

## ABSTRACT

*Kasepuhan Ciptagelar is a traditional Sundanese village in Sukabumi Regency which still maintains strong ancestral customs in its daily life, but does not close itself to technological developments. Under the leadership of Abah Ugi, Ciptagelar adopted many modern cultures such as using telephones, internet access, even making CigaTV and Swara Ciptagelar radio which showed the role of cultural globalization that entered to Kasepuhan Ciptagelar that have some implications to public communication behavior. So, this study aims to determine the communication behavior of Kasepuhan Ciptagelar community in terms of verbal and nonverbal communication in maintaining local wisdom in the globalization era.*

*This study uses the constructivism paradigm with qualitative approaches and ethnographic communication methods. The subject of this research is Kasepuhan Ciptagelar community, while the object is communication behavior of Kasepuhan Ciptagelar community. The unit of analysis refers to two main parts: verbal communication (oral and written) and communication (sign language, action language, and object language). The informants are 6 people who were chosen purposively. The technique of collecting data through in-depth interviews, participatory observation, and literature studies. Data analysis techniques through data reduction, data display, conclusion drawing/verification. Data validity technique through source triangulation.*

*The results of the study shows the verbal communication regarding the provisions is not written in the use of Bahasa Sunda among people of Kasepuhan. Bahasa Indonesia or other languages such as English, can be used by the community when interacting with people outside of Kasepuhan which are mainly learned from the school . Communication through oral and written can be seen from the use of communication technologies such as telephone, whatsapp apps, and social media. Nonverbal communication through the sign language is displayed through various forms of taboos such as the prohibition of whistling in Kasepuhan Ciptagelar area. Nonverbal communication is also learned from the language of action that describes all forms of actions / distinctive behaviors such as doing shakehands twice with Abah, nonverbal communication is also done through object languages such as the use of headbands (iket) and black clothes and black for men.*

*The conclusion is that all forms of verbal and nonverbal communication in Kasepuhan Ciptagelar community are carried out while still referring to ancestral discourses as a philosophy of life that has become the foundation of society's life.*

**Keywords:** *Communication behavior, verbal communication, nonverbal communication, symbolic interactionism, Kasepuhan Ciptagelar.*