

ABSTRACT

Seren Taun is a rice harvest ceremony performed by the Sundanese indigenous people, one of which is still carried out by Kasepuhan Ciptagelar. Seren taun ritual ceremonies for the people of Kasepuhan Ciptagelar is a real example of the process of social interaction, in which the ritual of seren taun shows that there is a social process. This social process is shown through community participation from planning to implementation on seren taun ceremonial. The current problem is that the people of Kasepuhan Ciptagelar today are not only living together in one village but also many community members who work and live outside the area. For this reason the aim of this research is to describe and analyze the process of social interaction of the people of Kasepuhan Ciptagelar in the ceremonies of the seren taun ceremony. This research was conducted based on the constructivism paradigm using qualitative and ethnographic communication methods. The subject of this research is the community of Kasepuhan Ciptagelar, while the object is the process of social interaction of the people of Kasepuhan Ciptagelar Village in the ceremonies of seren taun ceremony. Research informants released 6 people who were selected purposively. The technique of collecting data through in-depth interviews, participatory observation, and literature studies. The technique of analyzing data is through three elements: descriptions, analyzes, and interpretations. Data validity technique through source triangulation. The results showed that the social interaction of Kasepuhan Ciptagelar community in the ceremonies of the Seren Taun was created because of the social contact and communication that was established between members of the community. Primary social contacts are carried out through direct communication through ponggokan as community meetings, and secondary social contacts are carried out through traditionals bulletin boards, letters, utilization of communication technologies such as telephone, WhatsApp, and social media. Communication shows that Abah was assisted by Aki Koyod and Aki Karma as communicators/ messengers. The message as long as it is mainly a form of gratitude, obedience to the ancestors, and also an effort to preserve tradition to the next generation. The media used in seren taun ritual are gaharu, menyan and dipa. The Communicant are the entire Kasepuhan Ciptagelar community. Feedback generated from seren taun activities is to foster social impacts in the form of togetherness and mutual cooperation, as well as economic impacts that can attract tourists and the cultural impact of the determination of the local community on the culture and beliefs they hold and the widespread of Kasepuhan Cipategelar.

Keywords: *Process of social interaction, symbolic interactionism, ritual, seren taun, Kasepuhan Ciptagelar.*