

## Local Leadership Communications In the Tradition Of *Ngaruwat Bumi* In The Traditional Village Of Banceuy, Subang District

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### Abstract

*This research explains local leadership communication in the Ngaruwat Bumi tradition in Banceuy Village, Subang Regency. The description of the life of the Banceuy Village community as seen from local leadership based on social position and the social role of the actors in the Banceuy Traditional Village community is important in seeing the course of Ngaruwat Bumi rituals and traditions. This local leadership role is related to religion and belief which is centered on the Tatali Karuhun value system as a legacy of previous ancestral traditions. This ritual is a way of honoring the existence of Dewi Sri (Goddess of Rice) who has given blessings to the lives of the people of Banceuy Traditional Village by dancing and singing Dewi Sri. The problem of this research is the communication process in the Ngaruwat Bumi tradition in the Banceuy Traditional Village, the role and communication of traditional leaders as local leaders in the Ngaruwat Bumi tradition in the Banceuy Traditional Village. The method used in this research is a qualitative method with a qualitative descriptive approach, through observation, literature study and interviews with traditional leaders of the Banceuy Indigenous village using purposive sampling techniques. The research results show that communication and the role of local leadership through the Ngaruwat Bumi ritual in Banceuy Subang Village is a local tradition that emphasizes the importance of ritual in fostering dialogue between humans and nature. This involves various aspects, including verbal, symbolic and social interactions, which aim to maintain and strengthen cultural identity and community values. These rituals also function as mediators of conflict between local residents and external authorities, increasing cultural awareness, environmental conservation, and social life.*

**Keywords:** *Communication, Local Leadership, Ngaruwat Bumi, Traditional Village, Cultural Heritage*

### 1. Introduction

The Ngaruwat Bumi traditional ceremony or known as Ruwatan Bumi is an ancestral tradition that has been going on for more than a century. At that age, the sacredness of a tradition in agricultural communities is still felt today, especially in the Banceuy Traditional Village, Sanca Village, Sariater District, Subang Regency. Ngaruwat bumi is an expression of gratitude for the results obtained from the earth. Hope for the year ahead, as well as respect for ancestors. Ruat in Sundanese means collecting and caring for. Meanwhile, what is collected and cared for is the community and its agricultural products (Harsono, 2018).

Ruwatan bumi is also called hajat bumi, or a series of ceremonies that were held previously, such as the *hajat solok*, *mapag cai*, *mitembian*, *netepkeun*, *nganyarkeun*, *hajat wawar*, *ngabangsar* and *kariaan* ceremonies. The majority of them are related to agricultural processes, especially rice cultivation. In the Ruwatan Bumi tradition, rice has a special place. Paddy or rice, in local people's beliefs, is not only a food ingredient. Rice is believed to originate from the activities of goddesses so it is sacred and all processes of producing it are considered sacred.

Based on pre-research interviews with traditional leaders, the Ngaruwat Bumi tradition, which remains sustainable in the Banceuy Traditional Village, originates from stories from the ancestors of the local community that occurred in the 1800s. Before it changed to Kampung Banceuy, this location used to be called Kampung Negla. Starting from an ancestral story that has been passed down from generation to generation, in the village there was a tornado destroying

people's houses, livestock even died and vegetation and agricultural fields were destroyed by residents. After the disaster passed, the seven leaders of Ngabanceuy village, in the Sundanese dictionary, means deliberation to find ways to ward off natural disasters if they come again. Based on deliberations, an agreement finally emerged, namely that the seven figures tried to bring in psychics or smart people in the village.

The trusted paranormal is Eyang Suhab who comes from Ciupih Village, Pasanggrahan Village, Kasomalang District (now). Then a deterrence event was carried out by numbal or slaughtering buffalo. Based on the Javanese calendar or wuku, the new name agreed upon was Kampung Banceuy as a replacement for the name Kampung Negla, because Negla was believed to be the name that caused disaster to the village and its residents. Apart from that, by changing the name of the village, it is hoped that the residents will live better and be blessed, as Banceuy said, which means deliberation. The village leaders hope that their area can be used as a gathering place and a place to exchange ideas at that time, and in the future. This event is then commemorated every year and is known as Ruwatan Bumi, or also known as Ngaruwat Bumi. (Parongpong, 2020).

Based on the results of interviews with the elders of the Banceuy traditional village, Odang, the Ruwatan Bumi ceremony was held on Wednesday, at the end of the month of Rayagung or Dzulhijah (ahead of and welcoming the Islamic New Year or 1 Muharram). The purpose of this ceremony is to express gratitude to God Almighty, as an effort to ward off evil (in the past when there were natural disasters), and a form of expression of respect for the ancestors. So the Ngaruwat Bumi ritual, which is an annual tradition of the Banceuy people, is still being preserved to this day. Where in the ritual, the people of the Banceuy traditional village work together to bring the offerings to the center of the village and then store the offerings in the four cardinal points.

The existence of Ruwatan Bumi in the traditional village of Banceuy cannot be separated from the history of its predecessors, one of which is from the descendants of Eyang Ato who now continues the annual traditional tradition and is held by the community. Eyang Ato's descendants are categorized as opinion leaders who cannot be separated from the communication actions of traditional elders (local leaders), which is one of the topics that is related to organizational communication. According to Luthra (2018), leadership communication is defined as inspiring and encouraging an individual or a group by systematic and meaningful sharing of information by using excellent communication skills. Leadership communication is a complex process which starts from developing strategy for communicating, writing precisely and then speaking effectively to control difficult situations. Banceuy Village is a cultural organization under the village government, whose influence is categorized as sacred. Not only does it believe in the ancestral mandate of traditional leaders, there are even some who believe in it even today.

The impact of leadership communication creates a pleasant atmosphere. Just as a leader strengthens his influence among his followers, the process of communication should be a process that can be maintained by all parties. This is because the communication process is also intended as a means of interacting with each other. That is the importance of communication in the world of leadership, especially in Banceuy village, Sanca Village, Sariater District. The existence of a local leader needs to improve communication skills, so that he can develop communication skills which in turn will increase the effectiveness of his own leadership. As stated by James Humes, "The art of communication is the language of leadership" or in the words of Nitin Nohria "Communication is the real work of leadership" (Sobana, 2016).

This research focuses on discussing: Local Leadership Communication in the Ngaruwat Bumi Tradition in the Banceuy Traditional Village, Subang Regency. From the problem limitations above, the specific problem formulation in this research is to see how the communication process is in the Ngaruwat Bumi tradition in the Banceuy Traditional Village? and what is the role and communication of traditional leaders as local leaders in the Ngaruwat Bumi tradition in the Banceuy Traditional Village?

## 2. Method

The method used in this research is a qualitative method with a qualitative descriptive approach, through observation, literature study and interviews with traditional leaders of the Banceuy Indigenous village using purposive sampling techniques.

Data as supporting material for research is needed so that research results are more accurate in accordance with real social phenomena. The data source according to (Alwasilah, 2012) states that: "First, there is no similarity or deductive relationship between research questions and data

collection methods." Data sources include the results of interviews, observations, document analysis, scientific articles, and others. The data sources in this research consist of: (1) primary data, namely data sources consisting of words and actions observed or interviewed, so that they are obtained directly from research informants using in-depth interview guidelines; (2) secondary data, namely additional data sources to complement primary data sources, including written sources divided into books and scientific articles, sources from archives and official documents, as well as observations of the physical condition of the research location.

Based on the data sources described above, the type of data used in this research can be identified. This type of data is described based on problem identification and research concepts so that researchers are able to describe the problems being studied.

The subjects in this research were informants from community leaders in the Banceuy traditional village and the general public in the Banceuy traditional village. The informants in this research are not subjects who will present their group, so the number of informants is not about whether or not there are many people who can represent a group.

Discussion of participants and research locations can include four aspects stated by Miles and Huberman (1994) in Creswell (2014: 253), namely: Setting (research location), actors (who will be observed and interviewed), events (what events felt by the actor which will be used as the topic of interviews and observations), and process (the nature of the event felt by the actor in the research location).

Identification of locations or individuals deliberately chosen by the researcher, the idea behind qualitative research is to choose deliberately and with full planning (purposive select), which means that the selection of settings, actors, as well as determining the events and processes that are the focus of the research are made on the basis of research interests and careful planning so that researchers used purposive sampling techniques. Purposive sampling according to Soehartono (2011:63) is: Purposive sampling or sampling based on objectives, namely that the informants taken as sample members are left to the consideration of the data collector who according to him is in accordance with the researcher's aims and objectives.

Determination of the sample in the purposive sampling technique is very much determined by the aims and objectives of the research. In other words, informants are adjusted to certain criteria that are applied based on the research objectives. The informants were 5 people consisting community leaders from the Banceuy traditional village and the community in general in the Banceuy traditional village, starting from the village head, hamlet head, elders and traditional leaders.

### **3. Result and Discussion**

Banceuy Traditional Village is located in Sanca Village, Ciater District, Subang Regency. According to information, the name Sanca comes from Chinese which consists of two words, namely the word San which means big and the word Ca which means snake. If interpreted clearly in Indonesian, it means Big Snake. According to the story teller, the founding of the python was the beginning of regional development in the surrounding area. The founders of the python were two very admired figures, namely: Eyang Ngabeui, nicknamed Eyang Abrul (because he was often visited by many people to ask for fatwas and advice). With the title Eyang Joglo, whose real name is Eyang Abdul Puspadiwangsa.

During the heyday of the Majapahit Kingdom, it was tasked with deliberately expanding the wings of the Majapahit kingdom, because at that time it needed to expand its power and followers. Since then, he began cultivating the area starting from Sanca. When translated, the word Sanca also comes from the Sangsekerta word, namely hanca, which means starting or first being created/built, then spread to Cipatat (Cibitung Village now) passing through the hamlet of Banceuy.

Banceuy comes from the words Ban and Ceuy which means a place to stop temporarily to relieve fatigue. The two founding figures of Sanca were people who understood the teachings of the Islamic religion, until now Sanca is a center for the development and cultivation of Islamic religious teachings, including the cultivation of leading figures, so it is said that many people stay overnight/visit the two graves above to pray to become officials.

Historically, originally Banceuy Village was Negla Village which was located to the northeast of Banceuy Village now. From Banceuy Village, only a few hundred meters, in Negla Village there are 7 families, namely Eyang Ito, Aki Leutik, Eyang Malim, Aki Alman, Eyang Ono, Aki Uti, and Aki Arsiam.

It is called Kampung Negla, because the village is in a highland and open area (Neunggang jeung Lega). Around 1800, a tornado occurred in Negla Village which destroyed people's houses, including the houses of the 7 families, causing livestock and vegetation to be destroyed.

After the natural disaster subsided, the seven Negla Village figures held a meeting or deliberation to ward off the natural disaster. In accordance with mutual agreement, the seven figures tried to bring in a paranormal or shaman. The paranormal who was trusted at that time was Eyang Suhab who came from Ciupih village, Pasanggrahan village, subdistrict. Kasomalang now. Then they carried out countermeasures using numbal methods. Based on the Javanese or Wuku calendar. The new name agreed was Banceuy Village as a replacement for Negla Village, because Negla was believed to be the name that caused disaster to the village and its residents. Apart from that, by changing the name of the village it is hoped that the residents will live better and be blessed like the word "BANCEUY". Banceuy means deliberation, village leaders hope that the village can be used as a gathering place and a place to exchange ideas at that time and for the future. So this event is commemorated at the end of every year of the Hijriah year and is known as "Ruwatan Bumi", or the Banceuy people more often call it "Ngaruwat Bumi"

Banceuy Village is located at the coordinates 6°42'16"E - 107°42'2"S on a plateau so the climate of this region is cooler than other areas around it. The relief shape of the Banceuy Village location is flat. Administratively, Banceuy Village is included in the government of Sanca Village, Ciater District, Subang Regency, West Java. Banceuy Village has an altitude of around 770m above sea level, a minimum temperature of 18°C and a maximum temperature of 34°C and an average temperature of 26°C. Rainfall falls around 2,700mm<sup>3</sup>/year. Banceuy Village consists of 2 RWs, namely RW 05 and RW 06, as well as 7 RTs, namely RT 13, RT 26, RT 14, RT 15, RT 16, RT 17 and RT 18. The population of Banceuy Village is estimated to be 948 people in 2021, with the number of family heads is 334 families (until August 2022).

The location of Banceuy Village in Sanca Village, bordering other villages, is as follows: to the north, it borders the Tegal Malaka rice fields; to the south it borders Solokan Cipadaringan; to the west it borders Solokan Cipatat; and to the east it borders the Cipunagara River.

When you enter the Banceuy Village area you will see a large gate with the words 'Welcome to Banceuy Traditional Village'.

Then enter the Babakan area of Banceuy Village and you will find the Saung Celempung which is opposite the mosque. After that, not far from the hut there is a bale sawala which is often used for banceuy community activities such as; deliberations, earth care events and so on. In Banceuy Village there are several sacred sites, namely: the Aki Leutik site, the grave of Eyang Ito, and the peak site of Eyang Nata Rangga Kusumah.

Access to Kampung Banceuy can be reached, if you are heading from Subang City to Jalan Cagak it takes around 30 minutes. Then from Jalan Cagak enter the alley of Kasomalang District, Sanca Village, and arrive at Banceuy Village. The time required for this route is around 30 minutes using a two-wheeled vehicle.

The route passes through residential areas, tea plantations, pineapple plantations and rice fields. The condition of the road traversed is a narrow road, uphill and downhill. The condition of the road to Banceuy Village is that most of the road has holes and gravel. Therefore, it takes quite a long time to reach the village, because the road access is still damaged.

The area of Banceuy Village reaches 157 hectares, 47 hectares of this area is forest, 78 hectares are rice fields, 20 hectares are gardens, and 12 hectares are residential land. Forests, rice fields and gardens are natural resources in Banceuy Village (Afifah, 2016: 79).

The land in Banceuy Village is used productively by the community. Paddy fields are used for farming, such as growing rice and secondary crops. The plantation land is used for pineapple and palm tree plantations. Apart from that, there is some land that is managed by the community as tourism for Curug Pandan and Leuwi Lawang.

Based on education level, almost 70% of the people of Banceuy Village only have an education level up to elementary school. Meanwhile, the results of the interviews show the fact that the population's lack of interest in continuing their education at a higher level is the main factor causing the level of education to remain relatively low. Apart from that, the lack of educational facilities and too far road access to middle and high school level schools causes a lack of public awareness of the importance of education.

Judging from ethnic and cultural diversity, the majority of the residents of Banceuy Village are Sundanese, and all of them are Muslim. Banceuy is indeed steeped in traditional rituals and arts which are still maintained to this day. Rituals in Banceuy include:



- (1) *Traditional Ceremony of Ngaruwat Bumi*  
Ruwatan Bumi or Ngaruwat Bumi comes from the word care or ngarawat (Sundanese) which means to collect or maintain, in general it has the meaning of gathering the whole community and collecting all the produce of the earth, both raw materials, semi-finished and ready-made. The purpose of Ngaruwat Bumi is to express gratitude to God Almighty for everything that has been obtained from the produce of the earth and also as a source of reinforcements and an expression of respect for karuhun (ancestors). The reason for implementing Ngaruwat Bumi was because of a natural disaster that hit the Banceuy Village area in the past. After this incident occurred, the ancestors of Banceuy Village together performed the Ngaruwat Bumi ceremony. This was all done to anticipate that natural disasters would not occur again. Rituals carried out during earth ruwatan include; dadahut, ngadiukeun, ijabkabal meuncit munding, ngakawar, numbal, ngarak Dewi Sri, Ijab Rosul.
- (2) *Hajat Wawar Ceremony*  
Hajat Wawar is one of the traditional events usually held in the Banceuy Traditional Village. Meaningfully understood, it is a traditional event carried out by each environment in each area of the Banceuy Traditional Village. The time for carrying out hajat wawar is not specified, depending on the needs of each region but is usually carried out at most once every 3 months or at least once a year. The purpose of hajat wawar is to repel reinforcements. Hajat wawar is usually carried out if something undesirable happens, for example in the area many residents get sick simultaneously or many livestock die suddenly. The most typical offering in hajat wawar is sawen. The sawen consists of darangdan leaves, tamiang leaves and jukut palias. For the food offerings served at the hajat wawar, efforts must be made to be finished by the residents carrying out the hajat wawar.
- (3) *Hajat Mulud Aki Leutik*  
Hajat mulud Aki Leutik (real name: Raden Ismail Shaleh) is a thanksgiving celebration held specifically by the descendants of the Aki Leutik family with the aim of increasing feelings of gratitude and commemorating the birthday of the Prophet Muhammad SAW. This celebration is usually held every Monday or Thursday in the last week of the month of Mulud, located at the grave of Aki Leutik. The activities carried out started in the morning with the slaughter of a sheep, then continued with dhikr and prayer which was carried out at Aki Leutik's grave behind closed doors. Furthermore, the event was held openly to commemorate the Prophet's birthday, starting from reading hadarah, Al-Qur'an, prayers, greetings, and closing tausiyah & prayers, ending with a gembyung art performance as a tribute to the ancestors.
- (4) *Hajat solokan*  
Hajat solokan carried out in the middle of the paddy age with the purpose of expressing gratitude and wiping blessings so that the water channels run smoothly. This wish is implemented in 3 (three) water channels (sewers), namely Eyang Ito sewer, Cipadaringan sewer, and Kolong Tembok sewer. Two of the three drains (Eyang Ito & Kolong Tembok) were plugged with goat's blood while the Cipadaringan drain was plugged with sheep's blood. The result of the slaughter is then served to be enjoyed together and the rest is taken home.
- (5) *Mitebeyan tandur*  
This ritual is a ritual when planting rice (mitembeyan) with the aim that the rice planted will grow well and produce abundant results. Mitebeyan tandur is carried out simultaneously with the procedure of tandur.
- (6) *Naderan*  
It is a religious ritual activity usually carried out by Banceuy residents with the aim of purifying young male and female children. The series of processions before the circumcision include the covering of nutu, mapag beas, nyelamkeun, mandi koneng, gusaran, nyembahkeun, procession and sawer pangten circumcision.
- (7) *Hajat Puput Puser*  
It is a thanksgiving ritual usually carried out by Banceuy residents when a baby's umbilical cord is removed. This activity is usually carried out after the baby is 7 or 8 days old, using turmeric as an antiseptic for babies which is rubbed all over the baby's navel.
- (8) *Ngabangsar*  
Thanksgiving activities are usually carried out by Banceuy residents when pregnant women enter their 4th or 7th month of pregnancy. This activity is carried out to pray for safety for the future

baby, so that at birth it will be given smoothness and safety, and there will be no shortage of anything.

(9) Hajat Safaran

Hajat safaran is a traditional ceremony that is performed every Safar month. This ceremony is performed by parents who have children born in the month of Safar. This ceremony is done with the aim of begging Allah SWT, so that the child is far away from danger and given safety, and this ceremony is also a repelling force for the child. Something that is typical for the purpose of the journey is that there must be a stew of tubers, starting from cassava, taro, sago, ganyol, peanuts (peanuts), corn, sweet potatoes, etc.

In addition to rituals, there are also typical arts in Kampung Banceuy, among others: celemung, gembyung, dogdog, rengkong, durug, tutunggulan. Other folk attractions include miruha, nyumpit, icikibung, kokoleceran, and lais. In traditional children's games, there are gusur upih, engklek, jajajungk, gatrik, and others.

### **3.1. Communication Process in the Ngaruwat Bumi Tradition in the Banceuy Traditional Village**

The description of the life of the people of Banceuy Village seen from the religious and belief system basically adheres to the Tatali Karuhun value system as a legacy of previous ancestral traditions. Basically the local community adheres to Islam. This can be proven by the routine and practical activities of worship which are carried out at all times in accordance with the teachings and beliefs of their religion, including praying, reciting the Koran and other religious activities. However, looking at the facts and realities of local culture, it turns out that their belief in their ancestors is very closely tied to their lives by carrying out traditional ceremonial activities, one of which is the earth ruwatan which is still carried out every year.

This reality is a condition of tradition that has been passed down from generation to generation as a system of inheritance of the customs and traditions of their ancestors. Even though they follow the Islamic religion, they have their own traditions which are based on beliefs and beliefs in the transcendent powers of the spirit or spiritual world. In this way, they have very strong polarization of their thinking power and belief in the power of ancestral myths and ritual forms which are still carried out today. They really believe in the power of their ancestral spirits, thinking that the power of their ancestral spirits can save them from various kinds of problems and prevent threats in the form of calamities or disasters. The traditions that they still carry out include belief in spirits and spirits who inhabit certain places, such as springs, rivers, forests and sacred trees. The community believes that the sacred tree is hundreds of years old and its inhabitants are genies. This place is considered keueung (deserted) and every year local people always give offerings to the trees as they grow bigger.

One of the things that characterizes the power of influence of belief in the ancestral spirits in which it is believed, is the myth of Dewi Sri, known as the spiritual figure Nyi Pohaci. As they believe that Nyi Pohaci is a holy spirit who incarnates into rice plants as the staple food of the local community. Therefore, in their view, rice is considered a holy and sacred plant. Thus, the existence of rice by the local community is treated with great nobility and respect in terms of its value and position. So when the harvest is about to take place, most of the Banceuy people still carry out rituals by making offerings and burning incense in the rice fields that will be harvested.

Likewise, in these ways, the local community implements respect for their belief in the figure of Dewi Sri through the ruwatan bumi ritual. This ritual is basically a way of honoring the existence of Dewi Sri (Goddess of rice) who has given blessings to the lives of local people by dancing and singing Dewi Sri. Ngarak and Nyawer Dewi Sri are two forms of ritual that cannot be separated and are implemented as one unit in the earth ruwatan ritual.

The implementation of traditional and religious rituals which are based on the presence of supernatural powers which are still carried out by the Banceuy Village community group is implemented in death rituals, thanksgiving or slametan rituals, rituals of rejecting evil, including the earth ruwatan ritual.

The Ngaruwat Bumi ceremony, which is believed by the majority of the people of Banceuy Village, is believed to be that the ancestors are able to protect and save them from threats in the form of major disasters as a source of reinforcements. As one of the local cultural traditions which is the result of humans being able to create beliefs that are so close that beliefs in local cultural traditions and beliefs in religion have an interrelated relationship with various aspects, local values and norms. The belief of the people of Banceuy traditional village in the spirits of their ancestors is

so strong and embedded in their outlook on life, that this ritual is carried out every year. They are so confident that if it is not implemented there will be a major disaster, thus making the community feel uneasy about this.

To carry out the Ngaruwat Bumi ceremony, the community through the kokolot (traditional elders) can determine the time of day and other provisions to prepare for the ritual. The time for the ceremony is usually held on Wednesday, ending the Hijri month leading to the month of Muharram.

The Ngaruwat Bumi ceremony basically has a standard structure that is agreed upon by custom every year. The Ngaruwat Bumi ceremony is carried out for two days, namely through rituals on the first day by carrying out dadahut, ngadiukeun, ijab kobul (slaughtering buffalo), ngalawar, sholawatan and the Buhun Gembyung art performance. On the second day, it started with Dewi Sri's numbal, dancing and singing, Ijab Rasul and a wayang golek performance. The Numbal ritual is seen as playing a very important role in the implementation of the Ngaruwat Bumi ceremony, and as the culmination of the ritual. The purpose of the numbal ritual is "Ngahurip Bumi Munar weak" meaning that everything done and produced from the land of Banceuy is useful and a blessing. "Ngahurip Bumi Munar weak" is a slogan of faith values based on local community beliefs which are the result of ancestral mandates that have been believed for generations.

According to tradition and local community understanding, those who have the right to lead the ritual in this numbal activity must be a descendant of Aki Ito's ancestors. The numbal ritual is a form of representation of respect for ancestral spirits as well as asking for permission from the ancestors so that the event can run smoothly and be a blessing according to local community beliefs.

From a cultural communication perspective, these rituals can essentially be seen as symbols of transcendent communication in the form of dialogue between the real world and the spirit world that connects humans, nature and their creators. As (Fauziah, 2017) states that the Ngaruwat Bumi ceremony through the numbal ritual represents the reality of social institutions which are full of symbols, acting as a medium for communication between fellow humans and also as a link between the real world and the unseen world.

Likewise, (Afifah, 2016) shows that the dynamics of the social and cultural life of the traditional community of Subang's Banceuy Village are studied historically, that the development of the life of the people of Banceuy Village still maintains the traditions or customs carried out by their ancestors. Likewise, Supriatna's (2011) research, Study of Cultural Values Regarding Myths and Environmental Conservation in the Banceuy Community, Subang Regency, explains that the people of Banceuy Village have a distinctive characteristic of life, namely having ancestral traditional figures who still believe in noble values and ceremonial traditions.

The ngaruwat earth tradition is one of the traditional traditions or ceremonies carried out by the people of Banceuy Village, Sanca Village, Ciater District, Subang Regency. The communication process in the ngaruwat bumi tradition can include several aspects, including communication between traditional leaders, ceremony participants and the community present.

The following are several stages in the communication process in the ngaruwat bumi tradition in Banceuy Village, Subang: (1) *Preparation*: before the ceremony begins, initial communication occurs between traditional leaders, elders, and community leaders who are responsible for preparing this event. They may discuss necessary procedures, regulations, and logistics; (2) *Announcement*: announcements of the implementation of the ngaruwat bumi tradition are usually made by traditional leaders or community figures through various communication channels, such as loudspeakers, leaflets, or verbally, to inform the wider community about the event; (3) *Instructions*: on the day of the ceremony, traditional leaders and elders can give instructions to ceremony participants regarding what to do during the event. They also provide guidance on the procedures and etiquette that must be followed; (4) *Prayers and Rituals*: during the ceremony, communication occurs through prayers and rituals carried out by traditional leaders or religious figures. They can communicate with spirits or spiritual entities that are believed to be present in this ceremony; (5) *Symbolic Communication*: during the ceremony, various traditional symbols and signs are used to communicate with the ceremony participants and the community. This can include dance, music, traditional clothing, and other symbolic items that have meaning in the context of earthworks; (6) *Socialization and Learning*: Apart from being a ceremonial event, the ngaruwat bumi tradition also functions as a socialization and learning process for the younger generation about the values, norms and cultural heritage of the people of Banceuy Village. It also involves communication between older and younger generations; (7) *Social Interaction*: during and after the ceremony, people present can interact socially by chatting, exchanging stories and sharing experiences. This is another way in which communication plays a role in strengthening social

relationships within a community.

The communication process in the ngaruwat bumi tradition in Banceuy Village, Subang, includes various aspects, from verbal communication to symbolic communication and social interaction. This all aims to maintain and strengthen cultural identity and values passed down from generation to generation in that society.

### 3.2. The Role and Communication of Traditional Leaders as Local Leaders in the Ngaruwat Bumi Tradition in the Banceuy Traditional Village

Communication between traditional leaders as local leaders in the ngaruwat bumi tradition in the Banceuy Traditional Village is an important part of the culture and social system in the village. The ngaruwat bumi tradition is a ceremony or ritual carried out to respect and maintain balance with nature and the surrounding environment. In this tradition, traditional leaders have a major role in communicating and leading local communities.

Aspects of communication in the Ngaruwat Bumi tradition include communication with nature through traditional leaders acting as intermediaries between society and nature. They communicate with nature through prayers, spells, or special ceremonies. This tradition is a way to ask permission and blessings from the surrounding nature before carrying out activities such as planting, harvesting, or other ceremonies.

**Table 2. Role of Local Leaders in Banceuy Village**

No	Local Leader/Social position	Role/Interest
1	Head of Sanca Village	Leads the government of Sanca Village
2	Sanca Village Secretary	<ul style="list-style-type: none"> <li>• Carry out the duties of the village head</li> <li>• Lead, coordinate, control, and supervise secretarial activities.</li> <li>• Provide suggestions and opinions to the village head.</li> </ul>
3	LPM Sanca Village	<ul style="list-style-type: none"> <li>• Accommodate the development aspirations of each block / area of Sanca Village.</li> <li>• Distributing development aid.</li> <li>• Assisting in the field of village or hamlet development</li> </ul>
4	Sanca Village BPD	<ul style="list-style-type: none"> <li>• Monitor government performance</li> <li>• Advisor in deliberations</li> </ul>
5	Banceuy Village BPD	Accommodate the development aspirations of each block/region of Banceuy Village.
6	Banceuy Village PKK cadres	Leading and implementing 10 main PKK programs
7	Chairman of the Banceuy Village Youth Organization	Banceuy Village youth motivator and carries out youth activities such as sports.
8	Head of Banceuy Village Hamlet	Carry out the main duties and functions of the hamlet head in the Banceuy Village area
9	Banceuy Village Elder	Leading the "Ruwatan Bumi" ritual ceremony. Leading small ceremonies for the people of Banceuy Village
10	Sesepuh Kampung Banceuy, RW.06/ RT17	Leading small ceremonies for the



		people of Banceuy Village • Lead the rice harvest ceremony
11	Elders of Banceuy Village, RW.05/ RT14	• Leading small ceremonies for the people of Banceuy Village • Rain charmer/rain nest ceremony
12	RW 05 community figure	• Guiding and directing the traditional and customary activities of the Banceuy Village community, especially in RW 05
13	The central figure of the traditional village of Banceuy	• Traditional leaders of the Banceuy Village community, especially the Celempung group • Activist of the arts and customs of Banceuy Village as a whole, especially Toleat Buhun activists.
14	The central figure of the traditions and arts of Banceuy Village, RW.05/ RT14	• Encourage youth organization participation in every Banceuy Village activity. • Responsible for the Banceuy Village community database The driving force of traditional and traditional arts, leader of the "Celempung" group in Banceuy Village
15	Central youth figure and traditional secretary of Banceuy Village, RW 05/ RT15	• Mobilizing most of the youth activities in Banceuy Village • Secretary for land management = Banceuy Village • Help promote the traditions and culture of Banceuy Village
16	Central/general figure of the people of Banceuy Village	• Guiding and directing the traditional and customary activities of the Banceuy Village community as a whole • As a mediator in community conflicts
18	Head of the Sanca Village Comepar	Forming village and hamlet level comepar management. Become a bridge regarding tourism between institutions

(Source: Social Mapping, 2023)

Communication with the community, in this case traditional leaders communicate with the local community to explain the importance of the ngaruwat bumi tradition, the purpose of the ceremony, and the role of the community in maintaining the balance of nature. They also coordinate community participation in this ceremony. These traditional figures and elders act as spiritual leaders in the ngaruwat bumi tradition. They can provide spiritual teachings to the people, remind them of traditional values, and guide them in carrying out ceremonies properly.

As local leaders, traditional leaders also communicate with the community to make decisions related to environmental maintenance and other aspects of life in the traditional village. This involves discussing with the community, listening to their opinions, and reaching mutual agreement on the steps that should be taken. Apart from that, traditional leaders also play a role in teaching the younger generation about the ngaruwat bumi tradition, carrying out the ceremony correctly, and

understanding the relationship between humans and nature. This is a way to maintain the continuity of this tradition from generation to generation.

In some situations, traditional leaders can act as mediators in resolving conflicts between community members or with external parties. They use wisdom and traditional understanding to achieve peace and agreement, as well as communicate with external parties. Traditional leaders interact with external parties, such as local governments or environmental conservation organizations. They can communicate to explain the values and importance of the ngaruwat bumi tradition, as well as ask for support or cooperation in efforts to preserve the environment.

Communication between traditional leaders in the tradition of nurturing the earth in the Banceuy Traditional Village is the core of maintaining culture, ecosystem balance and the social life of the community. They act as a link between humans, nature and the traditional values that underlie life in the traditional village.

The Ngaruwat Bumi tradition is a traditional ceremony carried out by the people of Banceuy Village, Subang Regency. In this tradition, traditional figures have an important role and play a role in various aspects, including communication. The following are the roles and communication of traditional leaders in the Ngaruwat Bumi tradition:

1. **Leading the Ceremony:** Traditional figures are the main leaders in carrying out the Ngaruwat Bumi ceremony. They are responsible for guiding the entire procession and ritual, ensuring that all steps in the ceremony are followed correctly according to traditional traditions.
2. **Preserving Culture and Traditions:** Traditional leaders are responsible for preserving the culture and traditions of their people. They act as traditional stakeholders who ensure that the values, norms and procedures of Ngaruwat Bumi are maintained and passed on from generation to generation.
3. **Provide Education and Instruction:** Traditional leaders often serve as teachers or mentors for the younger generation in society. They teach about the meaning and purpose of Ngaruwat Bumi, as well as how to run it properly.
4. **Communicating with the Outside World:** Traditional leaders also play a role in establishing communication with outside parties, such as the government or other related parties. They can act as community spokespeople and explain the meaning and importance of Ngaruwat Bumi to outsiders who may not fully understand the tradition.
5. **Reducing Conflict:** If there is a conflict or difference of opinion within the community regarding the implementation of Ngaruwat Bumi, traditional leaders often act as mediators. They help resolve differences and ensure that the ceremony proceeds peacefully and in accordance with tradition.
6. **Conveying Spiritual Messages:** Traditional leaders also have a role as intermediaries between society and the spiritual world. They can convey spiritual messages and prayers to the community in the context of Ngaruwat Bumi.

Traditional figures become important. They need to communicate clearly and effectively to all residents as supporters of the culture, explain the meaning and purpose of Ngaruwat Bumi, and ensure that this tradition is carried out with full understanding and obedience, and continues to be maintained from generation to generation in the Banceuy Traditional Village, not just maintaining the rules. disaster or disaster, but also more than that, namely as a form of maintaining gratitude and preserving the environment.

#### **4. Conclusion**

The research results show that the Ngaruwat Bumi Ritual in the Banceuy Traditional Village is a local tradition which aims to create harmony between humans and the environment. This ritual is performed every year and is considered an important event in society, and serves as a symbol of symbolic communication between humans and nature, connecting humans and animals. This ritual involves various aspects, including verbal, symbolic and social interactions.

Based on this, it can be concluded that:

- 1) The communication process in the Ngaruwat Bumi tradition in Kampung Banceuy Subang as one of the local cultural traditions, is a belief in local cultural traditions with beliefs in religion having an interrelated relationship with various local aspects, values and norms. From a cultural communication perspective, these rituals can essentially be seen as symbols of transcendent communication in the form of dialogue between the real world and the spirit world that connects humans, nature and their creators. The communication process in the ngaruwat bumi tradition in

Banceuy Village includes various aspects, from verbal communication to symbolic communication and social interaction, with the aim of maintaining and strengthening cultural identity and values passed down from generation to generation in the community.

2) The role and communication of traditional leaders as local leaders plays an important role in community identity and values. They communicate with the community to discuss the importance of rituals, the role of the community in overcoming environmental problems, and communicate with the community to make decisions regarding environmental conservation. They also act as mediators in conflicts between community members and external authorities, using their knowledge and skills to resolve conflicts and achieve cooperation. The role of traditional leaders in the Ngaruwat Bumi ritual is to preserve culture, ecosystem sustainability and social life in society.

Through this research, it is suggested that methodologically it is necessary to carry out further research on cultural communication and local leadership through various approaches, both qualitative through ethnographic studies, or quantitative to measure how big the role and function of traditional leaders are as leaders and opinion leaders in maintaining traditional traditions and local culture. which can be axiologically beneficial to sustainable development (SDGs) with a focus on environmental and natural sustainability.

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