

# JATI KASILIH KU JANTI AS CULTURAL COMMUNICATION MODEL IN ORGANIZATIONAL LEADERSHIP SUCCESSION AT TOURISM VILLAGE

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**Abstract.** This study aims to examine how the Sundanese philosophical principle of *Jati Kasilih ku Janti* is implemented as a cultural communication model in organizational leadership succession at Pulo Geulis Tourism Village, Bogor City. The research addresses a theoretical gap in Indonesian cultural communication scholarship by systematically investigating how an indigenous Sundanese philosophy operationalizes as a functional and complete organizational communication system. Using a qualitative approach grounded in ethnography of communication methodology, data were collected through eight months of participatory observation (52 events), in-depth interviews with 23 informants across four organizational role categories, focus group discussions, and semiotic analysis of ritual objects and performative texts. Data analysis employed the interactive model of Miles, Huberman, and Saldana with source and method triangulation for validity. Findings reveal five philosophical value dimensions and three interlocking cultural communication patterns: ritual communication (*Serah Tampi*), deliberative communication (*Riungan*), and symbolic communication each encoding distinct dimensions of the philosophy. The Regenerative Cycle Communication Model (RCCM) is proposed, comprising five components and three dynamic principles demonstrating that indigenous philosophy constitutes a complete and adaptive organizational communication system. This model contributes an empirically grounded, locally rooted theoretical framework to cultural communication scholarship and organizational communication theory in Indonesia.

**Keywords:** *Jati Kasilih ku Janti*; cultural communication model; leadership succession; ethnography of communication; Sundanese local wisdom.

## I. INTRODUCTION

Leadership succession constitutes one of the most consequential communicative processes in organizational life. The moment when governance authority is transferred from one leader to another is not merely an administrative event but a complex cultural communication process through which organizational identity, accumulated wisdom, relational networks, and governance legitimacy are or fail to be transmitted across generational boundaries. Despite its organizational importance, leadership succession has been studied predominantly through Western management frameworks that privilege formal succession planning, competency assessment, and structural efficiency [1]–[3]. These frameworks systematically marginalize the cultural communication dimensions of succession and are particularly inadequate for analyzing community-based organizations in non-Western contexts where indigenous philosophical frameworks actively constitute governance communication practice.

Pulo Geulis Tourism Village in Bogor City presents a significant and underexplored case that challenges the adequacy of Western succession frameworks. Located along the Ciliwung River and recognized as a community-based tourism destination by the Bogor municipal government, the

kampung has successfully sustained organizational continuity across multiple leadership transitions not through formal succession planning instruments but through a culturally embedded philosophical framework: the Sundanese principle of *Jati Kasilih ku Janti*. This babasan a category of Sundanese idiomatic philosophical expression encodes the natural, purposeful, and obligatory character of generational succession through the metaphor of the great teak tree (*jati*) that makes way for the vigorous *janti* shrub, carrying within it specific communicative obligations of preparation, transmission, and endorsement that govern all aspects of the succession process [4]–[6].

Cultural communication scholarship has long established that communication is fundamentally shaped by the cultural frameworks, codes, and worldviews within which it occurs [7], [8]. In Sundanese culture a high-context cultural communication system in which meaning is deeply embedded in shared historical knowledge, ritual practice, and symbolic systems governance communication is not reducible to propositional information exchange but constitutes a multi-layered performative architecture [9], [10]. Indigenous philosophical principles like *Jati Kasilih ku Janti* do not merely inform this architecture but actively constitute it, prescribing communicative norms, legitimating communicative acts, and

providing the evaluative framework through which community members assess the adequacy of succession communication.

This study aims to: (1) analyze the communicative architecture through which *Jati Kasilih ku Janti* operates as an organizational communication system in leadership succession at Pulo Geulis Tourism Village; (2) identify the specific cultural communication patterns ritual, deliberative, and symbolic that constitute this architecture and their interrelationships; (3) construct a theoretical model of cultural communication that accounts for the empirical findings and contributes to organizational communication theory; and (4) identify implications for the broader study of indigenous wisdom-based organizational communication in Indonesian contexts.

Three interconnected theoretical traditions inform this study's analytical framework. First, ethnography of communication [11] provides the primary methodological and analytical foundation. Hymes' SPEAKING framework Setting, Participants, Ends, Act Sequences, Keys, Instrumentalities, Norms, Genre offers a comprehensive analytical instrument for mapping the full communicative architecture of cultural events. Carbaugh's [12] development of cultural communication theory extends this framework by foregrounding the ways in which communicative practices enact, sustain, and transmit cultural identity. Bauman and Briggs' [13] work on poetics and performance adds analytical precision for examining how specific communicative genres carry and transmit cultural authority.

Second, performativity theory [14]–[16] provides tools for analyzing the constitutive rather than merely expressive character of succession communication. Austin's speech act theory demonstrates that certain communicative acts oaths, declarations, blessings do not describe social reality but bring it into being through their enactment. This insight is critical for understanding succession rituals, where the performative acts of the Serah Tampi ceremony do not describe the succession but constitute it.

Third, organizational communication theory specifically Weick's [17] organizational sensemaking, Putnam and Pacanowsky's [18] interpretive approach, and Giddens' [19] structuration theory provides conceptual resources for understanding succession communication as both the product and producer of organizational structure. Giddens' duality of structure accounts for the self-sustaining character of the *Jati Kasilih ku Janti* communication system: each succession cycle both employs and reinforces the communicative norms it enacts.

## II. RESEARCH METHODS

### A. Research Design and Epistemological Position

This research employs a qualitative interpretivist design grounded in the epistemological position that organizational communication is socially constructed through culturally embedded practices whose meanings must be investigated from within the cultural frameworks that constitute them [20], [21]. Ethnography of communication [11], [22] was selected as the primary methodology because it uniquely satisfies these requirements, combining extended fieldwork presence with systematic communicative event analysis.

### B. Research Site

Kampung Wisata Pulo Geulis, Kelurahan Babakan Pasar, Kecamatan Bogor Tengah, Kota Bogor was selected as the research site through theoretical sampling [23]. Four criteria were applied: (1) documented and currently active organizational succession history; (2) sustained and demonstrably functional practice of Sundanese cultural values in organizational governance; (3) multi-generational organizational membership; and (4) community willingness to grant sustained research access. Pulo Geulis satisfied all four criteria and was confirmed through preliminary site visits in January–February 2024.

### C. Informant Selection

Twenty-three informants were recruited through purposive and snowball sampling organized across four organizational role categories: (1) *Pamingpin Sepuh* (elder leaders),  $n=5$ ; (2) *Pamingpin Aktif* (incumbent organizational leaders),  $n=4$ ; (3) *Kader Kepemimpinan* (emerging leaders),  $n=7$ ; and (4) *Warga Komunitas* (engaged community members),  $n=7$ .

### D. Data Collection Procedures

Three primary data collection techniques were employed across the eight-month fieldwork period (March–October 2024), generating a total of 847 pages of field notes, 34.5 hours of audio-visual recordings, 23 interview transcripts averaging 22 pages each, and a semiotic inventory of 31 ritual objects and symbolic artifacts.

First, participatory observation was conducted across 52 community events, including six complete Riungan deliberative assembly sequences; three Serah Tampi succession rituals; fourteen community governance meetings; eleven cultural and social events; and eighteen everyday communal activities. Second, in-depth semi-structured interviews were conducted with all 23 informants, with follow-up interviews conducted with nine key informants. Third, semiotic analysis was conducted on 31 ritual objects, ceremonial costumes, spatial configurations, and performative texts, applying Peirce's [24] three-part sign typology and Barthes' [25] two-order signification model.

### E. Data Analysis

Data analysis employed the interactive model of Miles, Huberman, and Saldana [26] across three analytical cycles conducted using ATLAS.ti 9 qualitative software. Validity was ensured through source triangulation, method triangulation, member checking, and negative case analysis.

## III. RESULTS AND DISCUSSION

### A. Philosophical Architecture: Five Value Dimensions of *Jati Kasilih ku Janti*

Analysis of interview data across all four informant role categories reveals that *Jati Kasilih ku Janti* is understood and operationalized by Pulo Geulis community members not as a passive descriptive maxim but as an active normative framework encoding five specific communicative obligations. These five dimensions emerge as an implicit but consistent

cultural communication code [12] through which community members interpret, evaluate, and enact succession communication.

The first dimension, *kesinambungan* (continuity), frames succession communication as a responsibility of transmission extending beyond positional authority to encompass organizational knowledge, community history, relational networks, and cultural competencies. As Abah Soleh (68 years) articulated:

*Kuring henteu ngan saukur nganteurkeun jabatan. Kuring nganteurkeun sagala nu kuring terang, sagala nu kuring karasakeun, sagala hubungan nu kuring duwur dua puluh taun dijaga. Eta mangrupa kawajiban jati ka janti. [I am not merely transferring a position. I am transmitting everything I know, everything I have felt, every relationship I have maintained over twenty years. That is the obligation of jati to janti.]*

The second dimension, *tanggung jawab moral* (moral responsibility), constructs elder generations as communicatively accountable for the quality of the succession. The third dimension, *ikhlas melepas* (graceful relinquishment), prescribes specific communicative conduct for outgoing leaders, including active public endorsement of the successor. The fourth dimension, *amanah dalam menerima* (trustworthy reception), prescribes reciprocal communicative obligations for incoming leaders. The fifth dimension, *adaptasi yang berakar* (rooted adaptation), legitimizes communicative evolution within the framework of philosophical continuity.

## B. Three Interlocking Cultural Communication Patterns

### 1. Ritual Communication: The Serah Tampi Architecture

The *Serah Tampi* (ceremonial handover) constitutes the most formally structured communicative event in the succession process, concentrating the organizational legitimating force of *Jati Kasilih ku Janti* into a bounded temporal event of approximately three hours. Ethnographic observation reveals a consistent seven-sequence architecture: (1) opening collective prayer (*doa bersama*); (2) testimonial narration by the outgoing leader (*pesan pamitan*); (3) community endorsement statement (*pernyataan dukungan komunitas*); (4) succession oath by incoming leader (*sumpah kepemimpinan*); (5) symbolic object transfer (*penyerahan simbol kepemimpinan*); (6) elder blessing (*doa restu sesepuh*); and (7) communal meal (*makan bersama*).

Application of Austin's [14] speech act theory to the *Serah Tampi* reveals its character as a compound performative event: a sequence of communicative acts that collectively constitute rather than describe the succession. The communal meal (*makan bersama*) warrants separate theoretical attention: the shared meal enacts *kesinambungan* in the most embodied possible form, constituting the community as a shared body that persists across leadership transitions.

### 2. Deliberative Communication: The Riungan System

The *Riungan* (deliberative assembly) system constitutes a tiered multi-session communicative process that precedes and contextualizes the *Serah Tampi* ceremony. Observation of six

complete *Riungan* sequences reveals a consistent architecture: neighborhood-level consultations (RT/RW), stakeholder group sessions (tourism managers, women's groups, youth), and a final community-wide assembly. Experienced deliberators invoke *Jati Kasilih ku Janti* at three types of communicative junctures: at the opening of deliberative sessions to establish shared philosophical ground; at moments of potential conflict to reframe factional disagreements; and at the closure of deliberative sequences to locate achieved consensus within the philosophical framework.

### 3. Symbolic Communication: Semiotic Architecture

The third communication pattern operates through an elaborate semiotic system in which material objects, spatial configurations, costume elements, and embodied movements carry organizational meanings. Systematic semiotic analysis of 31 symbolic elements identifies four categories of semiotic succession carriers. Leadership transmission objects — specifically the *kujang* (Sundanese traditional blade), *iket* (head wrap), and *batik lereng* cloth — were identified as the most semiotically complex succession symbols. Spatial semiotic analysis reveals that the spatial organization of participants encodes governance authority: elder leaders occupy positions of spatial centrality at the ceremony's commencement, while the incoming leader begins at the periphery and moves to the center through the ceremony's sequential choreography.

### C. The Regenerative Cycle Communication Model (RCCM): Theoretical Contribution

Drawing on the empirical findings, this study proposes the *Regenerative Cycle Communication Model (RCCM)* as a theoretical contribution to cultural communication scholarship. The RCCM proposes that *Jati Kasilih ku Janti* constitutes a complete organizational communication system comprising five structural components: (1) *Philosophical Core* — the five-dimensional value architecture functioning as the normative foundation; (2) *Tri-Modal Communication Space* — the three interlocking patterns of ritual, deliberative, and symbolic communication; (3) *Actor Architecture* — the role structure of *Pamingpin Sepuh* (transmitter-endorser), *Pamingpin Anyar* (receiver-steward), and *Komunitas* (witness-validator-co-constructor); (4) *Multi-Channel Transmission* — simultaneous deployment of verbal, non-verbal, material, spatial, and embodied channels; and (5) *Regenerative Feedback* — the cyclical mechanism by which the current receiver inevitably becomes the next transmitter.

Three dynamic principles animate the model's operation: (a) *philosophical grounding* maintains value coherence across the three communication patterns; (b) *multi-modal redundancy* ensures communicative resilience by encoding the same philosophical values through multiple simultaneous channels; and (c) *cyclical regeneration* provides the model's temporal dimension, ensuring that each succession cycle reproduces the communicative system itself.

## IV. CONCLUSION

This ethnographic study has investigated the implementation of *Jati Kasilih ku Janti* as a cultural

communication model in organizational leadership succession at Pulo Geulis Tourism Village, producing four substantive findings and one theoretical contribution.

The first finding establishes the philosophical architecture of *Jati Kasilih ku Janti* as a five-dimensional cultural communication code — comprising *kesinambungan, tanggung jawab moral, ikhlas melepas, amanah dalam menerima*, and *adaptasi yang berakar* — that governs the content, evaluation, and normative standards of succession communication. The second finding identifies three interlocking cultural communication patterns that constitute the operational surface of the communication model. The third finding documents the function of *Jati Kasilih ku Janti* as a legitimating resource in succession communication. The fourth finding establishes the efficacy of wisdom-based organizational communication.

The theoretical contribution of this study is the Regenerative Cycle Communication Model (RCCM), which demonstrates that an indigenous philosophical principle can constitute a complete, adaptive, and self-reproducing organizational communication system. The RCCM's five components and three dynamic principles provide a replicable analytical framework for investigating local wisdom-based communication systems in other Indonesian cultural contexts.

The study's practical implications encompass three domains: community organization management, cultural preservation policy, and communication education and training. Future research directions include comparative ethnographic studies across multiple Sundanese community organizations, longitudinal research enabling direct assessment of succession communication outcomes, and comparative studies investigating analogous indigenous philosophical frameworks in other Indonesian cultural contexts.

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