

JATI KASILIH KU JANTI VALUES IN INTERGENERATIONAL CULTURAL COMMUNICATION AT URBAN KAMPUNG

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Article history: received 11 September 2025; revised 22 October 2025; accepted 22 November 2025

DOI: <https://doi.org/10.33751/jhss.v9i3.97>

Abstract. This study investigates how the Sundanese philosophical principle *Jati Kasilih ku Janti* is transmitted across generational boundaries through cultural communication in the urban kampung community of Kampung Labirin, Bogor City. The research examines (1) the specific cultural communication channels through which the principle is transmitted across three generational cohorts; (2) intergenerational communication gaps and the adaptive strategies employed to bridge them; and (3) a theoretical model of intergenerational cultural value transmission grounded in the empirical findings. A qualitative approach employing ethnography of communication was used, with data from nine months of participatory observation, in-depth interviews with 22 informants across three generational cohorts (Generation I: 1940–1964; Generation II: 1965–1989; Generation III: 1990–2006), and two focus group discussions. Three dominant transmission channels were identified: oral storytelling (*ngawangkong*), ritual enactment (*upacara adat*), and embodied cultural practice (*pembiasaan budaya*). Significant intergenerational communication gaps were documented alongside effective adaptive bridging strategies including media hybridization and facilitated dialogue. The Five-Stage Intergenerational Value Transmission Model (IVTM-5) is proposed, comprising Encoding, Channeling, Decoding, Negotiation, and Re-encoding stages. This model contributes to Indonesian-specific cultural communication theory and provides practical guidance for urban cultural preservation programs.

Keywords: intergenerational communication; *Jati Kasilih ku Janti*; cultural transmission; urban kampung; Sundanese local wisdom

I. INTRODUCTION

The transmission of cultural values across generational boundaries constitutes one of the central challenges facing communities in contemporary Indonesia. Urbanization, digital media proliferation, and the intensification of exposure to global popular culture have created communicative environments in which younger generations navigate value frameworks that frequently diverge from or compete with the indigenous philosophical traditions of their communities.

Kampung Labirin in Bogor City presents a particularly instructive case for investigating intergenerational cultural value transmission. Known for its distinctive labyrinthine alley network, this urban community has maintained a strong sense of cultural identity rooted in Sundanese philosophical tradition despite its urban location. The community preserves a vibrant communicative life organized around the philosophical principle of *Jati Kasilih ku Janti* the Sundanese expression encoding the worldview that each generation has a natural obligation to receive, adapt, and transmit accumulated cultural values to the next, as the old teak (*jati*) makes way for the vigorous new growth of the *janti*.

Intergenerational communication has been recognized in the communication literature as a distinctive communicative domain requiring specialized theoretical attention [1], [2]. However, the intergenerational communication literature has

been predominantly developed from Western empirical contexts and has given insufficient attention to the specific dynamics of indigenous philosophical value transmission in non-Western urban community settings where traditional cultural communication systems are under modernization pressure.

The research addresses three interconnected questions: (1) What are the primary cultural communication channels through which *Jati Kasilih ku Janti* values are transmitted across generational cohorts in Kampung Labirin? (2) What intergenerational communication gaps exist, and what adaptive strategies have community members developed to bridge them? (3) What theoretical model of intergenerational cultural value transmission can be constructed from these empirical findings?

Three theoretical frameworks provide the analytical foundation. First, intergenerational communication theory [1]–[3] provides the conceptual vocabulary for analyzing communicative interactions across generational cohorts. Communication Accommodation Theory [3] is particularly relevant, positing that communicators adjust their styles either to converge with or diverge from interaction partners across generational lines. In intergenerational cultural transmission contexts, effective accommodation adapting the form of communication while preserving the philosophical content

constitutes the communicative skill that distinguishes successful from failed transmission.

Second, ethnography of communication [4]–[6] provides the primary methodological and analytical framework. In high-context cultural communication systems [7], the transmission of philosophical values occurs primarily through implicit, contextual, and non-propositional communicative modes. Hymes' SPEAKING framework enables systematic analysis of the communicative events through which transmission occurs. Carbaugh's cultural communication theory provides analytical tools for understanding how specific communicative practices encode and enact cultural identity.

Third, cultural transmission theory [8]–[10] provides conceptual resources for understanding the intergenerational cultural learning process. Kim's [9] dynamic, iterative conception of cultural transmission moves beyond linear sender-receiver models to recognize that effective transmission requires active negotiation by receiving generations, who must make transmitted values their own rather than passively absorbing them. This negotiation dimension is central to the IVTM-5 model developed from this study's findings.

II. RESEARCH METHODS

A. Research Design and Site

A qualitative research design employing ethnography of communication as the primary methodology was used. Kampung Labirin, Kelurahan Sempur, Kecamatan Bogor Tengah, Kota Bogor was selected as the research site through theoretical sampling [11] based on five criteria: (1) a documented tradition of Sundanese cultural practice including explicit deployment of *Jati Kasilih ku Janti* in community deliberations; (2) multi-generational demographic composition; (3) urban location creating conditions of modernization pressure; (4) active community cultural programs; and (5) community consent for sustained research presence. Fieldwork was conducted over nine months, from February to October 2024, with a preliminary orientation phase in December 2023 to January 2024.

B. Generational Cohort Framework

Three generational cohorts were defined based on shared historical-cultural experiences and communicative socialization contexts. Generation I (*Generasi Pertama*, born 1940–1964, $n=7$) comprises community members whose primary cultural socialization occurred in pre-mass-media, predominantly oral communicative environments. Generation II (*Generasi Kedua*, born 1965–1989, $n=8$) comprises community members socialized across the transition from traditional to mass-media communicative environments, occupying the mediating position between cohorts. Generation III (*Generasi Ketiga*, born 1990–2006, $n=7$) comprises community members whose primary socialization occurred in digital media-saturated environments, demonstrating the widest range of philosophical reception.

C. Data Collection

Four complementary data collection techniques were deployed. First, *participatory observation* was conducted at 61

community events and activities: weekly *gotong royong* (communal work) sessions ($n=31$), community deliberative assemblies ($n=12$), cultural practice workshops ($n=7$), and informal communal gatherings ($n=11$). Second, *semi-structured in-depth interviews* averaging 76 minutes were conducted with all 22 informants and followed up with 10 key informants. Third, two *focus group discussions* (FGDs) were conducted: one with Generation II informants ($n=6$) and one with Generation III informants ($n=6$). Fourth, *documentary analysis* of community records, photographs, and locally produced cultural materials provided supplementary evidence for historical transmission patterns.

D. Data Analysis and Validity

Data analysis applied the interactive model of Miles, Huberman, and Saldana [12] in three coding cycles using ATLAS.ti 9 software, generating an initial taxonomy of transmission channels, communicative events, and value expressions; identifying recurring transmission mechanisms, gap patterns, and adaptive strategies; and linking empirical patterns to the theoretical frameworks to generate the IVTM-5 model. Validity was ensured through five procedures: source triangulation across three generational cohorts; method triangulation across observation, interview, FGD, and documentary data; member checking after each fieldwork phase; negative case analysis; and peer debriefing with two communication scholars specializing in Indonesian cultural communication.

III. RESULTS AND DISCUSSION

A. Generational Variation in *Jati Kasilih ku Janti* Value Articulation

Analysis of interview data reveals systematic variation in the depth and form of *Jati Kasilih ku Janti* value articulation across the three generational cohorts. Generation I informants demonstrated the most philosophically elaborate and explicitly grounded articulation of all five value dimensions: *kesinambungan*, *tanggung jawab moral*, *ikhlas melepas*, *amanah dalam menerima*, and *adaptasi yang berakar*. These informants could situate each dimension within a network of related Sundanese philosophical expressions and provide historical examples from community history. Crucially, Generation I informants did not merely describe the philosophy but demonstrated it in their communicative conduct during interviews and observed community interactions.

Generation II informants demonstrated value recognition across all five dimensions but with reduced philosophical elaboration. This cohort could identify and affirm each value when named or illustrated but showed less capacity for spontaneous philosophical citation and less consistent enactment in observed communicative behavior. This suggests that the transmission process from Generation I has achieved value recognition but not full philosophical internalization a finding the IVTM-5 model accounts for through the distinction between Decoding (recognition) and Negotiation (active appropriation) stages.

Generation III informants showed the widest internal variation, with a marked bifurcation between high-participation

and low-participation sub-groups. High-participation informants those who had actively participated in *gotong royong*, community cultural events, and intergenerational informal gatherings from childhood demonstrated value articulation comparable to Generation II. Low-participation informants demonstrated primarily affective rather than philosophical reception: they expressed positive feelings about community belonging and cultural identity but could not articulate the philosophical content of *Jati Kasilih ku Janti*. This finding establishes experiential participation in traditional community activities as the primary predictor of successful value transmission.

B. Three Dominant Intergenerational Cultural Communication Channels

1. Ngawangkong: Oral Storytelling as Philosophical Transmission

Ngawangkong informal storytelling and philosophical discussion in communal spaces was identified as the most pervasive and flexible transmission channel in Kampung Labirin. Observation of 61 community events documented *ngawangkong* occurring spontaneously during *gotong royong* activity breaks, in deliberately organized informal evening gatherings, and as the opening narrative frame for formal community deliberative meetings. Analysis of recorded sessions identifies three narrative strategies through which Generation I informants encode and transmit *Jati Kasilih ku Janti* values: the *historicizing narrative* (situating contemporary challenges within historical perspective); the *exemplary narrative* (presenting previous community members as philosophical role models); and the *cautionary narrative* (illustrating the consequences of violating philosophical obligations).

The *ngawangkong* channel faces specific vulnerability in its transmission to Generation III, whose members reported difficulty sustaining engagement with extended narrative sessions delivered in dense Sundanese philosophical registers. FGD data revealed that sessions lasting more than twenty minutes without explicit contemporary connection triggered disengagement consistent with Communication Accommodation Theory [3]: the divergence between Generation I communicative style and Generation III attention patterns creates accommodation failure that interrupts transmission.

2. Upacara Adat: Ritual as Embodied Philosophical Transmission

Community ritual events constitute the second major transmission channel. Unlike *ngawangkong*, ritual transmission operates primarily through embodied participation rather than explicit verbal instruction, making it potentially more accessible across the generational communicative gap. The mechanism is consistent with Rappaport's [13] analysis of canonical messages: the invariant, collectively enacted character of ritual sequences creates a form of communicative authority that does not depend on propositional comprehension. A young participant who does not fully decode the philosophical content of the elder's ceremonial speech nonetheless receives the philosophical values encoded in the

spatial arrangement of the ceremony, the handling of ceremonial objects, and the collective behavioral responses of the assembled community.

However, ritual transmission faces its own vulnerability: declining participation rates among Generation III members, driven by competition from digital media and weekend leisure activities, reduce exposure to the transmission channel. Interview data revealed that many Generation III informants had attended community ritual events fewer than five times in their lifespans insufficient exposure, according to the Iteration principle [13], for achieving the depth of philosophical reception that sustained participation produces.

3. Pembiasaan Budaya: Embodied Practice as Tacit Transmission

The third transmission channel operates below the threshold of explicit instruction through what Bourdieu [14] terms *habitus formation*: the gradual inculcation of cultural dispositions through repeated participation in everyday communal activities. The primary *habitus-forming* activity in Kampung Labirin is the weekly *gotong royong*. Observation of 31 sessions documents the transmission of *Jati Kasilih ku Janti* values through the communicative practices embedded in the activity: the patterns of elder-to-younger task instruction enacting *tanggung jawab moral*; the deference practices of younger participants enacting *amanah dalam menerima*; and the communal meals at which elder contributions are recognized and younger participants publicly identified as the community's future, enacting both *ikhlas melepas* and *kesinambungan*.

The *pembiasaan* channel generates what Polanyi [15] terms *tacit knowledge*: value competencies that practitioners can enact fluently but cannot always explicitly articulate. Generation III informants with high *gotong royong* participation demonstrated the behavioral enactment of *Jati Kasilih ku Janti* values appropriate deference to elders, active solicitation of experienced advice, patient listening to historical narratives even when they could not fully articulate the philosophical framework that structured their behavior. This finding challenges the assumption, implicit in much cultural transmission scholarship, that effective transmission requires explicit philosophical comprehension.

C. Intergenerational Communication Gaps and Adaptive Bridging Strategies

Research findings document three primary intergenerational communication gaps: (1) the *linguistic register gap*, where Generation I communicators deploy dense Sundanese philosophical vocabulary inaccessible to Generation III members with limited Sundanese language competence; (2) the *contextual relevance gap*, where philosophical narratives grounded in agricultural and traditional community life do not automatically translate their relevance to digital, urban, service-economy contexts; and (3) the *media environment gap*, where the communicative modalities through which Generation I transmitters deliver philosophical content face-to-face oral narrative, ritual participation, communal labor compete with the digital media environments of Generation III.

Alongside these gaps, the research documents four adaptive bridging strategies developed by community members.

First, *media hybridization*: Generation II members have begun embedding *Jati Kasilih ku Janti* content in digital formats WhatsApp group messages, Instagram captions, and short video content that Generation III members can access through their primary media environments while the philosophical content itself is carefully preserved. Second, *facilitated intergenerational dialogue*: structured dialogue sessions introduced in 2022 in which Generation I and III members co-construct contemporary applications of traditional values, with Generation II members serving as interpretive bridges. Third, *contemporary exemplar introduction*: supplementing historical exemplary narratives with contemporary examples drawn from community tourism, environmental activism, and digital content creation. Fourth, *gamified cultural learning*: informal quiz and challenge formats transforming transmission from a unidirectional elder-to-youth broadcast into a participatory, peer-reinforced activity consistent with Generation III communicative preferences.

D. The Five-Stage Intergenerational Value Transmission Model (IVTM-5)

Drawing on the empirical findings and the three theoretical frameworks, this study proposes the Five-Stage Intergenerational Value Transmission Model (IVTM-5). The model identifies five sequential but overlapping stages through which cultural values move from one generation to the next.

Stage 1 — Encoding (*Nilai Dikonstruksi*): The transmitting generation encodes *Jati Kasilih ku Janti* values into transmissible communicative forms through active and reflective selection of narrative content, ritual sequences, and communal activity structures. Effective encoding requires simultaneous philosophical fidelity ensuring the encoded content accurately represents the five value dimensions and communicative adaptability selecting forms that Generation III members can access.

Stage 2 — Channeling (*Media Transmisi*): Encoded values are transmitted through the three identified channels *ngawangkong*, *upacara adat*, and *pembiasaan budaya* each foregrounding different value dimensions and reaching different participant populations. Adaptive channel selection choosing *ngawangkong* for a philosophically curious Generation III member, *gotong royong* participation for one who learns primarily through embodied activity represents a competency distinguishing effective from ineffective transmitters.

Stage 3 — Decoding (*Pemaknaan Generasi Penerima*): Younger recipients decode transmitted values through the interpretive frameworks available to them. The IVTM-5 model identifies three decoding levels: *philosophical decoding* (full comprehension of value content and its philosophical grounding, achieved primarily by high-participation Generation III members); *value decoding* (recognition without full philosophical grounding, characteristic of most Generation II members); and *affective decoding* (reception of positive communal belonging feelings without explicit value comprehension, characteristic of low-participation Generation III members). Affective decoding is not transmission failure; it is the entry point from which, through continued cultural participation, higher decoding levels may develop.

Stage 4 — Negotiation (*Adaptasi dan Negosiasi Makna*): Rather than passive reception, younger community members actively negotiate transmitted values, testing them against contemporary experience and selectively appropriating those that resonate with their lived realities. Successful negotiation produces what this study terms *rooted appropriation*: cultural adaptation that maintains philosophical continuity while adopting contemporary expression forms the communicative operationalization of the *adaptasi yang berakar* value dimension.

Stage 5 — Re-encoding (*Internalisasi dan Retransmisi*): Values that have been successfully negotiated and internalized are eventually re-encoded by the receiving generation in forms suitable for transmission to the next generational cohort. This stage closes the transmission cycle and initiates the next, making the receiving generation the new transmitting generation the communicative operationalization of the *janti* succeeding the *jati*. The research documents Stage 5 processes emerging in Generation II informants: their development of adaptive bridging strategies and facilitated dialogue programs represents active re-encoding of received philosophical values into transmissible forms for Generation III.

The IVTM-5 model contributes to intergenerational communication and cultural transmission theory in four ways. First, it provides a stage-differentiated understanding enabling identification of specific communicative interventions appropriate to each stage. Second, it foregrounds active negotiation as a productive rather than disruptive stage, challenging deficit framings of generational value change. Third, it identifies affective decoding as a theoretically significant partial outcome rather than a failure, extending Berry's [8] framework. Fourth, it derives from empirically grounded Indonesian data, contributing to the de-Westernization of intergenerational communication theory. The role of Generation II informants as intergenerational mediators also deserves particular theoretical attention: this cohort occupies a structurally unique position as both recipients of Generation I transmission and primary transmitters to Generation III, a generational mediation function not identified in prior Indonesian intergenerational communication scholarship.

IV. CONCLUSION

This ethnographic study has investigated the transmission of *Jati Kasilih ku Janti* values through intergenerational cultural communication in Kampung Labirin, Bogor City, producing theoretical and empirical contributions for cultural communication and intergenerational communication scholarship in Indonesia. The first finding establishes systematic generational variation in philosophical value articulation, with Generation I demonstrating full philosophical elaboration, Generation II demonstrating value recognition with partial elaboration, and Generation III showing bifurcated outcomes determined primarily by degree of traditional community activity participation. This finding establishes participatory engagement not formal instruction or media exposure as the primary predictor of successful *Jati Kasilih ku Janti* transmission. The second finding identifies three dominant intergenerational cultural communication channels

ngawangkong (oral storytelling), *upacara adat* (ritual enactment), and *pembiasaan budaya* (embodied cultural practice) each encoding distinct value dimensions through distinct communicative mechanisms. The multi-channel character creates redundancy that enhances overall transmission resilience. The third finding documents three intergenerational communication gaps linguistic register, contextual relevance, and media environment alongside four adaptive bridging strategies: media hybridization, facilitated intergenerational dialogue, contemporary exemplar introduction, and gamified cultural learning. These strategies demonstrate the community's active communicative agency in sustaining philosophical transmission under modernization pressure. The theoretical contribution is the Five-Stage Intergenerational Value Transmission Model (IVTM-5), comprising Encoding, Channeling, Decoding, Negotiation, and Re-encoding stages. Practical implications include: cultural preservation programs should prioritize sustained multi-generational participatory engagement; adaptive bridging strategies developed by community members should be recognized, supported, and systematically deployed; and digital media environments should be treated as transmission opportunities rather than purely as threats, with media hybridization providing an evidence-based model for integrating traditional philosophical values into Generation III primary communicative habitats. Future comparative studies across multiple Sundanese urban kampung communities would test the IVTM-5 model's generalizability.

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