditional leaders and agricultural activity actors related to the existence of vocabulary contained within. The interview was carried out with the help of written instruments, drawings and recording devices. Data collection tools used in this study were interview instruments, video recording devices, and voice recorders. Researchers as key instruments, namely as planners, executors, analysts, and reporters of research results. In addition to the primary data, this study also uses secondary data in the form of written data in the form of Kasepuhan traditional books, research reports and photos or personal documents owned by Kasepuhan Ciptagelar, the archive is in the form of digital media through social media accounts such as Instagram, Facebook, and the official website owned by Kasepuhan Ciptagelar managed by traditional leaders. The data analysis techniques used by researchers, namely recording vocabulary based on recordings and interviews, classifying vocabulary based on folk games, giving meaning to vocabulary based on data in the field, and drawing conclusions.

The method for providing qualitative research data is the triangulation technique. There are four kinds of triangulation techniques used to check the validity of data in qualitative research including (1) data triangulation / source triangulation; (2) method triangulation (3) theory triangulation, (4) researcher triangulation (Lincon & Guba: 1985) Data triangulation is a technique of providing varied data, data sources can be obtained through events, participants, documents, sites, artifacts and objects related to the incident. While the triangulation of methods relates to the technique of obtaining and collecting data from observation techniques, refer to and record then the data from sources can be obtained using in-depth interviews or with FGD (Focus Group Discussion). Furthermore, theory triangulation is a validity of research data techniques with



different theories, then the last is researcher triangulation is usually done for large research or umbrella research.

4. RESULTS AND DISCUSSION

4.1 Results

Researcher managed to discover the identity of indigenous Sundanese Kasepuhan Ciptagelar through linkages between language facts and cultural facts represented by vocabularies and lexicons which are categorized into the vocabulary of agriculture. The results of the vocabulary and lexicon of the category are described through table 1 as follows.

Table 1 Findings of 32 Vocabulary in Community Agriculture Kasepuhan Ciptagelar

No	Execution time	Lexicon	Description
1	Silih Mulud (April)	<i>Ngabaladah</i>	Weeding the fields
2		<i>Dialametan Nganyaran</i>	Salvation as a sign of gratitude for the first time cooking rice
3	Jumadil Awal (May)	<i>Ngambangkeun</i>	Fill the land with water / soak
4		<i>Narawas</i>	Mark the location that will be used as a <i>huma</i> (a place to grow rice)
5		<i>Nyacar</i>	Clean the land, usually for 1 week after drying the grass for 15 days to 1 month
6	Jumadil Akhir (June)	<i>Tebar / Ngipuk</i>	Making rice seedbed by spreading rice strands
7		<i>Ngahuru</i>	Burning dry bushes for fertilizer
8		<i>Ngerukan</i>	Gathering the remains of unburned bushes
9		<i>Ngaduruk</i>	Burning the remains of bushes that have been collected
10		<i>Nyara</i>	Weaken the soil
11	Rajab (July)	<i>Ngaseuk</i>	Planting rice seeds using a stick or <i>aseuk</i>
12	Ruwah (August)	<i>Ngangler</i>	Clean the land from weeds to prepare stocking.
13		<i>Tandur</i>	Planting rice
14		<i>Ngored</i>	Weed the grass



15	Puasa (September)	<i>Ngarambet</i>	Clean the weeds in the fields
16	Shawwal (October)	<i>Babad Galeng</i>	Clean the grass in the rice field dike
17	Haji (November)	<i>Dibuat ku etem / neugel</i>	Rice harvest with <i>eti</i> / <i>ani-ani</i> tools
18		<i>Mipit / Dibuat</i>	Cutting rice / harvesting
19		<i>Ngadamel lantayan</i>	Making a rice drying area
20		<i>Ngalantay</i>	Drying rice on the floor
21	Rayagung (December)	<i>Mocong Pare</i>	Tying rice into <i>pocong</i>
22		<i>Diangkut to leuit / ngunjal</i>	Transporting rice to <i>leuit</i> / granary
23		<i>Ngaleuitkeun</i>	Add rice to the <i>leuit</i> / barn
24		<i>Diulep to leuit</i>	Tidy up the rice in the <i>leuit</i> / barn
25		<i>Ngadiukkeun Indung</i>	Putting parent rice into the <i>leuit</i>
26	Muharam (January)	<i>Ponggokan</i>	embodiment of apology to Mother Earth that have been processed for agricultural purposes. There was also a deliberation about the cost for the peak traditional ceremony, " <i>Seren Tahun</i> "
27		<i>Nganyaran</i>	cooking rice harvest
28		<i>Tutup nyambut</i>	indicating the completion of all agricultural activities in the fields marked with events <i>selamatan</i> .
29		<i>Turun nyambut</i>	the resumption of work on the farm for years <i>Pamakayaan</i> in <i>kasepuhan</i> .
30		<i>Selamatan</i>	<i>Ampih pare ka Leuit</i> can also be a



			ceremonial event like <i>Seren Taun</i>
31		<i>Numpang Galeng</i>	Cleaning / weeding <i>galengan</i> in the fields
32	Rayagung-Muharam (between December-January)	<i>Seren Taun Ceremony</i>	annual ritual of rice harvest celebration.

4.2 Statement of Results

The Indigenous People of Kasepuhan Ciptagelar is cultivating land and planting it once a year. That they did it out of respect for Mother Earth. The earth is a living creature, therefore they perform traditional ceremonies first. Father of heaven shows the existence of local knowledge which is based on events in the universe (sky) in terms of cultivating agricultural land, namely in determining the time to work on the land looking at the stars of *kerti* and *kidang*.

Kerti and *kidang* are constellations seen in the sky at night. Whereas *Guru Mangsa* are studying the universe in terms of determining permission to farm time. The goal is *ngudag akuan* (pursuing land rights). The *kerti* star is an early sign to work on the land even though the rain has not yet fallen and planted in accordance with the tradition standards of the date of *Kerti turun beusi*, the date of the *Kidang turun Kujang* (a traditional agricultural tool Sundanese people, shaped like a sickle). those local Proverbs mean when stars *Kerti* appeared on the western horizon then all the people the *kasepuhan* must prepare the tools for farming (made of iron), the next time *kidang* star appeared on the eastern horizon then all members of society must be ready to vaccinate area of land to be utilized for farming (Adimihardja, 1992). Months of September-April is right for farmers while from May to August is a right for other creatures such as pests and the others (not to be called). With the existence of a system like the above explanation, it is possible to create a natural balance, where humans use nature, but humans also take care of preserving it. The rules for starting the planting season are based on the philosophy of the heavenly father and prey teacher.

The philosophy of the father of heaven shows the existence of public knowledge based on the circulation of the constellations in the sky as a reference in managing arable land. While the philosophy of prey teachers is used to know the right time in farming by looking at the natural conditions around. The constellations used as a reference consist of the constellations of *kerti* and *kidang* constellations. Here are some of the positions of constellations that determine activity in agriculture:

1. *Tanggal kerti kana beusi, tanggal kidang turun kujang*, which means that the community must prepare agricultural tools such as hoes, sickles, forks, and so on.
2. *Kidang ngrangsang ti wetan, kerti ngrangsang ti kulon* or *kidang-kerti paharep-harep*, meaning a sign of a long summer so that the time is right to burn twigs and leaves in the huma.
3. *Kerti mudun matang mencrang* in the middle of the sky, meaning that when planting rice in *huma* has arrived.
4. *Kidang and kerti ka kulon*, which means the rainy season will soon arrive.
5. *Kidang medang turun kukang*, which means that there are pests and diseases that will attack rice plants.



All forms of agricultural activities from the preparation to post-harvest times are carried out certain rituals as a form of respect. Agricultural activities can begin after obtaining permission from *Abah* followed by ritual ceremonies such as burning incense and offering prayers. Early rice planting is carried out simultaneously so that harvest time is also carried out simultaneously. This is a form of close cohesiveness and kinship among members of the *Kasepuhan* community.

The following will present the findings using ethnolinguistic studies in the Indigenous community of *Kasepuhan* Ciptagelar according to ritual tradition with a series of activities during one cycle of rice planting.

***Silih Mulud* (April)**

The month of *Silih Mulud* (April) begins with the *Ngabaladah* ritual. This activity is carried out by traditional farmers to clean up the remaining organic waste from the previous harvest. It takes one month, *ngabaladah* aims to cultivate the soil so that the fertility is maintained. *Ngabaladah* is to hoe the fields and clean the grass. Once clean, then *diwuluku*; ground plowing process using a tool that is pulled with a buffalo. Subsequently worked with *garu* (rake) so that the ground becomes flat and given spaces for planting rice seeds. At the *Ngabaladah* ceremony, it is always accompanied by *dogdog lojor* art. The Indigenous People of *Kasepuhan* Ciptagelar have ceremonies that are considered sacred and magical, like the ceremony above. Here the *dogdog lojor* is very instrumental because this art is considered to contain magical values. The required players in this art are a minimum of 12 people consisting of 4 *dogdog* players and 8 *angklung* players; which is divided into two groups with the same number of people. Players are not monopolized by men, women can play this art. *Waditra* used in this game are *dogdogs* and *angklung*. In accordance with customs and traditions, the *ngabaladah* order falls on stairs 12-14 in the month of *Mulud*, because that date is a good day in Sundanese culture and on the 12th of *Mulud* is the peak of *Muludan* or the commemoration of *Maulud* of the Prophet Muhammad.

The ritual used after *Ngabaladah* is *Disalametan Nganyaran*. *Disalametan Nganyaran* is a salvation as a sign of gratitude for first time of cooking rice. In the ceremonial ritual, the singing shows when rice is pounded and cooked for the first time on the harvest, usually carried out two months after the harvest period. The ritual was also carried out to commemorate the *Sedekah mulud*. *Sedekah Mulud* is a procession of *selametan* beginning to read prayers but food offerings are not like the *Opat Belasan* ritual, which is served rice and others, in *sedekah mulud*, mothers are cooking rice to be brought to the headman for *salametan*/ recited prayers and then distributed to residents, *sedekah mulud* carried out on Friday after the 14th month of *Mulud*/Rabiul Awwal.

***Jumadil Awal* (May)**

The first ritual carried out in early *Jumadil* (May) is *ngambangkeun*, which is to fill the land with water/soaking for preparation and marking for land to be planted with rice. After that the '*narawas*' marked the location that would be used as a *huma* (a place to grow rice). The types of agricultural land found in *Kasepuhan* Ciptagelar Indigenous community consist of three types of land, namely: dry land or *huma*, rain-fed rice fields, and half irrigated rice fields. *Huma* is an agricultural system that has been passed down from generation to generation by their ancestors. The land used in *huma* is dry land which is usually the way of planting rice between the forest plants. Whereas what differs between rainfed lowland and half irrigation are the sources of



water. Rainfed lowland water sources come from rain water while half-irrigated paddy fields come from springs with irrigation that is still simple. Rainfed rice fields dominate more than semi irrigated fields because there is no adequate irrigation infrastructure. Most of the *Kasepuhan* Ciptagelar Indigenous community's agricultural land is mostly in the forest area with the status of a national park that was previously managed by Perhutani. The area of community land ownership is difficult to measure universally because they have their own size, commonly called a stake.

The pattern of community land ownership comes from parents who are inherited from their children. Between men and women will get the same portion. Land for agricultural areas is usually cultivated by themselves. There are two types of farmers in land ownership status, namely owner farmers and sharecroppers. Farmers who own the land usually manage their own land or are managed by someone else. Whereas the cultivating farmers do not own their own land, so they only work on other people's land. Management system in land cultivation includes:

1. *Maro*, an agricultural management system by halving yields after capital deduction.
2. *Ngepak*, a 5: 1 agricultural management system which means that if it gets five bunches, then one bunch is for farmers, while four is for farmers who own the land. Cultivators only rely on labor, so landowners must provide tools, seeds, fertilizers, and other inputs. This system is most often carried out by the *Kasepuhan* community.
3. *Gade*, an agricultural management system with a guarantee payment in accordance with the agreement.

Land pledged can be taken back by the land owner after the guarantee has been returned. In working on agricultural land, the position of men and women is balanced, cooperating with each other, and there are parts that must be done by men and women, for example in terms of *ngaseuk* (piercing the ground), the duty of men is to pierce the land, then women is to put in their rice. Furthermore, the last rites in the month of *Jumadil Awal* (May) is '*Nyacar*' clean the land, usually during the first week after drying the grass for 15 days to 1 month.

***Jumadil Akhir* (June)**

The first ritual carried out in the month of *Jumadil Akhir* (June) is the '*Tebar / Ngipuk*' arouses the rice seedlings in a way to spread the strands of rice. Followed by '*Ngahuru*' drying brush to be used as fertilizer. *Ngahuru*, comes from the Sundanese language which means to burn. Garbage from the results of cutting trees and burned grass. The burning is carried out when the trees and twigs are dry. The initial process of *ngahuru* namely chanting by *Abah* in *huma* corner. After reciting the mantra, twigs and trees are burned. Then proceed with '*Ngerukan*' which is gathering the remnants of unburned bushes and lastly in a row with '*Ngaduruk*' and the last is '*Nyara*'. *Ngaduruk*; clean up the remnants of wood, twigs, and leaves that have not yet been burned at the *ngahuru* stage. *Nyara* is the soil crambling to prepare the site for planting paddy land.

***Rajab* (July)**

In the *Rajab* Month (July), there is only one ritual performed, '*Ngaseuk*', which is planting rice seeds using a stick or *aseuk*. After the burning of '*Ngahuru*', wood branches, the forest area is not immediately cultivated but rather is left for some time to wait for the soil to cool down. After the soil is deemed capable enough to receive seeds, planting seeds in the form of grains and rice grains is carried out. In *Kasepuhan* Ciptagelar traditional community this work is called *ngaseuk* or making a hole in the ground to plant seeds using *aseuk* (a wooden stick about

one and a half meters long with a pointed tip). Tradition of rice *Ngaseuk* is the marker of the start of planting rice in *huma* ground.

This ceremony is in the form of praying to the ancestors and singing sacred songs while playing musical instruments such as *angklung* at night. After that the next day at the time of implementation, the community also had a meal together before the main activity of *Ngaseuk Pare* was carried out. After eating together, the procession of *Ngaseuk Pare* activities began to take place. *Ngaseuk Pare* begins with a community procession by playing *angklung* and carrying rice seeds or grain to the *huma* or field. Then traditional leaders (usually *Abah*) lead the ritual accompanied by music from *angklung*. Then the men of the *Kasepuhan* Ciptagelar Indigenous community carried out a *ngasek*, which made a hole in the ground using logs, which was followed by women by inserting rice seeds or grain into the finished hole. Everything is done solemnly and full of hope, so that one day rice will grow well and become an abundant harvest. The ritual ended, the indigenous people of *Kasepuhan* Ciptagelar tribe doing prayers and eating together again as the closing of *Ngaseuk Pare* activities.

Ruwah (August)

The *Ruwah* month (August) begins with the *Ngangler* ritual. This activity is in the form of cleaning the land surface of growing weeds in preparation for stocking. Then proceed with '*tandur*' which is the process of planting rice and ends with '*Ngored*' which is weeding, weeding the grass by hand.

Puasa (September)

In the *Puasa* month (September) they just do one ritual that is, '*Ngarambet*' i.e. cleaning weeds from the rice paddy. The '*Ngarambet*' activity was followed by the *Sapangjadian Pare* ritual, which was a ritual of asking for permission from the mother to plant rice and asking for the blessing of the ancestors and the Creator so that the rice would grow well, this celebration was held one week after the growth of rice planting by serving marrow porridge. Furthermore, after the rice comes out the ritual '*Sawenan*' which is a ceremony after the rice comes out, provides rice treatment with the aim that the rice is safe and well-filled and protected from pests.

Syawal (October)

In *Syawal* (October) it is only performed one ritual as well, namely, "*Babad Galeng*" i.e. m cleaning the grass in the rice field. Activity '*Babad Galeng*' followed also with ritual '*Sawenan*' ceremony after the rice out, provide treatment of rice in order to survive and repopulate properly and avoid pests. Finally, closed with a ritual of '*Ngarawunan*' request contents of rice to thrive, perfect and no interference. This activity was carried out by all *incu putu* (*Kasepuhan* residents) to ask for *pamakayaan* prayers, while *ngarawunan* was carried out after the rice was around three to four months old.

Haji (November)

In the month of *Haji* (November) begins with the ceremony ritual '*Dibuat ku etem/neugel*' which is rice harvest with the tool named *etem / ani-ani*. Then proceed with the ritual '*Mipit*' cutting rice / harvest. But not as simple as cutting rice / harvest only, *mipit pare* took place solemn, each set of runs sacred ritual. The ritual begins at the *Abah* official residence as the customary leader and is then followed by all residents of *Kasepuhan* Ciptagelar. All customary stakeholders take an active role in the implementation of the *mipit pare* ritual by using the traditional clothes of Ciptagelar people, which have deep meaning and are the basis for carrying



out their daily lives. *Mipit pare* rituals involve communication between fellow indigenous peoples, indigenous peoples and ancestors, and indigenous peoples with the Creator.

Along with these preparations, Ciptagelar community will also carry out the *carita mipit* ritual. This ritual is a ritual of visiting each parent by bringing food, cakes, money and rice. They went to their parents to say thank you for the blessing that was given during the process of planting rice until they want to harvest their crops. In addition, they also asked for prayer and blessing of the parents that were given safety and abundant harvests. *Carita Mipit* general public is held after *Abah* as the *ratu* did *Carita mipit* by way *ngembangkeun*, namely religious visit to the graves of his ancestors who were in some places in Bogor and Sukabumi, West Java, Lebak, and Banten. The ten tombs of *Abah*'s ancestors were visited in the *carita mipit* event. After the *carita mipit* is done, the *mipit pare* ritual will be held which also starts from the center of *Kasepuhan* Ciptagelar. Finally, in the month of *Haji* (November), it is closed with '*Ngadamel lantayan*' and '*Ngalantay*', which is to make a rice drying area and drying rice in the *lantayan* area.

Rayagung (December)

The first ritual performed in the month of *Rayagung* (December) was '*Mocong Pare*', which is to tie rice to *pocong*. *Mocong pare* becomes a chain of work post harvest for the type of local rice, usually it is the people who still adopt customary in treating the rice after the harvest will be stored in *lantayan* after drying, the water content is reduced in *lantayan*, then the next process is *Mocong*. Followed by the ritual of being transported to *leuit* / *ngunjal* and *Ngaleuitkeun*, which is to transport rice to *leuit* / barn and enter rice to *leuit* / barn. In addition to functioning as a *leuit* repository it also has a function of welfare symbols for community members. The communal *leuit* known as *leis sijimat* is a guarantor of incidental needs for community members that can be easily accessed and available in every village. *Leuit* has its own rules in its development and utilization. *Leuit* establishment of follow the rules pattern of customs count used by the public.

The calculation starts from the first date called *kuta* which is devoted to the date of building a goat or buffalo pen. The second date is called *kusang* which is devoted to building chicken coops. The third date is called *gelar* intended as the date of building a mosque or public facility. The fourth date is called *naga* which is used to build the *leuit*. The fifth date is called *jaya* which is used to build houses. The direction of the *leuit* is stretched from south to north with one end with a door. Each corner of the building contained certain leaves which were interpreted as *leuit* guards from pests and thieves. Once the circuit is completed closed with ritual *Diulep ke leuit* and *Ngadiukkeun Indung*, neating the rice in *leuit* / barn and put rice stem into *leuit*.

Muharam (January)

In the month of *Muharram* (January) begins with a ritual ceremony '*Ponggokan*' embodiment of apology to Mother Earth that have been processed for agricultural purposes. Also held deliberations on the cost for traditional ceremonies peak of '*Seren Taun*' after completion of all farm activities, organized activities *tutup nyambut* which marks the completion of all agricultural activities in the fields marked with events *selametan*. One of a series of important agricultural activities concerning the main rice farming system after the *Seren Taun* ceremony is the *Nyambut Turun*. The *Nyambut Turun* activity is a sign of the beginning of the time to plow



the fields and prepare the land for replanting rice. The *Tutup Nyambut* Procession is a procession which is the final door for the rice planting period at *Kasepuhan* Ciptagelar which has ended, after previously the procession for cultivating land was called the *Nyambut Turun* Procession, which was then continued with this rice planting period called *Ngaseuk*. The procession of closing the process of land cultivation and the time of planting rice has become an ancestral ordinances that become a tradition according to customary governance, this is related to the position of the *Kidang* star which is already in the 2 o'clock position, meaning also that the time of planting is in series with the time of growing rice to cooking to harvested about three months in the future, and if it exceeds the time of planting can result in crop failure, because in time it will clash with the *Surup Kidang Datang Kungkang* period. to interpret *Surup Kidang Datang Kungkang*, it is to interpret the star position of *Kidang* (the Orion) had disappeared from the horizon, it means that the time Right for humans is over, because the time Right for life and living than humans, for example, the time the insects thrive, which is marked by the decline in *Kungkang* or *Walang Sangit* in the middle of rice farming.

Then this procession is important because it is marked by natural signs and calculations of the time that is a right for us as humans. The main menu of this procession is the making of black sticky rice porridge mixed with swallow nest, in addition to the food menu for salvation as usual, the black sticky rice porridge of swiftlet nest is a medicinal food to restore stamina from the energy that we spend while working on agricultural land. Sticky black rice porridge swallow nest is also being given to Buffalo which has helped in the process of working on the land from beginning to end processing of agricultural land. after this procession fore we prepare to welcome bunting rice is expected in late procession *Salamat Nyiram Pare, Pare Mapag Beukah*.

The *Turun Nyambut* Procession is thankful for the resumption of working on agricultural land for the *Pamakayaan* year in *Kasepuhan*. This procession takes place every Tuesday evening at the end of activities *Seren Taun* of *kasepuhan* Ciptagelar, To interpret the procession of these activities there are chess *rangga baris kolot* who becomes the life and worldview of citizens *kasepuhan* that Mother Earth Father Sky, which fell welcomed, make procession to the Father who came down from above (sky) to meet Mother (Earth). then salvation and thanksgiving are carried out because when the Father meets the Mother, life will be born. The concept of balance in *Kasepuhan* one of which is applied to the interpretation of any cultural activities that take place, the balance of top-down, day and night, right-left and so on, is *Kasepuhan* Ciptagelar that uses two greeting with hands to unite the right and left of life, deifying also bring modern and the traditions of ancestral traditions that must be balanced, as well as the meaning of words such as the *Nyambut Turun* procession. Finally in the month of *Muharam* (January) it was closed with ' *Numpang Galeng* ' activity, which was cleaning / weeding *galengan* in the rice fields.

Rayagung-Muharam (between December-January)

In between these two months the *Seren Taun* ceremony is held which is the culmination of the tradition of the entire series of agricultural activities carried out every year. A large ceremony in honor of ancestors and Dewi Sri with all forms of ritual and performing arts culture of *Kasepuhan* citizen that is very *Buhun* (old) up to modern art displayed to the public. Rice is brought, paraded and accompanied by everyone, and then stored in the *lumbung komunal Leuit Si Jimat*. The term *Seren taun* comes from the Sundanese word *seren* which means to deliver,



surrender, or submit, and *taun* which means year. So *Seren Taun* means handover from last year to the coming year as his successor. In the context of the traditional life of Sundanese cultivators, *seren taun* is a means to give thanks to God Almighty for all agricultural products carried out this year, while hoping that their agricultural output will increase in the coming year. The following is the procession of the *Seren Taun* ceremony: *Abah* and the overtime counsels deliberate by involving *incu putu* in determining events and funding sources, they carry out an activity called *Serah Ponggokan*: an activity in which the overdraft (village / hamlet head) and *ranggeyan* heads gather to discuss the costs per person for *seren taun* costs to be submitted to *Abah*. Next they make pilgrimage to the ancestral sacred tombs (*astana*), starting from the tomb of *Abah Udjat*, the tomb of *Abah Ardjo*, *Uyut Rusdi*, *Uyut Jasiun*, the tomb in Tegal Lumbu, the tomb in Pasir Talaga, the tomb in Lebak Binong, the tomb in Lebak Larang, up to the ancestral tombs that are customary in Bogor.

Kasepuhan people will usually slaughter two buffaloes to add side dishes to the *Seren Taun* event, buffaloes are slaughtered at different times, namely on Fridays and Sundays. Before the peak of the *Seren Taun*, *kasepuhan* citizens presented a puppet show which is right in front of *Imah Gede*, exhibition of crafts people *Padangan / goah* and kitchen, categorized as a woman. *Goah* is a special room for women because rice is identical to the nature of womanhood (rice goddess). Male are forbidden to enter at all into this area. The kitchen area is also a women's area. Men may get into the kitchen, but they are not ordinary held conversation (trying to not chat) in the kitchen, except among family members or close relatives. In the cosmological view, the house is seen as the world and the universe. In general Sundanese belief, there is a view that the world is divided into the underworld (*buana rangrang*), the middle world (*buana panca tengah*), and the upper world (*buana alit*). The middle world is the center of the universe and humans place themselves at the center of the universe. Therefore, the house as a human dwelling must be located in the middle between the upper world (sky) and the underworld (earth) and not located in the upper or lower world. The parts of the house can be divided into parts of the head that symbolize the upper world, the body parts representing the middle world and the legs that symbolize the underworld. Because the house must not be located in the underworld or the upper world, the house pole must not be placed on the ground. The house must be given a base that functions to separate the floor of the house from the ground, thus there is a pit under the floor of the house. In *Kasepuhan* Ciptagelar, the pit is generally covered with boards. Under the middle part separates the place where humans do their daily activities with the underworld (earth) while the roof symbolizes the upper world. Therefore, using tile made from earth is a taboo subject because land is a form of the underworld (a place for the dead).

5. CONCLUSION

Based on the analysis of data regarding the " Study enthological 32 Networks Ritual Tradition Planting Rice p No Kasepuhan Ciptagelar Sukabumi " there are 32 series of rites of the cultural activities carried out during 10 months in Kasepuhan Ciptagelar . These activities are carried out sequentially from the *Silih Mulud* (April) ; *Ngabaladah*, *Disalametan Nganyaran*, *Jumadil Awal* (May) ; *Ngambangkeun*, *Narawas*, *Nyacar*, *Jumadil Akhir* (June) ; *Tebar/Ngipuk*, *Ngahuru*, *Ngerukan*, *Ngaduruk*, *Nyara*, *Rajab* (July) ; *Ngaseuk*, *Ruwah* (August) ; *Ngangler*, *Tandur*, *Ngored*, *Puasa* (September) ; *Ngarambet*, *Syawal* (October) ; *Babad Galeng*, *Haji*



(November) ; *Dibuat ku etem/neugel, Mipit/Dibuat, Ngadamel lantayan, Ngalanday, Rayagung* (December) ; *Mocong Pare, Diangkut ke leuit/ngunjal, Ngaleuitkeun, Diulep ke leuit, Ngadiukkeun Indung, Muharam* (January) ; *Ponggokan, Nganyaran, Tutup nyambut, Turun nyambut, Selamatan, Numpang Galeng*, dan yang terakhir *Rayagung-Muharam* (between December-January) ; *Upacara Seren Taun*. The Indigenous People of *Kasepuhan* Ciptagelar is cultivating land and planting it once a year. That they did it out of respect for Mother Earth. The earth is a living creature, therefore they perform traditional ceremonies first. Father of heaven shows the existence of local knowledge which is based on events in the universe (sky) in terms of cultivating agricultural land, namely in determining the time to work on the land looking at the stars of *kerti* and *kidang*.

Kerti and *kidang* are constellations seen in the sky at night. Whereas prey teachers are studying the universe in terms of determining permission to farm time. The goal is *ngudag akuan* (pursuing land rights). The *kerti* star is an early sign to work on the land even though the rain has not yet fallen and planted in accordance with the tradition standards of the date *Kerti turun beusi*, the date of the *Kidang turun Kujang* (a traditional agricultural tool Sundanese people shaped like a sickle). Proverb local mean when stars *Kerti* appeared on the western horizon then all the people *kasepuhan* must prepare the tools for farming (made of iron), the next time *kidang* appeared on the eastern horizon then all members of society must be ready to vaccinate area of land to be utilized for farming

The rules for starting the planting season are based on the philosophy of the heavenly father and prey teacher. The philosophy of the father of heaven shows the existence of public knowledge based on the circulation of the constellations in the sky as a reference in managing arable land. While the philosophy of prey teachers to know the right time in farming by looking at the natural conditions around. The constellations used as a reference consist of the constellations of *kerti* and *kidang*. Here are some of the positions of constellations that determine activity in agriculture:

1. *Tanggal kerti kana beusi*, the date of the trial is falling, which means that the community must prepare agricultural tools such as hoes, sickles, forks, and so on.
2. *Kidang ngrangsang ti wetan, kerti ngrangsang ti kulon* or *kidang-kerti paharep-harep*, meaning a sign of a long summer so that the time is right to burn twigs and leaves in the huma.
3. *Kerti mudun matang mencrang* in the middle sky, meaning that when planting rice in huma has arrived.
4. *Kidang dan kerti ka kulon*, which means the rainy season will soon arrive.
5. *Kidang medang turun kukang*, which means that there are pests and diseases that will attack rice plants.

All forms of agricultural activities from the preparation to post-harvest times are carried out certain rituals as a form of respect. Agricultural activities can begin after obtaining permission from *Abah* followed by ritual ceremonies such as burning incense and offering prayers. Early rice planting is carried out simultaneously so that harvest time is also carried out simultaneously. This is a form of close cohesiveness and kinship among members of the *Kasepuhan* community. The following will present the findings using ethnolinguistic studies in the Indigenous community of *Kasepuhan* Ciptagelar according to ritual traditions with a series of activities during one cycle of rice planting.



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