

Cultural Communication of Sedekah Bumi (Earth Alms) Rituals of Poggang Village Community Serangpanjang Subang during Covid-19 Pandemic

Dwinarko¹, Annisa Eka Syafrina², Tabrani Sjafrizal³

^{1,2,3}Faculty of Communication Science, Universitas Bhayangkara Jakarta, Indonesia

dwinarko@dsn.ubharajaya.ac.id, annisa.eka@dsn.ubharajaya.ac.id, tabrani.sjafrizal@dsn.ubharajaya.ac.id

Abstract

The purpose of this study was to determine the cultural communication of sedekah bumi (earth alms) ritual in Ponggang Village community in preserving cultural values and ancestral heritage during pandemic. The theory used is Schutz's theory of communicative action that the idea of contextualization with communicative action can be developed by describing three elements of theory, namely an Action in the form of Social action, oriented to the participants present, from mediated action, which expands action into a secondary manipulator. Then, Transcendence about widely ignored categorical differences and Objectivation which deals textual differences. The method used is a descriptive qualitative narrative from direct observations, interviews, and involvement in cultural rituals by mingling with the community before and after the ritual procession. The results of the research show the Earth Alms Ritual is a communicative action through traditional meetings, preparation with mutual assistance costs, facilities and infrastructure with the active participation of traditional leaders and indigenous peoples through the division of tasks as a form of social interaction. Communicative actions are reflected through cultural meanings in various symbols or communication symbols integrated into the meaning of agricultural products, exchange of taste, intention, slaughtering goats, suro porridge, and ritual processions meaning religious values building a fertile natural environment. The pandemic atmosphere reflects the community's life to carry out ritual communicative actions to become a cultural horizon in maintaining the health and welfare of the community. Recommendations, integration of knowledge on preserving ritual culture as part of individual and community introspection actions in preventing Covid-19.

Keywords

culture; communication; ritual; sedekah bumi (earth alms)



I. Introduction

Sedekah Bumi (earth alms) ritual every month of Suro has become a tradition of cultural communication activities for Ponggang Village indigenous people from generation to generation as the inheritors of ancestral historical values.

Ritual traditions give meaning to social interactions with planned activities. Based on the results of traditional deliberation, various symbols that have religious, mystical, kinship, cooperation, educational, and philosophical meanings are shown through a communication process from pre-implementation to completion of implementation.

In IGI Global (2021), rituals are described as a formalized and predetermined series of symbolic actions performed in a particular environment at regular and repeated intervals. Rituals have a basic sociological function in expressing, instilling, and reinforcing a society's shared values and beliefs. Culture have several highly developed definitions in the fine arts and humanities; consistent habits of knowing, believing, behaving, and sharing goals, morals, values, and practices (Kroeber and Kluckhohn, 1952).

Laila Shin Rohani, 2017: 27 McCracken (1988) defines culture as a collection of individuals who participate in shared values, rules, and traditions, which is similar to the third definition of Kroeber and Kluckhohn's (1952). Emphasizing the fact that culture influences an individual's behaviour towards other individuals, social relationships, and other environmental factors and processes, McCracken (1988) describes two roles of culture (Applbaum & Jordt, 1996). First, he suggests that culture works like a "lens," through which we see our world and the products of our choice. In this perspective, the views of each consumer will be different due to economic, social, and educational background. His perception will be based on his views. Second, he compared culture to a "blueprint" of the world, concluding that culture shows how the world can be changed in the future. This perspective implies that culture can predict future trends and patterns of society. Both analogies contribute to McCracken's "Movement of meaning" (McCracken, 1988).

Ponggang Village is the core name of Ponggang Village in Serangpanjang Subang District, which is located on the border with Cipanas Wanayasa Village, Purwakarta, in Cilamaya River borders. The residence of the Ponggang Village community is located in Ujung and below a valley surrounded by rice fields, waterfalls, the Cilamaya River and cultural sites, with a population of 210 people with a total of three people 65 family heads. The livelihoods of the population of Ponggang are 95 per cent farming, farming, gardening, trading, and 5 per cent working in the formal and non-formal sectors. The earth alms ritual procession in the atmosphere of the corona epidemic gives a different religious meaning to the atmosphere before the pandemic occurred. The pandemic has created a spiritual atmosphere that fosters a spirit of togetherness to take care of each other's health and specialize in praying to God Almighty as the Creator. (Ujang Ablo: 2020: 08/11)

The ritual procession is conducted every year in the month of Suro. The interview results with the traditional leader Usep (2019: 14: 9) explained that before the procession, there were stages carried out, namely: traditional meetings. Meetings are held to plan and assign duties to traditional leaders and prepare necessities that must be provided, such as fruits, goats, materials for ritual designs, including community participation in providing tumpeng and division of duties for indigenous peoples.

According to O'Sullivan et al. (2006: 267), ritual organises symbolic practices and ceremonial activities that define and represent social and cultural life of significance with certain events or changes. The focus of ritual studies is very influential in analyzing religious and magical rituals in pre-industrial cultures. Ritual studies are divided into two aspects. The first relates to the terms that Gennep (1909: 1977) that is (rites de passage), celebrations and ceremonies that mark social changes in the lives of individuals and groups. Birthdays, marriages, changes in status or other kinship, legal or social positions are examples of preserved occasions and are characterized by forms of ritual activity. Then, such a ritual symbolizes the recognition of a transitional culture and represents a change from one social stage, or state, to another.

II. Review of Literature

O'Sullivan et al.'s (2006: 267) opinion explains Schutz considers the basic intersubjective principle of reciprocity lies at the heart of shared understanding. Reciprocity is not to be understood as equality; partners communicate, counterfactually assumed in the act of communication. Reciprocity, more precisely, applies to all forms of social interaction, for example, conflicts of interest or even struggles between unequal. This applies to acts of consciousness and actions such as the exchange of standing points, shaking hands, and the principle of reciprocity of motives that underlies the intersubjective action sequence (Schutz 1962: 12). This intersubjectivity is at the core of Schutz's thinking: namely to: face the reality of not having direct access face the transcendence of other people's minds. Schutz tries to do this through communicative actions, showing the meaning of objectivation forms, expressions or signs. This objectivation is the product of action (more precisely, the act of working), but at the same time, objectivation is meant to signify the intention. Such communicative acts involve different processes, such as intersubjective mirroring, reciprocity, and taking on other roles, but also require some objectification to produce the object of the other person's intentions displayed.

Moreover, O'Sullivan et al. (2006: 267) states Schutz distinguishes several types of objectivation. Objectivity can be found at the fundamental spatial and temporal references, such as indications and signs. References to subjective intentions are signs in the narrow sense of meaning, usually part of a more comprehensive sign system. The sign system is most important because language actors provide what Schutz calls a storehouse of preconceived types of experience and action. Finally, signs that refer to realities other than the realities of everyday life in which people communicate are called symbols; symbols may be found in the formal language of mathematics, metaphorical poetry, or religious icons. However, signs and other objectification should not be seen in isolation from the action. First, the referential meaning of the sign is formed in the interaction. Second, the sign is produced by the communicative act itself as a product of objectification in the general environment. Third, this objectification is produced to transmit some meaning. Because this understanding of meaning is anticipated and, in the process of meaning production, demonstrated and reflected by the expressions, actions, or responses, objectivation serves as a coordinating device for social interaction. Through objectivation, actors can acquire equipment (i.e., coordinate) the actions of community members with one another by retrospectively and prospectively interpreting (i.e., synchronizing) appropriate motives.

In addition, O'Sullivan, et al (2006: 267) explain that synchronization of action projects and coordination of actions shown in Schutz's analytical work to show the sequence of questions and answers: I ask questions. The motive for my actions is the hope that you will understand my question and get your answer; or rather, I think you will answer, but I am undecided as to what your answer might contain. (...) The question, we might say, is because of the motive for the answer, because the answer is the motive for the question. (...) I have felt on many occasions compelled to react to the actions of others, which I interpret as questions directed at me, with the kind of behavior whose motive is my hope that the other, the questioner, might interpret my behavior as the answer. (Schutz 1964a: 14) This example shows how interrelated the synchronization of motives (e.g., subjective intentions) is and the coordination of behavioral directions. It also hints at a different and more critical communicative feature of action. In systems theory, it is called the dual problem, contingency: communicative actions projected as questions may never be answered; what is meant to be coordinated may fail in the course of interaction. In other words, whatever the actors want, they only know what they are doing due to the appropriate actions of their co-actors. Concerning successful communicative action, this problem can also be formulated as a

reflexivity of communicative action: the answer is not only an answer. It also indicates that the question has been understood as it was meant to be understood. Although perfect understanding is never achieved, reflexivity allows communicative actions to achieve mutual understanding, both by acting and demonstrating understanding of the action. With objectivation in a shared environment, actors can be reciprocally oriented towards each member.

State of the Art Research

Contextualization with communicative action can be developed by drawing on three elements of his theory: First: Action: in his theory of action, Schutz distinguishes direct social action, which is oriented towards the present participant, from mediated action, which expands action into a secondary manipulator, a pattern that is outside range. Second: Transcendence: Within the categorical distinction (which is widely ignored), Schutz divides the scope of the social world into three levels, referring to the different types of transcendence that social interactions must deal with. Third: Objectivation. This form of objectivization relates to textual differences. These three theoretical elements (action, transcendence, and objectivation) serve as starting points for distinguishing the three horizons of contextualization: 1. the direct relationship of actual, ongoing face-to-face interactions, which can be likened to what Goffman calls a sequence of interactions; the stage of communicative action at this level as a direct context; here the interaction communicates through various kinds of bodily symptoms and interrelated motives coordinating dense and action taking place. 2. The social world within the reach of potentially targetable and acting on everyone with (currently mostly technologically) mediated action within which the intermediary context is constructed. 3. Symbolic communicative actions with social collectivities, such as state, community, the church; This level, beyond the actual and potential reach of the communicator, can be called the community context.

The Contextualization Analysis of Cultural Communication of the Sedekah Bumi (earth alms) ritual based on Schutz's theory is as follows: First: Pre-procession: Direct action, the adat leader makes invitations for adat deliberations to adat leaders, adat deliberations by adat leaders to plan the day, date, and implementation. Then plan the cost of equipment and infrastructure needs the division of tasks for the ritual profession implementation committee. Second: Transcendence: based on the category of notification invitations or information to village heads, community leaders, and cultural partners. Invitations by letter, through WhatsApp (WA) media or telephone and visits to the houses of figures convey information on ritual activities. Third: Objectivation: collectivity in the community context through symbols such as: serving food dishes, dishes, fruits and cakes typical of the Ponggang custom, attending to the village, village partners, community leaders and indigenous peoples.

Communicative action in the form of slaughter a goat, then the head of goat buried in the ground, means that thoughts that lack good values must be immediately closed and forgotten. Social action over one year must be reflected in positive thinking to give a better meaning. The following meaning is that philosophically, planting a goat's head makes the soil fertile if planted with trees or plants. In addition, it means that the income from the harvest every year the community must be issued as a good deed.

Nasi tumpeng (cone-shaped rice) is symbolized that to get to the peak of glory, it must be built with a solid foundation in a circle, going upwards, getting smaller and taller straight. The pyramid shape indicates that to achieve success, a foundation of common values must be built through a long process of time. Various cuisine flavors are served to exchange mutual tastes and are eaten together as part of each actor's taste and initiative design. The religious meaning in food is prepared and served before the beginning of procession. After the ritual procession and prayer, people begin to share and exchange food reciprocally (Ablo:

2020/19/8). This series provides an understanding obedience and cleanliness that humans eat must be the result not of stealing and not of illegal work so that it symbolizes life will reach its peak if it is based on solid faith and a straight heart so that the goal can reach the end, which is expected.

Suro porridge made from a mixture of hundreds of fruits reminds the understanding of the time of Prophet Musa Allaihi Salam, when the availability of food for his people was running low, so it was necessary to mix fruits so that they were enough to be eaten together. This means that mixing these fruits provides a high nutritional intake so that the immune system will remain healthy. (Asep Johan: 2020/20/8).

III. Research Methods

The methodology in this study is qualitative with a constructivist paradigm. Construction is used in the ritual procession provides various kinds of knowledge about meanings such as goat slaughter, Suro porridge, nasi tumpeng (cone-shaped rice), fruits, yellow bamboo, red and white symbols, yellow leaves, burning incense, sweet potatoes, etc cassava, and so on. The message of cultural communication results from the experiences and actions experienced by the predecessor community. According to Hinebein (1996), Constructivism in Dickson, Akwasi and Attah (2016: 2) describes the philosophical paradigm of constructivism as an approach that asserts that people build their understanding and knowledge of the world through what they experience and reflect on those experiences.

While Cashman et al. (2008), Hein (1991) in Dickson, Akwasi and Attah (2016: 2) stated that constructivists are based on analogies or the basis that people form or build much of what they learn through experience. So, for constructivists, constructing meaning is learning, no other kind. It invalidates the traditional learning concept of 'chewing, pouring, and forgetting' thus, learning due to lack or no motivation to apply learned experiences in real-life settings.

Furthermore, Calendar (2007) in Dickson, Akwasi and Attah (2016: 2) explains that Constructivist philosophy illustrates the idea that learning does not just happen from the traditional method of the teacher standing in front of the class and teaching. However, for constructivists, learning occurs only when the learner discovers knowledge through experimentation and learning by doing.

According to Biswarup (2016: 3), citing the opinion of Nick Canry (2003) about what is lacking from the analysis of ritual communication from Carey (2009: 19), namely by using a detailed model of the structured patterns in which people live together, and even accept, the concentration in media institutions of the power to define reality. Carey's dual commitment to ritual and conversation creates a fundamental antinomy in her system. Ritual priority ends in an extreme version of objectivism that leaves little agency for the free and well-liked individual. Conversation, finding each other in an atmosphere of subjectivism that cannot produce society. There is confusion in bridging these two polarities. As a result, the view of actual communication is significantly compromised by a quarter of the space in the middle separating the free humanist subject from goal-setting, making society more than a random construct.

Opinion Biswarup (2016: 3) as it turns out, an alternative approach offers a different solution to this problem by introducing a theory of the subject created in and by language while understanding the communicative structures, processes, and institutions that arise from power relations and are therefore motivated by struggles. According to Berger and Luckmann (in Dreher: 2016: 53-54) describe the task of the sociology of knowledge as a study of the social construction of reality; to be more precise, as an analysis of the social construction of

the world in the dialectical relationship of objective and subjective reality. Their social constructionist position serves primarily for the analysis of power related to objective social structures and at the same time dependent on personal constitutions. Berger and Luckmann underscore theoretical power from the subjective dimension of the constitution of power, which offers the potential for confronting and resisting dominating power hierarchies.

The analysis of power, differentiation of Berger and Luckmann (in Dreher: 2016: 54) explains: between society as an objective reality and society as a subjective reality is proven to be deceptive. This theoretical distinction is mainly based on the acceptance of Durkheim and Weber's sociological perspective. The Durkheimian belief that social facts should be regarded as something led to the assumption that society does have objective facticity. In contrast to this view, Max Weber proposed that society is constructed by activities that express subjective meanings Berger and Luckmann, (1989/1966: 18). According to Berger and Luckmann, the two theoretical positions are not mutually exclusive and should be understood in combination. They argue: It is precisely the dual character of society in terms of objective facticity and subjective meaning that makes reality (1989/1966: 18).

IV. Discussion

Direct Communicative Actions can be seen in Figure 1, Figure 2 and Figure 3. The photo is a series of processions after the goat's head is buried and is marked by planting a banana tree. Five traditional leaders carry out the procession. Dressed in white with a Ujang Ablo/Rohman hat. He wears a batik shirt and bears Ki Ano's beard on the left. On the right side, the yellow T-shirt wears Asep Hermawan's blangkon, on the right in the corner of the picture of Ki Asep Johan in traditional clothes, and on the right, Ki Usang wears a black cap.



Figure 1. The Photo was taken directly by the Researcher, 25 September 2019

Each customary actor plays ritual communication in the direct action of discussing according to the role given in the equality of mutual understanding. The communication design can be seen as a symbol of the decoration of a stretch of bamboo poles given yellow leaves, bananas, black bags, mangoes on a tarp base with a sitting position arranged. The use of different clothing characterizes each role differently.

Based on the data analysis, cultural values have religious values carried out in the month of Suro and the way of dress used. Philosophy can be seen in the meaning of the symbol of the burial of the Goat's head. The artistic value, is seen in the design of the symbols displayed.

Preservation of ritual culture in a pandemic remains an annual agenda for the people of Ponggang Hamlet. According to the cultural preservation figure Ponggang Ujang Ablo (2020:19/9), ritual culture is being eroded with the advancement of internet technology. This can be seen from the regeneration of young traditional leaders who exist. The implementation of the ritual only relies on the five figures who are now playing a role. The next generation of adat has not yet appeared due to many factors: the first is the economic factor and elementary, and junior high school education must work hard to grow crops to help support the family so that the management of the sites still does not get the attention of community members. Second, advances in communication technology bring children to use gadgets to play games and go to school online. Third, the hamlet's location is remote, so access to communication from the outside world is minimal because only a few indigenous community leaders use communication tools.

The balance of information on indigenous peoples is obtained from traditional leaders and village community leaders, television information, and social media for those who own and use them. Knoblauch's opinion in Aldo, Susanne and Franca (2001: 4) explains that culture is understood as a system of meaning that its members must learn; it is understood as a sign system. Furthermore, Jaqueline (2015: 6) says that one of the essential elements of a relationship is trust, equivalent to a balance of beliefs, attitudes and values (in Briffaut, 2011). Confidence (about responsibility) is not always evident in long-distance professional relationships. Distance (because of culture) can lead to cultural differences in values and attitudes (negative), and communication that is far away is not always clear. On the other hand, with invisible/non-transferable cues, the possibility to evaluate the person is reduced. Thus, the Ritual of communication (RC) to build a reliable assessment of the other becomes important. (Whitty & Joinson, 2009) describe trust cues as necessary for overcoming risk by reconnecting to the real world. In digital format, this can be done by analyzing responsiveness, competence and trustworthiness, which can be categorized as ritual cues.

According to Worsley (1957), in O'Sullivan et al. (2006: 268), in his study of cargo cults in Melanesia, shows how certain cult rituals (seemingly irrational to outsiders) are presented to express and represent a form of response and symbolic expression. To the experience of rapid social and cultural change through colonization. In this way much of the anthropological evidence points to an intensification of ritual activity in situations of social instability or when the 'normality' of individuals or societies is perceived to be threatened. The term is somewhat unevenly developed from this anthropological basis, although it has entered the analysis of modern industrial cultures, their institutions and forms of social interaction. Consequently, it is often used in a more general and secular sense to refer to a collection of repetitions of practices governed by rules that have symbolic meaning for individuals and particular social groups. In this sense, the term may face the problem of over-inclusion. It becomes 'stretched' to the point where it is challenging to distinguish activities that are in some way not ritualized.

O'Sullivan et al. (2006: 268-269) explain that Ritual condensation is a cultural reasoning process in which abstract ideas, myths and so on are projected to the outside world in a condensed form, informed and subject to testing and modification, or for affirmation. Moreover, celebration is enacted in rituals that allow abstract ideas to be understood concrete but actively.

Ritual communication processions in this pandemic era are often considered contrary to religious values. However, for village communities such as in Ponggang Hamlet, routine activities are still carried out every Suro month with various activities such as: cutting goats, cooking tumpeng rice, Suro porridge from various mixtures agricultural products, such as: cassava, sweet potato, glutinous rice, brown rice and fruits. Other symbols such as: pieces of yellow bamboo, yellow leaves, thread, betel leaf and so on have become cultural. According

to Asep Johan (19 September 2019), all the equipment are symbols of the produce of the earth around Ponggang Hamlet, as a sign of gratitude to God Almighty Allah Subhanawataala for the fertility of the earth the soil given. The meaning of the symbols as equality and reciprocal relationships are still maintained by mutual cooperation.

Knoblauch in Luzio, Gunthner and Orletti (2001: 4) that signs cannot be considered apart from the actions performed and produced. Culture can be found in parole, spoken language (Hymes and Gumperz 1964). This cultural approach follows what Habermas (1988) calls the communicative paradigm (Habermas 1988). The idea characterizes paradigm that culture is being built on communicative action. Cultural customs and differences are not isolated but are embedded and constructed by interactive processes (Gunthner 1993:16). Intercultural communication is thus not alien to culture, but contextualized in the way described above. This is best illustrated by the phenomenon of code switching in multilingual societies, where intercultural communication situations are part of daily life (Gunthner 1993: 13ff).

The notion of communicative culture is built by various forms of contextualization in communicative actions thus it is necessary to understand the complexity and differentiation of modern intercultural communication. Culture turns out to be a plurality itself, consisting of a myriad of different contexts. The difference between different communication horizons might be one way to understand this culture from a theoretical point of view.

Towards the month of Suro in 2020 when the *PPKM* (lockdown area) condition due to the Covid-19 Pandemic is still not over. Earth alms ritual activities will continue while following the Health protocol. The researcher took the exchange of food and food as a symbol or symbol of communication on August 27, 2020. The place is at the house of the traditional leader Ujang Ablo, Ponggang village, RT 01/RW01, Hamlet I, Ponggang Village.



Figure 2. *Photo Documentation of Food Exchange Ritual 27 August 2020*

Symbols of cultural communication through the combination of food, fruits, prepared and collected before rituals and prayers are performed. This activity is an act of direct communication that is integrated in interpreting the sense of gratitude to the Creator and exchanging the taste of food fruits. The communication part is not only words but taste or taste becomes an exchange of taste and intention. This has the meaning that differences bring equality through direct action, transcendence, and objectivation into a shared intention to be grateful for the blessings given by Allah Subhanawataalla.



Figure 3. Photo Documentation of Food Exchange Ritual 27 August 2020

The situations before Covid-19 Pandemic in the *sedekah bumi* (earth alms) communication ritual (Figure 3. Photos taken directly by researchers on September 25, 2019).

Guirdham's opinion (2005: 6) on communication can be defined as a collective and interactive process that generates and interprets messages. While Holmes (2005: 4) explains that Communication in Cyberculture for technologically based urban settings described by Schwoch and White is increasingly distinctive from the context of everyday life that leads in the modern communication process. Communication does not occur in a vacuum, nor does it occur in homogeneous contexts or simply because of the features of natural language, but in architectural, urban, technical and social ways.

According to Gennep in (Qing Lan: 2018: 2), the analytical framework for the ritual is called the rite of passage. Gennep is dedicated to discovering the general structure of the ritual. The discussion of the rites of passage begins with the distinction and separation between the profane and the corrupt, which was a generally accepted proposition at that time. Gennep found that the individual must go through an intermediate stage when crossing between the profane and the sacred. In general, when a member of society changes, such as birth, adulthood, marriage, and death, people usually need to perform rituals for them, which denotes a person's change or transition. Gennep calls these rituals the rites of passage, all of which accompany the transition from one situation to another or from one cosmic or social world to another.

The opinion of Bennett (1982, p.31) in Fazal, Zafar, and Osman (2012: 178) explains that culture refers to all activities of social, physical, external or internal life. The material components include buildings, furniture, clothing, musical instruments, and other tangible objects. It is the total of all tangible and intangible things, including arts and crafts, customs and traditions, ideas, values, social norms and customs, politics and others. Technology and development are also a component of culture. These two concepts are simultaneously caused and affect each other and play a vital role in transforming culture from a tradition-oriented society to a modern one.

While Dhal (2000) in Fazal, Zafar, Osman (2012: 178) states that, Culture is a human medium that translates and regulates human actions and gives meaning to what he does or consciously holds back. It has its roots in the Latin word *colere*, which means building, cultivating, and developing. Furthermore, Jalibi, (1984: 14) in Fazal, Zafar, Osman (2012: 178) defines culture from the Latin word opposite to nature because culture is built and processed, while nature has intrinsic value. In other words, culture is built, while nature is innate, and society is a mixture of culture and nature.

Based on Rosengren (1983:319) in Fazal, Zafar, Osman (2012: 178), culture is a cognitive and evaluative framework in which humans act and feel. While Watson (2003: 49),

quoted by: Fazal, Zafar, Osman (2012: 178), gives the view that culture consists of language, history, tradition, climate, geography, art, socio-economic values and prosperity.

Meanwhile, Montovani (2000:1) in Baldwin et al. (2008:1) explained that Western society had not understood culture. Hence, the challenges faced in an increasingly multicultural world are tough to manage. Meanwhile, according to John R. Baldwin et al. (2008: 7), quoting the opinion of Kluckhohn (1949) concluded that culture refers to the entire life of people (page 17), thinking and believing (page 23) and the storehouse of learning collected (page 24). Kluckhohn argues that a distinction needs to be made between people who share social spaces and reciprocal interactions but not ways of living. Kluckhohn calls society, as opposed to sharing a way of life, labeled culture. According to Winthrop (1991), cited by Baldwin et al. (2008: 7) that describes three definitions of civilization historically used in the social sciences, each with a different relationship to culture: (a) civilization as a cultural aspect, more technical and scientific, (b) civilization as a subclass of world culture, characterized by a complex system of state-level social and political inequalities, and (c) the most useless relationship, a common culture with society (p. 34).

According to Asep Johan (19 September 2021), the *Suro* Porridge was made at the end of the procession. The ingredients needed from fruits, vegetables, black glutinous rice, old coconut, and fish are processed into flour and then made into dough and cooked in a large frying pan by the women of the indigenous community. After cooking, it is distributed to the local community. Its meaning is an adhesive for kinship cooperation and has a high nutritional value as health.

Richard Rorty (in Baldwin et al.: 2008: 7) refers to science, philosophy, or art culture. Scheler (1960: 31 ff; 60 ff) defined this notion of traditional culture as a higher form of knowledge, namely the bourgeois notion of representative culture (Tenbruck 1990) pursuing bourgeois ideals. In sociology, discovering culture beyond higher forms of knowledge goes back to the author Simmel who regards prostitution, fashion, or eating as cultural phenomena. With the discovery of everyday life, sociology emphasizes culture as something related to meaningful or symbolic actions. However, the shift towards communication would not have been possible without the strong impact of Saussurian linguistics on anthropology (Lévi-Strauss), which then considered culture in terms of linguistic structure. Before Lévi-Strauss, culture was understood as a system of meaning that its members had to learn; then, it is understood as a sign system.

Based on the explanation above, the authors can conclude that ritual profession is a cultural communication constructed from all social life activities of the community from remote, traditional villages to people who have higher knowledge and activities that are considered useless. For Ponggang Village *Suro* porridge taste is unique because of the mixture of various nutritional and biological sources, may not be helpful for the bourgeoisie. However, *Suro* porridge is a portion of food with nutritional endurance requirements for the local community. In a pandemic situation, of course, the ritual of serving *suro* porridge has good value in maintaining the local community's health. This activity has been running for quite a long time and is sustainable. Thus, cultural communication is a direct, transcendental, and objective action from the daily work of individuals in society, traditions, a reciprocal reflection of the roles of others, based on intentions and goals up to those that have used value and are considered useless elsewhere.

V. Conclusion

Sedekah Bumi (earth alms) ritual is a cultural communication as a communicative act constructed through social action, termination, and objectivity, requiring an understanding of the complexity and differentiation of modern intercultural communication. Culture is a

plurality of complexities from a myriad of different contexts, from the social actions of daily life. The difference between different communication horizons may be one way to understand this culture from a theoretical point of view, by reflecting on various symbols as the objectivity of meaning. The Communication Action Model (CAK) makes it easier to explain knowledge about cultural communication. The intersubjectivity and objectivity of social symbol action and the actor's role become a single unit in framing social values into the culture. Recommendations, this research needs to be continued to the philosophical and ideological values regarding the value of cultural power.

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