



The Cultural Lexicon in Structural Terms of Kampung Adat Sinar Resmi Leadership Cisolok, Sukabumi

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ABSTRACT

The village of Sinar Resmi in the Sukabumi District of West Java represents a part of the region's rich cultural heritage and traditional practices. In this area, customary law plays a pivotal role in governing the social fabric of the Indigenous community. A key framework that structures and regulates the social life of the indigenous populace is the structural organigram. This study delves into an exploration of the unique terminologies within the Sundanese language that form part of this structural organigram, including utterances conveyed by the traditional chairman of the Sinar Resmi village. Furthermore, the research examines a book of customary and cultural law provisions within the Sinar Resmi village community. The primary objective is to identify and elucidate the lexicon of these distinctive structural terms, thereby comprehending their semantic nuances and cultural significance. As these linguistic and cultural nuances are crucial elements in understanding the heritage of the Sinar Resmi community, further research and preservation efforts are recommended to safeguard and document this unique cultural heritage.

Keywords: Cultural lexicon, semantics, structural terms.

1. INTRODUCTION

Indonesia is known as an archipelagic country, the number of islands means that there is also a lot of diversity in customs, religion, culture, and language which is a separate wealth for Indonesia. One of the areas that has this diversity is West Java, precisely in Sukabumi Regency. The population of the Sinar Resmi Traditional Village is one of the largest in Sukabumi Regency, especially in Cisolok District, Sinar Resmi Village.

Customary law is a norm that regulates society based on custom and local wisdom. These customary law provisions do not only use good and correct Indonesian, we often encounter legal provisions that have their own field terms in the world of law but are different from the provisions of customary law in the traditional village community, which are made and presented using regional languages. The regional language that is used is not the language that is used daily, which is contained in the provisions of this customary and cultural law that not all Cisolok people directly understand what is written in the customary law. It is said to be written because the customary law of the traditional village community of Sinar Resmi is still well-documented and structured.

It is this term in the area of customary law in the language of the Sinar Resmi traditional village, which makes researchers interested in this research, the term used is a term that is rarely used in everyday language in Sundanese society. Not only terms in the field of customary law but also several cultural and structural terms and greetings that will appear in this lexicon research. Uniquely, these terms are not widely known by other Sundanese tribes.

This structural term and greeting for the Sinar Resmi traditional village community is one of the terms that this traditional village community still retains today. The existence of customary law in society is very important, the existence of customary law in Indonesia has existed for a long time. There are three main provisions in the 1945 Constitution that can be the basis for the existence and rights of indigenous and tribal peoples. The three provisions are Article 18B paragraph (2), Article 28I paragraph (3), and Article 32 paragraph (1) and paragraph (2) of the 1945 Constitution. Article 18B paragraph (2), reads "The state recognizes and respects legal community units customs and

their traditional rights as long as they are still alive and in accordance with the development of society and the principles of the Unitary State of the Republic of Indonesia, which are regulated in law". Article 28I paragraph (3), reads "Cultural identity and traditional community rights are respected in accordance with the times and civilization", and Article 32 paragraph (1) and paragraph (2), reads Paragraph (1) "The state advances Indonesian national culture in the midst of world civilization by guaranteeing the freedom of the people to maintain and develop their cultural values". Paragraph (2) "The state respects and maintains regional languages as national cultural assets". Customary law in the Dayak Kantuk community is a hereditary norm that regulates society in social life which is made in the form of regional languages. Written customary laws are made by traditional administrators and approved by the local community. A norm that is still applied in the life of the Dayak Kantuk people is to regulate customary and cultural rules in their area.

The structural terms and greetings used are not the language used in everyday life, which is contained in the provisions of this customary law and culture, and not all the people of the Sinar Resmi traditional village directly understand what is written in these terms. It is said to be written because the structural terms and greetings to the traditional village community are still well documented and structured. The lexicon is a language component that contains all information about the meaning and use of words in language. The wealth of words owned by a speaker, writer, or language, vocabulary, vocabulary, Kridalaksana (1982). This lexicon is summed up as a collection of vocabulary words or a simple dictionary.

The semantic approach is used as a reference in cultural lexicon research in structural terms and greetings, semantics is a branch of linguistics, that studies meaning and significance, according to the formulation of the problem, researchers focus more on meaning. The object of study is the lexicon of language, so it is called lexical meaning. Semantics examines symbols or signs that express meaning, the relationship of meaning to one another, and their influence on humans and society. Therefore, semantics includes words, their development, and changes (Tarigan, 2009, p.7).

Semantic types can be distinguished based on the level or part of the language that is the object of investigation. If the object of investigation is the lexicon of that language, then the type of semantics is lexical semantics. In this lexical semantics, we investigate the meaning of the lexemes of the language. Lexeme is a term commonly used in semantic studies to refer to meaningful units. A collection of lexemes of a language is called a lexicon, while a collection of words from a language is called a lexicon or vocabulary (Chaer, 2009).

The lexicon of structural terms and greetings is a lexicon regarding terms that exist in the traditional village community of Sinar Formal. The actor or structural lexicon is someone who is a traditional actor. For example, *canoli*, which means a person who takes rice by lineage cannot be done by anyone other than the family itself. The second example is *kemit*, namely people who watch the night (*ronda*) and are carried out by men. The last lexicon is the lexicon of cultural greetings, which is a call for the people in the traditional village of Sinar Resmi. For example, *suwan* is a nickname for an aunt or uncle's child. The second example is *utun*, which is the name of a baby boy who is still in his mother's stomach.

2. METHOD

The method used in this research is descriptive method with the form of qualitative research, research is defined as a scientific way to obtain data with specific goals and uses. According to Mahsun (2012), the research method section describes how the research will be carried out, which includes research materials or materials, tools, research paths, variables and data to be provided, and data analysis.

The method is a way of working, systematic and sequential steps in research. In this study, several methods and techniques were used to collect data, methods to test the validity of data, as well as methods and techniques for data analysis. Based on these research methods, the form of research used is qualitative research. Moleong (2007) claims that qualitative research is employed to understand phenomena about what is experienced by research subjects, for example, behavior, perception, motivation, and action as well as holistically and by means of descriptions in the form of words and language. in a special context that is natural and by utilizing various scientific methods.

The research data is direct utterances by speakers related to research problems contained in the lexicon of structural terms and greetings in the traditional village of Sinar Resmi. The data is in accordance with the problems taken in the form of a lexicon of structural terms and greetings in the traditional village of Sinar Resmi. The data in this study are utterances conveyed by the traditional chairman of the Sinar Resmi village using the Sundanese language and a book of customary and cultural law provisions in the Sinar Resmi village community.

In this case, the researcher used an interview technique with elders or customary heads called *tuuntungl*. Interviews are a method of collecting data by way of unilateral questioning and answering which is carried out systematically and is based on research objectives (Lerbin in Hadi, 2007).

3. FINDINGS AND DISCUSSION

Based on the problems contained in this study, the discussion is divided into three problems, namely the form of lingual units and descriptions of cultural meanings. The following are structural terms and greetings that exist in the traditional village of Sinar Resmi, Sirna Resmi Village, Cisolok District, Sukabumi Regency as shown in Table 1.

Table 1. Structural terms

No	Term	Meaning of Lexicon
1	<i>Tutunggul (Abah)</i>	The leader
2	<i>Dukun</i>	Tabib or who treats the sick
3	<i>Penghulu</i>	The person who regulates religious matters
4	<i>Bengkong</i>	The person who arranges the circumcision
5	<i>Paraji</i>	People who help give birth
6	<i>Tukang makaya</i>	People in agriculture
7	<i>Tukang Moro</i>	Animal hunter to jungle
8	<i>Tukang Kemit</i>	A trusted person who understands the construction and maintenance of traditional houses the most
9	<i>Tukang BAS</i>	Carpenter or builder
10	<i>Tukang ngurus leuit</i>	The person who takes care of the warehouse where the rice is stored
11	<i>Ema beurang</i>	People who help in the pre and postpartum period
12	<i>Tukang bebersih</i>	People who like to clean their hometown
13	<i>Dukun Sato</i>	People take care of the health of people's pets
14	<i>Canoli</i>	People who take rice
15	<i>Tukang Para</i>	The person who arranges consumption when there is a hajat event
16	<i>Kasenian</i>	People who preserve the arts in the village
17	<i>Tukang Dapur</i>	The person who takes care of the food in the kitchen
18	<i>Tukang Panday</i>	A person who makes tools from iron
19	<i>Kokolot lembur</i>	Elders in the village
20	<i>Incu Putu</i>	Village structural successor/village children

The highest leader in Kasepuhan SRI is Abah then the role (task) of Abah is assisted by several Kasepuhan institutions that have existed for a long time and are still in existence today. Figure 1 regarding the leadership structure in Kasepuhan SRI and its role.



Figure 1 Leadership structure.
(Source: Sinar Resmi Kasepuhan Secondary Data)

The explanation of each position is as follows.

1. *Abah* as the leader of Kasepuhan SRI since being appointed in 2002 until now Kasepuhan is led by *Abah Asep*, and has a role in maintaining the existence of Kasepuhan and maintaining the integrity of Kasepuhan norms and *incu-putu*.
2. *Gandek* is *abah*'s staff/adjutant wherever *abah* travels. *Gandek* must accompany wherever *abah* goes. Currently, *gandek* is led by Mr. Omid.
3. Shaman. If there are sick residents who medically don't show illness then they will be treated traditionally by a shaman. And the most important thing is, if *abah* is unable to attend an agenda, then the job is replaced by the shaman, and now it is led by Mr. Unta.
4. *Penghulu*, which is currently led by Mr. Ijat, functions as a prayer leader for every Kasepuhan activity, whether in the form of *salametan* or other Kasepuhan rituals.
5. *Bengkong* is in charge of carrying out the circumcision of children from the Kasepuhan community. Positioned by Aki Anuk.
6. *Paraji* is Kasepuhan midwives who serve as midwives when there are residents who are about to give birth. Currently, *paraji* is led by Mak Ancah.
7. *Pamakayaan* is someone who is responsible for managing the Huma-Serang and managing the implementation of Huma in Kasepuhan, and *pamakayaan* is currently led by Mr. Olis Sunarja.
8. *Pamaro*, who is now led by Mr. Saidi, arranges for the needs for *huma* rice which will be shared between the *incu-putu* and *abah* for the common good and will be stored in the *leuit*.
9. *Kemit* is led by Mr. Sunarja, who is responsible for the security of the Kasepuhan environment.
10. Builders are in charge of making buildings, both houses or those related to the design of big houses in Kasepuhan, and are now led by Mr. Marthu.
11. *Tukang leuit* is in charge of managing the entry and exit of rice from the *leuit* (granary) now led by Mr. Suharman.
12. *Emabangberang* is in charge of protecting the physical environment of Imah Gede (Kasepuhan palace), now led by Mr. Martu.
13. Cleaning services are in charge of maintaining the cleanliness of Imah Gede's environment, under the leadership of Mr. Junaedi.
14. The shaman has the duty to look after Kasepuhan animals or residents who wish to own animals must have permission and the knowledge of the animal *dukun*, and is currently led by Mr. Jaja.
15. *Canoli* was in charge of managing the availability of rice in Imah Gede under the leadership of Mrs. Rumsih.
16. *Tukang para* is in charge of arranging all the food for the ceremony at Kasepuhan, led by Mr. Urna.
17. The kitchen worker led by Mak Omah served as the one who manages the kitchen at Imah Gede starting to make food and serve it both for *abah* and his family as well as for guests and/or the public if there is a shortage.
18. *Panday* is in charge of managing all the equipment, both craftsmanship and agricultural equipment made by *panday* (iron *panday*) currently led by Mr. Asta.
19. *Kokolot lembur* led by Mr. Martu is on duty if there are guests, he is obliged to go through *kokolot lembur* and is responsible for the *incu-putu* in each Kasepuhan overtime.

3.1. Semantic Meaning

Every structural term mentioned above must have a lexical meaning, below the researcher will discuss the lexical meaning of the terms above.

1. *Tutunggul* is a kind of pillar or a piece of the lower trunk of a tree whose roots are still embedded in the ground. The meaning of the word *tutunggul* stems from the incident between the prophet Adam and Siti Hawa who ate the forbidden fruit so that Adam and Eve were punished by God to Earth. Since then Prophet Adam restarted a new life from his old life by inviting his children and grandchildren to worship Allah SWT. Even so, the word *tutunggul* used by the customary Kasepuhan aims to restore Sundanese values which are currently starting to be abandoned by the Sundanese themselves led by a leader called *tutunggul*.

2. *Gandek* comes from the Balinese language, namely the king's accomplice or king's assistant, in accordance with the meaning of *gandek* above, the word *gandek* is a person who always follows *tutunggul* or a leader wherever he goes.
3. Shamans are people whose job is to treat and cast spells (spells, witchcraft, etc.) in this case Kasepuhan uses the word shaman in various ways, there are shamans for humans, namely treating residents who are physically and mentally unhealthy, there are also animal shamans who take care of animals that live in the Kasepuhan Adat.
4. *Penghulu* can be interpreted as head, head of a village, country, guard head of *adat* or head of Islamic religious affairs in a district or municipality and or adviser for Islamic religious affairs in a district court. In Kasepuhan adat, the meaning of the *penghulu* here is the leader of the prayers for each Kasepuhan activity, whether in the form of *salametan* or other Kasepuhan rituals.
5. *Bengkong* is defined as a person who likes to circumcise or circumcision, similarly, in Kasepuhan this custom is a *bengkong* who performs circumcision on children from the Kasepuhan community.
6. *Paraji* is interpreted as a midwife. It's the same as in Kasepuhan. This custom also uses the word *paraji* as a Kasepuhan midwife who serves as a midwife when there are residents who are about to give birth.
7. *Pamakayaan* comes from the word rich, which means having a lot of wealth, then adding *pe* and affixes to become enrichment, which means enriching matters; enriching; multiply (knowledge, etc). In this case, the Sinar Resmi Adat Kasepuhan has its own term, namely *pamakayaan*, which means someone who has the responsibility to manage the Huma-Serang and regulate the implementation of the Huma in Kasepuhan.
8. *Kemit* means guarding/accompanying sick people at night in this official light ceremony. *Kemit* means the person in charge of security for the Kasepuhan environment or a night guard.
9. *Leuit* means bal or storage area is a traditional building intended for storing rice agricultural products.
10. *Para* means that the part of the house between the roof and the ceiling in the traditional Kasepuhan Sinar Resmi is what is called the *tukan para* who is in charge of arranging all the food for ceremonies in Kasepuhan. If there is food left in the ceremony it is stored on the roof by the craftsman.
11. *Panday* means iron. In the traditional Kasepuhan Sinar Resmi, there are so-called *panday* craftsmen whose job is to arrange all the equipment, both craftsmanship and agricultural equipment made by *panday* (iron *panday*).
12. *Kokolot*, the origin of the word is *kolot*, then add the affix *ko* in Sundanese, which means elders. Meanwhile, *kokolot* in traditional Kasepuhan means that the person in charge when there are guests is obliged to go through overtime *kokolot*, and is responsible for the *incu-putu* in each Kasepuhan overtime.

The meanings of the terms above are basic vocabulary, some of which are taken from other regional languages besides Sundanese. This is in line with what Tarigan (2009) said that basic vocabulary is words that do not change easily or have very little possibility of being collected from other languages.

3.2. Cultural Meaning

The pattern of leadership and structure of power in a society is largely determined by the condition of the society. The power structure is not a static relationship but has the potential to experience change. Understanding of social changes that lead to changes in the structure of power in the SRI Kasepuhan community will be carried out with a historical approach. Starting from the understanding that a social structure can change due to changes in other social components and history offers an approach to understanding social change.

Social change in general is very broad in scope in all institutions ranging from religion, economy, custom, politics, power, and family. A historical approach is urgently needed to examine the dynamics of the SRI Kasepuhan community. The reality that is needed is a picture of the dynamics of the power structure in the SRI Kasepuhan community.

The structure of power in each region is different because there are many factors that influence it, such as the social conditions of society, culture, and historical background. According to Almond and Powell (1996), power structure refers to the observable behavior of individuals. This concept becomes a reference in viewing the power structure of the SRI Kasepuhan community.

According to Weber (1957) said that the main criterion of authority is voluntary obedience. Definitively, authority is a belief system that defines the exercise of social control as legitimate, then Weber distinguishes three types of authority based on the legitimacy beliefs that validate them, namely:

1. Authority is legitimized by the sanctity of tradition. The current social order is seen as sacred, eternal, and inviolable under “traditional authority”. The dominant person or group is usually defined by inheritance, presumed to be predetermined to rule over others.
2. Charismatic authority, where a leader and his mission as inspired by God or supernatural powers. Obedience to the leader and the belief that his decisions cover the spirit and ideals of the movement is the source of the group’s obedience to his orders.
3. Legal authority, namely authority that is legitimized by formal belief in the supremacy of law regardless of its specific content, in this system compliance is not caused by people, but by a set of applicable legal principles.

Weber in his theory also argued about the things that underlie the legitimacy of the ruler’s power, namely, the sanctity of tradition and the factor of dependence on the ruler. The more fundamental dependence of the people on their rulers is economic dependence. Russell views power is in the form of wealth, soldiers, government, services, and influence. The wealth obtained can be the result of power by using military force and influence. Economic power which is now a source of wealth is the origin of all kinds of results of other power, while wealth itself is defined as the right to own something as a source of welfare that can be managed, enjoyed, and transferred for the pleasure of the owner.

3.3. Social Institutions in Indigenous Peoples

Koentjaraningrat (1984), states that institutions or social institutions are a system of behavior and relationships that are centered on activities to fulfill complexes of special needs in people’s lives. This definition emphasizes a system of behavior or a system of norms to meet needs. Polak in Kolopaking, Bardosono, and Fahmida (2011), social institutions or social institutions are “a complex or system of rules and customs that maintain important values”. The institution has a goal to regulate the interrelationships held to meet the most important human needs.

According to Doorn and Lammers in Kolopaking et al. (2011), social institutions basically involve a set of norms or procedures. Consistent with that, the functions of social institutions are:

1. Provide guidelines for behavior to individuals/society: how they should behave or behave in dealing with problems in society, especially those concerning needs,
2. Maintaining integrity: with guidelines that are mutually accepted, unity in society can be maintained,
3. Giving guidance to the community to hold social control (social control): means the community monitoring of the behavior of its members, and
4. Meet the basic needs of humans/society.

According to Uphoff in Kolopaking et al. (2011), so far there has been no explicit distinction between institutions and organizations. Uphoff emphasized that institutions can be both organizational and vice versa. However, it is clear that institutions are sets of norms and behaviors that persist over time by meeting collective needs, whereas organizations are structures of recognized and accepted roles.

Another view sees social institutions as a complex of rules and social roles that affect the behavior of people around the fulfillment of important needs. Despite the differences between the two perspectives, the key to understanding social institutions lies in the emphasis on basic human needs. The main features that distinguish it from other conceptions such as groups, associations, and organizations are as follows (Soekanto, 1990).

1. It is an organizing pattern of thought and behavior that is manifested through community activities and their results,
2. Has a certain immunity, and institutionalization of a norm requires a long time because it tends to be maintained,
3. Has one or more specific goals,
4. Have symbols that symbolically describe the purpose,
5. Have the tools to achieve certain goals, and
6. Have a written or unwritten tradition.

The process of developing social institutions is called social institutionalization or “institutionalization”. This process includes the birth of new rules and norms that govern inter-relationships and between actions, namely a process of structuralizing inter-relationships through the acculturation of new cultural concepts, for example, new values and norms. Processes like this will occur everywhere and continuously in society, as long as they concern basic human needs and give birth to a stable and universal system. In other words, social institutions in society develop through a process of social institutionalization, namely a process of regulating and fostering procedural patterns (ordinances) accompanied by various sanctions in society. The institutionalization process begins with the community recognizing, recognizing, appreciating, obeying, and accepting the norms of everyday life. After the norms are accepted, it continues to the stage of internalization or respect for these norms.

The level of internalization of these norms can be assessed by using the level of institutionalized norms based on the strength or weakness of the bonds possessed by these norms. The level of these norms is measured based on moral

sanctions and community sanctions for violations committed. Moral sanctions refer to the level of feelings of guilt from behavior (individuals or groups) for violations committed at a certain level of norms. Community sanctions refer to punishments given by the community that support a certain social institution against perpetrators who violate certain levels of norms.

4. CONCLUSION

Based on the discussion above, the researcher concludes that there are 20 structural lexicons in the traditional Kasepuhan Sinar Resmi Sirna Resmi Village, Cisolok District, Sukabumi Regency. The 20 structural lexicons are *tutunggal*, shaman, *penghulu*, *bengkong*, *paraji*, *tukang makarya*, *tukang moro*, *tukang kemit*, *tukang BAS*, *tukang leuit*, *ema beurang*, cleaner, *sato* shaman, *canoli*, *tukang para*, artist, craftsman kitchen, *panday* workers, *kokolot lembur* and *incu-putu*. Everything has a semantic meaning according to the needs of the traditional village, and there are several terms taken from other regional languages.

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