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## Transcendental Communication in Indigenous Peoples, Case Study of Kuncen's Trasendental Communication Function With Banokeling Spirits for Banokeling Indigenous Communities

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### ABSTRACT

*Examining the existence of traditional leadership can reveal a cultural bias related to irrational human actions related to supernatural beings, which are goal-oriented to meet the needs of their members. The cult of Eyang Banokeling is so strong in the Banokeling indigenous community, although Eyang Banokeling has long since died but the spirits that reside in the sacred burial placed in the Kedaton area are still strongly felt today, the Kedaton area is also a center of transcendental communication of the successor kuncens who are related to the spirits of Eyang Banokeling in fulfilling all the celebrations of this indigenous community, as well as the existence of Kyai Kuncen as a liaison for the spirits of Eyang Banokeling as well as the presence of The Banokeling Spirits as well as the presence of Kyai Kuncen as a liaison for the spirits of Eyang Banokeling as well as the liaison of the spirits of Eyang Banokeling as well as as indigenous leaders means a lot in this indigenous community. This study will try to examine the meaning of transcendental communication carried out by Kyai Kuncen for the indigenous people of Banokeling. The research was conducted with a qualitative approach using the case study method, which focuses attention on one particular object raised as a case. In the case study method, facts are achieved through the assessment of the connectedness of evidence from several data sources at once, namely documents, recordings, observations, open interviews, focused interviews, structured interviews and field surveys, so that the true meaning of Kyai Kuncen's transcendental communication function with the spirit of Eyang Banokeling is revealed for the Banokeling Indigenous Community.*

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## 1. INTRODUCTION

The leader in a society can be a social position and also a social process, as a social position, the leader is a complex of the rights and obligations possessed by a person. Leadership as a result of a social process includes any actions performed by people or bodies (administrators or governments) in social events. All actions and

behaviors as a process ranging from planning, consideration of alternative decision makers for decision implementation, supervisor of decisions to supervisors of implementation consequences (Koenjaraningrat, 1990: 198).

It was also expressed by Calder in Yukl (1998: 325) that the importance of leadership is exaggerated by the need for people who can explain events in a way that corresponds to their assumptions and explicit theories. Leaders are portrayed as heroic figures who are able to determine the fate of their organization, there is also something mystical, romantically connected with leadership. It was also expressed by Calder in Yukl (1998: 325) that the importance of leadership is exaggerated by the need for people who can explain events in a way that corresponds to their assumptions and explicit theories. Leaders are portrayed as heroic figures who are able to determine the fate of their organization, there is also something mystical, romantically connected with leadership.

Examining the existence of traditional leadership can reveal a cultural bias related to irrational human actions, as opposed to natural forces that cannot be controlled, the actions of supernatural beings, or coincidental events that cannot be interfered with by human understanding. The problem related to it is the scattered trust in human organizations that are considered a rational and goal-oriented system that meets the needs of its members and that contributes to the well-being of the general public.

Likewise, one of the uniqueness of the belief system of the southern Central Javanese people located in Pekuncen Village, Jatilawang District, Banyumas Regency, is the followers of the Banokeling indigenous community, whose existence cannot be separated from past leadership and is the main figure in the existence of followers of the indigenous community, namely Eyang Banokeling whose traces of relics and teachings are highly sacred by their followers until now.

The cult of Eyang Banokeling is so strong in this community, although Eyang Banokeling has long since died but the spirits that reside in the sacred burial placed in the Kedaton area of the vandal can still be felt, this Kedaton area is a center of transcendental communication of the successor kuncens who are related to the spirits of Eyang Banokeling in fulfilling all the celebrations of this indigenous community, so that the existence of Kyai Kuncen as a link with the spirits of Eyang Banokeling as well as as indigenous leaders mean a lot in this indigenous community.

The influence of ancient Javanese belief or *kejawen* was very dominant in this indigenous community. Each of the regions, has always had its own cosmogony and myths. Some of these special guidelines are used as a living qibla, obeyed, worshipped, and given a special place in each individual of their community, until now, the community still upholds the Islamic beliefs of *kejawen* that he has adhered to for generations.

### **A. Problem Formulation**

Based on the previous background, this study will try to examine the meaning of the transcendental communication function carried out by Kyai Kuncen for the Banokeling indigenous community, which will be described in the formulation of the problem as follows:

- 1) What is the function of transcendental communication for the Banokeling indigenous community?
- 2) How can the ritual process of transcendental communication performed by Kyai Kuncen take place?
- 3) How does the transcendental communication carried out by Kyai Kuncen impact the banokeling indigenous community?

### **B. Research Objectives**

This study aims to be:

- 1) To analyze the function of transcendental communication for the Banokeling indigenous community? .
- 2) To interpret the ritual process of transcendental communication carried out by Kyai Kuncen can take place.
- 3) To analyze the impact of transcendental communication carried out by Kyai Kuncen of the Banokeling indigenous community.

## **2. LITERATURE REVIEW**

### **A. Indigenous Communities**

Community is a social unit or unity organized in groups with common interests (communities of common interest), both functional and territorial. The term community within certain limits can refer to the citizens of a hamlet (hamlet or village), village, city, tribe or nation. In the perspective of sociology, communities can be distinguished from the wider society (society) through the depth of common attention (a community of interest) or by a high level of interaction (an attachment community). Community members have common needs. (Shadily, 1983: 60-61).

The Dictionary of Sociology tries to define community as follows: Community is a sub-group that has characteristics such as a society, but on a smaller scale, and with less broad and coordinated interests. Hidden in the concept of community is the existence of a territorial area, a degree that can be considered regarding

introduction and inter-personal contact, and the existence of several special coherence bases that separate it from adjacent groups. The community has a limit of self-provision compared to society, but within those boundaries it has familiar associations and deeper sympathies. There may be some special bonds of unity in the community, such as race, national origin or religious affiliation (Fairchild. 1977: 52).

Based on the above understanding, it shows that community is defined as a group of people who inhabit a certain area with all the ties and norms in it to achieve the same goal, they not only share knowledge, but also skills. In an effort to facilitate people's understanding of community, Lenski (1978: 55) divides communities into two categories, namely geographic and cultural. write:

Basically, there are two types of communities, geographical and cultural. Geographical communities are those whose members are united primarily by ties of spatial proximity, such as neighborhoods, villages, town, and cities. Cultural communities are those whose members are united by ties of a common cultural tradition, such as racial and ethnic groups. A religious group may also be considered a cultural community if its members are closely integrated by ties of kinship and marriage and if the group has developed a distinctive subculture of its own.

The definition of community mentioned above emphasizes the anthropological aspect, which prioritizes the cultural aspect as the basis for unifying it. In contrast to the somewhat anthropological Lenski, Tonnies in Soemardjan and Soemardi (1964: 461-484) sociologically used the terms *gemeinschaft* (community) and *gesellschaft* (society) to describe how humans relate to other human beings.

These two terms were translated by Soekanto (1999: 143-148) into "paguyuban" and "patembayan". According to Tonnies, the theory of *gemeinschaft* (community) starts from the assumption about the existence of unity of human wills as an original or natural condition that needs to be maintained, although sometimes there is a real separation. The root of this natural condition comes from the coherence of the human will connected by three bonds, namely the blood bond (*gemeinschaft* by blood), the bond of place (*gemeinschaft* of place) or by the bond due to the soul-mind equation (*gemeinschaft* of mind). Blood ties are kinship, neighborhood bonds, and mind bonds give rise to friendship.

The main characteristics that distinguish a *gemeinschaft* (community) from others are intimate (intimate relationship), private (personal), exclusive (relationship applies to members only, not to outside members), the existence of common will (common will), consensus (agreement) and the existence of natural laws (natural rules) made by its members. With these basic characteristics, Tonnies state that the relationship structure in a *gemeinschaft* (community) is real and organic (real and organic), as is the case with human or animal organs. In essence, a *gesellschaft* is a public life, in the sense that the relationship applies to everyone. A person who enters the *gesellschaft* is like a person entering a foreign land. This is because a *gesellschaft* is imaginary (in mere mind) and the relationship structure it uses is mechanical structure, as a machine is likened to.

The new trend suggests that the conceptualization of community using a geographical-locational perspective is now beginning to be abandoned by people. This, as Galbraith expressed in Suharto (2005), states that there are four other perspectives that try to understand society as a concept, namely:

1. The perspective of interest that has given birth to the concept of community of interest. This perspective understands society as a group of individuals bound by one or more units of interest from many people, such as pleasure, civic and political interests, or religious and spiritual beliefs. Being a "group of environmentalists, or a group of big motorists is an example of a society of interests.
2. A function perspective that gives rise to the concept of community of function. Groups recognized by role function in life, such as professors, social workers, consultants, lawyers, doctors, farmers, building coolies, parents, and so on, can be considered as a community of function.
3. Demographic perspective, i.e. viewing society as a group bound by common demographic characteristics such as race, gender, and age. Examples of societies like this are African-Americans or Older Age Groups.
4. Psychographic perspective, that is, seeing the community as a group formed based on the components of the value system, social class, and lifestyle. An example is the Middle Class Village Agricultural Society.

The formation of social groups including such communities can be traced from the definition of social groups put forward by Soekanto (1999: 85), which states that a social group is a collection of people who have a common awareness of membership and interact with each other. Groups are created by members of society and can also influence the behavior of their members.

The incorporation of individuals in a group is purely of oneself or also by chance. The two main factors in the formation of social groups that seem to direct the choice are proximity and similarity. First, proximity here is the geographical proximity of the place of residence. This closeness explains as the involvement of a person who is in a group is immeasurable (Subakti. 2011: 52).

The joining of an individual to a social group is composed of individuals who interact with each other. The second is the similarity, the similarity here is explained that an individual is more comfortable in contact with people who have something in common with himself. These similarities are similarities in interests, beliefs, values, ages, and levels of intelligence, or other personal characters.

The social phenomenon of the emergence of diverse communities has had a positive impact on society and its environment. In the context of the environment, the emergence of various kinds of environmentally caring communities has brought about a change in people's awareness of the importance of maintaining the environment. The habit of littering is trying to be changed by the environmental community.

Many activities are carried out by the environmental care community in order to maintain and try to increase public awareness of the environment, including by trying to use vacant land to be planted with vegetables so that it does not become a place of brangkal, some with education to sort waste through games, some even empower children as positive messengers through staging dramatic arts. The importance of revitalizing communities including educational communities, business communities, and political communities so that ecological principles can be realized within communities (Keraf, 2014: 129). In the context of local economic development, communities also play an important role. The growth of creative communities allows new ideas to be exploited. A new trend in economic growth is as important as a new renewable energy. The energy in the community is the spirit. This is quite rare in an area where the economy is stagnant and relies on limited resources. Communities can be formed anywhere. The community does not have to be raised from a strong middle-class but it can also be from a strong knowledgeable one or from a very strong will. As a social entity, communities can contribute to filling gaps that have not been addressed by both academics, governments and businesses (triple helix). They are now not only as objects, but moving into subjects in development.

## **B. Traditional Chief**

According to Soepomo (1979:45) the definition of the traditional head is "the father of the community, he presides over the fellowship as the head of a large family, he is the leader of the association living in the fellowship. The head of the custom is in charge of maintaining the life of the law in the fellowship, guarding, so that the law can run properly. The daily activities of the Head of Custom cover the entire field of the community. There is not a single social field of life within the body of communion that is closed to the Chiefs of Custom to interfere whenever necessary to maintain peace, peace, inner balance to enforce the law.

The activities of the Head of Custom can be divided into 3 parts, namely:

1. Actions regarding land affairs in connection with the existence of a close relationship between the land of communion (the human class) that controls the land.
2. Legal settlement as an effort to prevent violations of the law (Preventieve Rechtszorg) so that the law can work properly
3. Administering the law as a rectification of the law, after which the law has been violated (Repseive Reshtszorg)

If there are disputes or actions that are contrary to customary law, the Head of Custom acts to restore customary peace, choose a balance in the village atmosphere and restore the law. The Traditional Head is a leader who leads normative habits and has embodied the rules of conduct prevailing within the region or territory of customary law that are maintained continuously (Kusumah, 1980: 76).

The function of the Customary Head in society is not much different from the function of customary law, according to Soebakti (1981: 225) the functions of the customary head that exist in the community are as follows:

1. Provide guidance to members of society, where they should behave in social life and are the basis of such behavior are normative habits, namely customs and customary laws.
2. Maintain the integrity of the fellowship in society, so that the fellowship is maintained and not damaged by various actions of community members who are not in accordance with customs and customary law.
3. Provide a handle to members of society to establish a system of social control. Social control is more of a supervision of people's behavior so that the life of communion can be maintained as well as possible.
4. Pay attention to every decision that has been stipulated in customary law, so that the decision has authority and can provide legal certainty that is binding on all members of society.
5. It is a place where members of society rely to resolve, protect, guarantee peace.

The role of the Customary Head in the community is indeed a lot of people who ask for the involvement of the Head of Custom to solve problems, both those related to life problems and those related to death. However, more importantly, the role of the Head of Custom is to maintain the balance of the environment with one another, so that in the community harmony and peace are still created.

Therefore, where there is a disturbance of balance in society, it must be prevented and restored, both by means of payment in the form of material and immaterial.

Related to this, Purwasito (2003: 230) that the power of religious elements is man's belief in the existence of supernatural powers that are considered to be higher in position than humans. That is why people carry out religious ritual activities as a way of communicating with these supernatural powers in accordance with the beliefs they adhere to.

The kapontasu ritual is a ceremony carried out by the Muna ethnic community when planting paddy fields led by a parika (ritual leader). The Muna ethnic community considers this ritual important to do because it is

believed to be a transcendental means of communication by a parika to supernatural beings so that the field rice planted by farmers is successfully harvested and does not experience disturbances that come from ethereal beings (jinns). People consider the kapontasu ritual to be a form of sacred ceremony as a form of expression of their souls in establishing vertical communication relationships with the supernatural world and the surrounding environment. The kapontasu ritual is a custom in cultivating rice fields of the Muna ethnic community which is still tied to the mystical realm.

Hardin (2012) conducted research on the kapontasu ritual in the muna ethnic field rice farming community, Muna Regency, Southeast Sulawesi Province. The research is a research for the results of research in the Udayana Postgraduate Program. In his research Hardin found that the purpose of carrying out the kapontasu ritual carried out by the community was first, to feed the ethereal creatures (jinns) so as not to disturb the rice crops of farmers' fields; second, to repel all forms of rice-disturbing diseases at the time of fruiting; third, to prevent farmers from diseases due to the disturbance of ethereal beings. The kapontasu ritual is associated with a transedental communication system that has never been studied by researchers before, and it is interesting to study because of the communication of a parika with an ethereal being in the form of typical utterances (bhatata/mantras) containing wisdom and supernatural powers recited by a parika.

### **C. Transcendental Communication**

Communication is the process of communicating a communicator to a communicant conveying an informational message through a media channel that gives an effect, response or response. From this simple definition then arises the question of how to establish communication with God which invisibly cannot be seen only can be believed and felt his existence. How to present the figure of the communicator or communicant in this communication process, what kind of media is used, and how to see the resulting effect in the process of such communication. This is what transcendental communication wants to reveal.

Transcendental communication is a form of communication between God and man that uses metaphysical media channels. In the communication of statements between people. Man is a social being who is incapable of living alone, he needs others to maintain his existence. Man is strongly required to establish good relations horizontally and vertically, that is, between relationships with man, and man with his God. This form of relationship will always bring the accompanying of an individual or human being into a complete representation of the human form.

The dialectical relationship will manifest between the vertical and horizontal dimensions along with its explanation into three transcendental perspectives namely acceptance, response and reaction. All three terms refer strongly to the humanist and human sides of a Divine statement that man reacts to intrapersonal forms of communication with himself who have received God's message. So in the perspective of acceptance man seeks God. In the perspective of the response of man and man are seekers of God, mainly in the form of prayer. Prayer is understood as an intrapersonal dialogical representation with oneself, this is intuitively intertwined experienced as signs of commitment to God. <http://ejournal-ibik57.ac.id/index.php/komunikata57/article/view/117/70> .Vol. 1, No. 1, April 2020.

A vertical aspect of communication that suggests that the individual is ultimately connected with the creator as the source of being and that the relationship is the basis of the self as an individual. Connecting with God or God is a basic need that makes an individual feel present and meaningful.

In Islam, man's relationship with his God is built through prayer, zikir, prayer and through other worships whose purpose is to draw closer to his God such as carrying out the hajj. Through prayer, man can communicate with God without the hijab, without the earthly and physical veil that gets in the way. At a time when a person is praying fervently, there is a process of transformation of mortality and substantially fuses with God, even though his body remains treading the earth. With prayer, human beings carry out transcendental communication that can be formed in a close, familiar, and intimate atmosphere. Like communication between people, transcendental communication is carried out to convey messages both in the form of information and one's will to the communicant, in this case the communicant is supernatural.

When communicating, when dealing with objects, can set relevant communication strategies. As in communication between people, there are two forms of communication, namely verbal and non-verbal. In this perspective prayer includes verbal communication. Meanwhile, fasting, hajj, and other worship rituals include non-verbal communication. Transcendental communication can be formed in a close, familiar, and intimate atmosphere determined by physical and psychic conditions, environment, time and place when communicating with God.

The processes that are obligatory to follow during the ritual of worship are the parts of the process that take place called the transcendental process of communication. In science in communication science, transcendental communication is a form of communication outside of interpersonal communication, group communication, organizational communication, intercultural communication, verbal communication, non-verbal communication to mass communication. Man's communication with God is a process of communication that needs to be studied



in more depth to be realized concretely in the form of a comprehensive presentation of this form of communication.

#### **D. Banokeling Indigenous Community**

Banokeling religious adherents are often described as adherents of a distinctive religious system because it is different from other religious systems in Java. They carry out various religious rituals both related to the stages of the life cycle such as birth, marriage, death and rituals related to certain days in the Javanese calendar system as well as rituals related to the social and natural environment such as village clean rituals and cultivation of agricultural land.

Banokeling indigenous communities are spread on the southern coastline of Java, namely the Cilacap and Banyumas Regencies. The center of the series of rituals carried out by the Banokeling community is in Pekuncen Village, Jatilawang District, Banyumas Regency. The Banokeling indigenous community at first glance has a tradition similar to the religious traditions of the Javanese in general, namely making grave pilgrimages in the month of Ruwah and fasting in the month of Fasting in the Javanese calendar system. One thing that illustrates the uniqueness of the Banokeling indigenous community is that almost all of its religious rites are oriented towards the worship of punden or Banokeling tombs.

The religious system of the residents of the Banokeling indigenous community is related to respect for banokeling figures, the sacred area in the Banokeling tomb area, and the role of Kyai Kuncen and other traditional administrators in the implementation of various Banokeling traditional rituals. Banokeling's religious practice is oriented towards the worship of sacred places or punden of the tomb of Eyang Banokeling.

These various rituals are hereditary traditions that are believed to be based on the teachings of Eyang Banokeling. These traditional ceremonies are still sustainable in the lives of the residents of this indigenous community. Various aspects of the life of the Banokeling indigenous community are inseparable from the belief system and traditions that are preserved from generation to generation. In the organizational structure of the Banokeling community, Kyai Kuncen has an important role in leading various religious practices. Kyai Kuncen acts as an intermediary who connects banokeling children with the spirit of Eyang Banokeling. Meanwhile, the spirit of Eyang Banokeling is believed to be able to provide protection to banokeling children and mediate the connection of prayers or requests of children to Gusti Allah (Suta. 2015).

The Banokeling indigenous community with its distinctive religious system occupies an area of 'adat' settlements that have different religious traditions from the residents of the surrounding community who practice religious rituals that are 'in accordance' with Islamic sharia. Budiwanti (2000: 47-48) states that custom has a broad meaning and has different interpretations and manifestations in various regions. Nor can custom be understood as a mere customary law.

The diversity of meanings manifested in customs spans from the taste of food, architecture, dress style, eating habits, language dialects as well as various varieties of ceremonials. Custom gets its validity from the past, which is the time when the ancestors established the institutions that were followed indefinitely, if not even forever. Custom pervades almost all aspects of community life which results in all individual behaviors being severely restricted and codified. Since custom is ideally seen as the work of the ancestors, the surviving descendants feel that whenever they practice custom, their actions are constantly watched over by the spirits of those ancestors. The ancestors were considered supernatural beings who possessed supernatural powers that could affect the lives of their children and grandchildren (Suta. 2015).

#### **4. RESEARCH METHODS**

This research was conducted with a qualitative approach using the case study method. In the tradition of qualitative research is known the terminology of case studies as a type of research. Case studies are defined as methods or strategies in qualitative research to uncover a particular case. There is also another sense, namely the results of a study of a particular case, while Stake (2005, p. 29), states that: Case study research is not a methodologic research, but an option to find cases that need to be studied. The existence of a case in this study is the cause of the need for case study research.

Case study research basically focuses on one particular object that is raised as a case to be studied in depth so as to be able to dismantle the reality behind the phenomenon. As is the case with the communication function of Kyai Kuncen with the ancestral spirits in the Banokeling indigenous community which is formed from many activities, components or units that are interrelated and form a certain function. Thus, the case study method in this study is very appropriate to be able to uncover the phenomenon. The focus of the case study is the case specification in an event either covering an individual, cultural group or a portrait of life (Creswell, 1998: 37-38).

Some of the characteristics of a case study according to Creswell are: (1) Identifying "cases" for a study; (2) The case is a "system bound" by time and place; (3) Case studies use a variety of sources of information in their data collection to provide a detailed and in-depth picture of the response to an event; and (4) Using a case study approach, researchers will "spend time" in describing the context or setting for a case (Creswell, 1998: 36-37).

The case study method according to Bogdan and Bikien (1982) that: A case study is a detailed test of one background or one subject person or one document storage area or one specific event. Based on these limitations it can be understood that the limitations of case studies include: First, the research objectives can be people, events, settings, and documents; and secondly, these goals are studied in depth as a totality according to their respective backgrounds or contexts with a view to understanding the various links that exist between their variables. In general, from these notions leads to the statement that, as the name implies, case study research is research that places something or object under study as a 'case'.

Some limitations about the object that can be referred to as a 'case study' are: The first opinion, put forward by Cladinin (2000: 60) says that: Many studies have followed that structure but do not deserve to be referred to as case study research, because it is not carried out thoroughly and in depth. These studies generally only use a limited type of data source, do not use various data sources as required in case study research, so the results are not able to raise and explain the substance of the case under study fundamentally and thoroughly.

The second opinion, expressed by Yin (2002: 79) states that: The case study research method as an empirical inquiry that investigates a contemporary phenomenon within its real-life context; when the boundaries between phenomenon and context are not clearly evident; and in which multiple sources of evidence are used.

This second opinion, specifically views and places case study research as a method of research, according to Yin the characteristics of the object, that a study as a case study, which describes the characteristics of a case. One of the specificities of case study research as a research method is in its purpose used in this study, which aims to answer the 'how' and 'what' function of Kyai Kuncen's communication with the spirit of Eyang Banokeling for the Banokeling indigenous community.

According to these two opinions, it can be concluded that, case study research is a research method that specifically investigates contemporary phenomena contained in real-life contexts, which are carried out when the boundaries between phenomena and their contexts are not yet clear, using various data sources.

The position of utilizing existing theories in case study research is intended to determine the direction and focus of the research. According to Yin (2002: 37) that: The directives constructed at the beginning of the research process are as 'propositions'. The proposition is built not to establish a temporary answer, but is a theoretical direction used to establish a research protocol.

Case studies require a variety of data sources to produce a balance of analysis, the diversity of data sources required in case studies is intended to achieve the validity and reliability of the data, so that the results of the study can be believed to be correct. Facts are achieved through the assessment of the connectedness of evidence from several data sources at once, namely documents, recordings, observations, open interviews, focused interviews, structured interviews and field surveys.

The data and information that has been collected is processed using case study analysis, which is to use various sources of information in data collection to provide a detailed and in-depth picture of the response of an event.

#### 4. DISCUSSION

The Banokeling indigenous community is a community that has and displays an Islamic religiosity identity with a distinctive Javanese-Sundanese disposition and style, its existence cannot be separated from the figure of Eyang Banokeling, whose teachings influence all its activities, even though Eyang Banokeling has died but his spirit still exists in protecting his children.

##### A. Transcendental communication function for the Banokeling indigenous community

Indigenous activities carried out throughout the year and throughout life show that transcendental forms of communication within the Banokeling indigenous community are needed. The participation of all residents in the perlon activity, "nyaosaken" reaffirms the commitment to the indigenous traditions of the Bonokeling Indigenous community. This affirmation is also an attempt at internalization of the cultural identity of the Bonokeling indigenous community. Ritual activities allow participants to share emotional commitments and become an adhesive for their cohesion, as well as a devotion to the group (Mulyana, 2005).

In the implementation of the perlon tradition Kyai Kuncen has an important function in leading such activities. Kyai Kuncen serves as an intermediary that connects the descendants of the anak-putu of Eyang Banokeling with the spirits of Eyang Banokeling. Meanwhile, the spirit of Eyang Banokeling is believed to be able to provide protection to his children and mediate the connection of prayers or supplications of *anak-putu* to the Gusti of Allah.

Relating to the function of Kyai Kuncen According to Soepomo (1979: 45) Kyai Kuncen as the head of the custom is "the father of the community, he presides over the fellowship as the chairman of a large family, he is the leader of the association living in the community. Kyai Kuncen as the head of the custom is in charge of maintaining the law in the community, guarding, so that the law can run properly. Kyai Kuncen's daily activities cover the entire community square. There is not a single social field of life within a closed community body for Kyai Kuncen to interfere whenever necessary to maintain peace, peace, inner-born balance to enforce the law.

Although Kyai Kuncen is often assisted by elders and bedogol in the implementation of ceremonies, Kyai Kuncen's position has a special position in communicating with the spirit of Eyang Banokeling which cannot be represented by anyone except with the permission of Kyai Kuncen himself. The existence of Kyai Kuncen is believed not only to have a close relationship with the spirit of Eyang Banokeling but also to have supernatural advantages, with these advantages the existence of Kyai Kuncen is highly respected by the community. Kyai Kuncen is not only a spiritual leader for the Banokeling indigenous community but plays a role in controlling its community in carrying out and maintaining the teachings of Eyang Banokeling, so that currently the Banokeling indigenous people can maintain, carry out their traditions and beliefs.

In the perlon tradition of "nyaosaken" Kyai Kuncen has the task of conveying every request of the *anak-putu* Bonokeling or anyone who asks Kyai Banokeling. Related to this, Purwasito (2003: 230) that the power of religious elements is man's belief in the existence of supernatural powers that are considered to be higher in position than humans. That is why people carry out religious ritual activities as a way of communicating with these supernatural powers in accordance with the beliefs they adhere to.

This very interesting phenomenon is transcendental communication at the top of the procession, a reality of communication, they interpret it as an expression of gratitude, which is also indirectly a "communication" with the Creator as well as an attempt to treat nature as it should be. local sacredness often has meanings, messages or symbols in these communications.

The spirit of Eyang Banokeling in the belief of the Banokeling indigenous community is an "intermediary" between the son of putu and God because of "Gusti Allah ora mawujud". Living people who have wadag or material bodies cannot be directly related to the Gusti of Allah which cannot be seen and found in the material dimension; therefore it is necessary to intercede with the Spirit of Eyang Banokeling which is no longer shackled by the material dimension. The spirit of Eyang Bonokeling has a special position in the Banokeling belief system because some of the central concepts of this belief come from it as well as the existence of the Bonokeling indigenous community is also inseparable from the Banokeling figure.

Eyang Banokeling is considered as an intermediary between the Anak putu Banokeling and Gusti Allah. The prayers were offered to Gusti Allah by Kyai Kuncen through the intercession of the spirit of Eyang Banokeling. The Anak putu Banokeling if he wants to convey his intention of supplication to Gusti Allah must also mention the name of Eyang Banokeling to deliver the prayer of the son's supplication to Sing Gawe Urip or Sing Almighty. Anak putu who wander far outside the area when facing difficult life problems will try to return to Pekuncen to make up or face Eyang Banokeling through a ritual led by Kyai Kuncen.

## **B. Transcendental communication process carried out by Kyai Kuncen**

In every communication process there is a function of the communication. Curtain (1978, quoted by Mulyana, 2005) posits four functions of communication. The four functions are social communication, expressive communication, ritual communication, and instrumental communication. Communication activities often have overlapping functions, although one of its functions is very prominent and domineering. Answering the role of communication in the inheritance of local cultural values can be seen from the communication process of Anak Putu Bonokeling.

Based on the process in cultural inheritance the role of transcendental communication in expressing gratitude for the annual harvest, as well as the process of transcendental communication in the Banokeling indigenous community, which presents the spirit of Eyang Banokeling is not seen based on religious sharia, but is seen as a cultural phenomenon.

Of the many traditions carried out in the Banokeling indigenous community, the Unggahan ceremony was the most attended by community members. Many residents from these communities come from various regions, especially Banyumas and Cilacap Regencies. Dressed in traditional clothes, they flocked to Pekuncen Village to participate in the implementation of the upload ceremony. For those outside the Pekuncen area, such as Cilacap, they come on foot with provisions (produce). The produce will be donated for food purposes during the Unggahan.

Before performing the ritual at the tomb of Kyai Bonokeling, led by Kyai Kuncen while reciting a mantra, in a place called pesucen they clean themselves by washing their faces, hands and feet. By wearing batik sarongs and iket (headbands) for men, jarit and kemben cloth for women, the children and grandchildren of the Banokeling breed take turns performing rituals at the tomb (Suta. 2015).

One by one they went in and offered prayers and supplications according to his wishes. They made sowan to the Tomb of Kyai Banokeling, followed by walking to Bale Mangu. In Bale Mangu they waited until the next event, the mbabar recited by Kyai Kuncen. This stage takes a relatively long time, since at that moment each request of both an individual and a group nature is read out one by one what its purpose and purpose is. After finishing the mbabar and continued the prayer led by Kyai Kuncen conveyed one by one the requests of the participants of the upload ceremony. After the discussion of what the participants pleaded, followed by a prayer by Kyai Kuncen. With the completion of the praying stage, continued to eat together.



As with other traditional ceremonies, something that is quite important in the tradition is the presence of offerings or uborampe that must be provided, including: kembang telon (three kinds of flowers); namely kanthil flowers, kenanga flowers, and roses. While the offerings for Kyai Banokeling consist of: ambeng rice, side dishes, lemengan, clear vegetables, plantain, golden banana, ambon banana, cucur cake, degan (young coconut), cigarette, javanese sugar, rock sugar, coffee water, white water, gogok water (jug water), market snacks, kedupan (Suyami, 2007: 63).

Related to this, Purwasito (2003: 230) said that the power of religious elements is man's belief in the existence of supernatural powers that are considered to be higher in position than humans. That is why people carry out religious ritual activities as a way of communicating with these supernatural powers in accordance with the beliefs they adhere to.

### **C. The impact of transcendental communication carried out by Kyai Kuncen for the banokeling indigenous community.**

The social control system in the Banokeling community is carried out by strengthening the belief of the Banokeling indigenous community in the good customs passed down by their ancestors, especially from Eyang Banokeling. All ancestral teachings, which are often called the "Book of Turkey" are preserved by always being spoken repeatedly by traditional leaders to the citizens of Anak-putu Banokeling and the parents of each family to their children or descendants.

One of the messages often spoken by Kyai Kuncen and The Elder of Banokeling is, "Anak putu sing teguh cekelan waton", the *anak-putu* Banokeling must firmly uphold the rules or norms passed down by the ancestors. Another way to strengthen the belief in the goodness of the system of norms and customs is through various religious rituals that are held regularly every year based on the calculations of the calendar system of this Community.

The series of rituals held by all residents of the Banokeling community is a visualization and dramatization of the greatness of the Banokeling belief system. The Banokeling ritual, which is carried out regularly and followed with great sense of takzim by all residents of Anak putu Banokeling, is lived as a truth that must be accepted wholeheartedly by members of this community. A series of rituals carried out by the Banokeling community became part of a social mechanism to maintain the obedience of the Banokeling Anak putu to the teachings of Eyang Banokeling.

One of the traditions that still prevails and is adhered to with great pleasure by the banokeling indigenous community is taboo. Although there is no strict sanction provision for violators, taboos are still obeyed and carried out because they believe that if the taboo is violated, there will be disasters that befall violators or furthermore, it can happen to all citizens of the community. Therefore, people who commit violations are often excluded from association because of the Banokeling indigenous community (fear of being carried away or exposed to the consequences). According to their beliefs, if they violate the taboo, they will decrease the punishment in the form of punishment from the supernatural, namely the spirit of Eyang Banokeling, which is believed that the spirit of Eyang Banokeling and its supernatural powers, still maintains and supervises the community. One of the functions of transcendental communication performed by Kyai Kuncen is to express an apology for the offender so as not to get reinforcements or misfortune.

There are several things that are sacred and should not be violated, namely: The tomb of Eyang Banokeling is the most sacred punden, even this tomb complex is also consecrated including the trees that form the forest on the hill of the Banokeling tomb are also considered sacred so that no one is allowed to cut down and take the branches of trees that fall on the ground, except for the purpose of renovating buildings in the holy complex of Banokeling tombs. Kyai Kuncen as the supreme leader in the Banokeling traditional management structure is responsible for guarding the "sacred wicket" of the Eyang Banokeling tomb complex. Everyone including Anak putu Banokeling who will be madep or face the pusara of Eyang Banokeling to convey his intention of celebration must go through Kyai Kuncen by carrying out a series of ceremonies including preparing ubo rampe offerings in the form of tumpeng rice and rooster ingkung which will be offered to Eyang Banokeling. As a form of respect for the sanctity of Banokeling's tomb, everyone including the *anak-putu* who will be madep Eyang Banokeling must wear a special shirt (Suta. 2015).

In addition, there is a taboo to cut down trees and branches from trees in the Mundu forest because this forest is sacred as well as on the hill of the Eyang Banokeling tomb complex. For residents of the Banokeling community, the condition of the forest on the hill of the Eyang Banokeling tomb is also a vehicle to predict the condition of the son of Putu Banokeling and the condition of the security situation and political conditions at the national level. If there is a tree that falls or a tree branch that falls towards the direction of falling towards the inside of the tomb, it is interpreted that the condition of the *anak-putu* Banokeling is plagued by many problems, while the tree or tree branch that falls outwards from the tomb will be interpreted as a chaotic political and security condition at the national level. With the transcendental communication carried out by Kyai Kuncen with Eyang Banokeling the traditions and teachings of Eyang Banokeling can be maintained in the community until now.

## 5. CONCLUSION

The transcendental communication carried out by Kyai Kuncen is as a connection between the celebration of the Banokeling indigenous community to the Spirit of Eyang Bnokeling is considered as an intermediary between the *anak-putu* Bonokeling and Gusti Allah.

The existence of the sacred tomb where Eyang Banokeling resides has the power of religious elements, which is man's belief in the existence of supernatural powers that are considered to be of higher position than humans. That is why people carry out religious ritual activities as a way of communicating with these supernatural powers in accordance with the beliefs they adhere to.

According to their beliefs, if they violate the taboo, they will decrease the punishment in the form of punishment from the supernatural, namely the spirit of Eyang Banokeling, which is believed that the spirit of Eyang Banokeling and its supernatural powers, still maintains and supervises the community. One of the functions of transcendental communication performed by Kyai Kuncen is to express an apology for the offender so as not to get reinforcements or misfortune. With the transcendental communication carried out by Kyai Kuncen with Eyang Banokeling the traditions and teachings of Eyang Banokeling can be maintained in the community until now.

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