



## Traditional Leadership Model of Pluralistic Society in Ciamis District

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### **Abstract**

This study provides an analysis of traditional leadership model in managing plural society. This study sees the whole pattern formed in a very pluralistic society susuru. Although very pluralistic, the society is able to create the harmony conditions in social life. A qualitative ethnography is applied as the method of analysis. The research approach uses constructivism which develop the idea through data to produce a complete picture of the reasearch focus. The result indicates that the leadership style applies a model of charismatic and traditional authority in Susuru. Power and popularity are obtained through leadership ability in leading the religious rituals. The role of the leader is not only for religious issue, but also for a social escalation. The respect for diversity is more influenced by leader's ability to manage potential conflict. A local model, *duduluran*, appear in the effort to establish peace among these differences.

**Keywords:** Traditional leadership; pluralistic society; authority; popularity; power

### **Introduction**

The dynamics of pluralism of Indonesian society has experienced ups and downs, some phenomenon of violence and conflicts of Indonesian society would undermine the integrity and unity of the nation of Indonesia. Build unity based on the plurality of society is a necessity that must be realized. Miniature life harmonious plural one of which is found in the remote village community life, namely Susuru in Ciamis. This village has a unique life that is the creation of harmony in their lives that plural, especially religious. Through the leadership of the traditional skilled, capable, and able to manage differences into strengths, so that the public is becoming an example of a miniature model of leadership that can be used as a model of leadership that can be applied in managing the differences in the country. This research is very important for several reasons: first, to minimize the main-stream study Political Science dominated by procedural political studies (political parties, democracy, elections, parliament, voting behavior and others). *Second*, one of the major issues of national life crisis is the inability of the public will be mutually understand the difference. Thus, if the condition is allowed to continue and do not get the attention of researchers as efforts to find a strategic solution will always be a fire in the hull that haunted typical plural society like Indonesia. Pluralism is destiny, but the pattern of effectively and productively manage pluralism is not destiny, but must be created, tested, starting from small miniatures

and benefit the larger community. In the context of the country, most authorities are obliged to manage the plurality of leaders. In this context researchers believe this study found urgency.

The study will include the treasures of political science literature that non-procedural (outside the country review and metamorphose), complement anthropological studies political scientist more involved in politics in general. This study will be the successor of his study Furnivall (1956), Almond and Verba (1990), Clifford Greetz (1990), Koentjaraningrat (1980) and a series of other small political scientist anthropology. Second, one of the major issues of national life crisis is the inability of the public will be mutually understand the difference. Thus, if the condition is allowed to continue and do not get the attention of researchers as efforts to find a strategic solution will always be a fire in the hull that haunted typical plural society like Indonesia. Pluralism is destiny, but the pattern of effectively and productively manage pluralism is not destiny, but must be created, tested, starting from small miniatures and benefit the larger community. In the context of the country, most authorities are obliged to manage the plurality of leaders. In this context researchers believe this study found urgency.

Departing from the background of the above study, researchers consider it important to know and assess the traditional leadership model which is run by the Dusun community Susuru, District Panawangan, Ciamis, West Java. Therefore, researchers derive assessments Susuru community leadership models in the following research questions: 1) How did the religious pluralism in society susuru hamlet, 2) How does the management pattern of a leader in the distribution mechanism of resources in the community. 3) How Patterns of conflict resolution and efforts to create peace (peace-building) that is run in an effort to maintain the harmony of life, and a leader in the management of resource distribution mechanism.

### **Literature Review**

Study multiculturalism is one of the political science studies. This study is very urgent after the end of the era of colonialism and imperialism. Witness the phenomenon in the 20th century, the study of the political system, government institutions, elections, political parties and parliament still dominated the political scientists. While the study of political culture, identity politics, multiculturalism and gender politics began in great demand, earlier in this study were analyzed by scientists of sociology, anthropology and history of science studies.

It must not be separated from the role of social scientists and political as Almond and Verba, Bourdieu, Gayatri Spivak, Homi Baba and a series of other scientists who had a big hand in straghten studies political culture, political identity, as well as studies multiculturalism studies varied in the realm of political science. Study research on identity politics and multiculturalism that will do this, is already quite a lot of perspectives and diverse scientific backgrounds. Some of the early literature as preliminary research and reference in this study such as, *The Religion of Java* (Geertz, 1990), *Pluralism and Multiculturalism in Colonial and Post-Colonial Societies* (Rex and Singh, 2003), *Leadership Adat Kampung Kuta: Study Role of Leaders Traditional the Managing Government First in the village of Kuta, Tambaksari, Ciamis, West Java* (Agung, 2012), *Kampung Naga Maintaining Tradition* (Sugandha, 2006), *Know Your Local Wisdom in Klepu-Ponorogo (Practice Relations Interfaith and mechanism Conflict Prevention* (Salahuddin 2008 ), *Study of Political Culture Indigenous Baduy, Kanekes* (Tantri, 2006), *Pluralism in the Community students Minang: A Portrait Pluraitas Local West Sumatra* (Fitri 2008), *Complexity Political Culture Grassroots and Prospects for Local Democracy in Indonesia* (Roojiquen and Sulaiman, 2010), *Contributions Ustadz Bahrudin in the development of Islam in Kampung Adat Kuta, Karangpanigal, Tambaksari, Ciamis, West Java, 1981-1992* (Hidayati 2008).

Meanwhile, in the form of other studies *Overview of Culture and Politics Indigenous village of Kuta, Village Karangpanigal, Tambaksari District Ciamis District* (Kusmayadi, et al., 2010), *Political*

*Leadership Indigenous Studies Model Distribution Roles and Relationships Powerful Leaders of Indigenous Kampung Naga, Neglasari , Salawu, Tasikmalaya* (Satori and Agung, 2011) and *Tradition Typical village of Kuta, Ciamis Regency* (West Java Disbudpar 1998).

From the literature and the author's observation, we examine the importance of local wisdom that dot the country from the standpoint of political culture, identity politics and multiculturalism. With the geographical background conducive and enabling researchers to explore research data, the interest of researchers to examine local wisdom in Dusun Susuru the main choice of making the topic of the Traditional Leadership Model in Hamlet Susuru.

In addition to the main reference above, an important reference in this research is the study and research of traditional leadership Koentjaraningrat. According Koentjaraningrat (1980) a leader in a society can basically be viewed in two major ways as social position and also as a social process. As the social position of the leader is a complex of rights and obligations that may be owned by an individual (traditional leader, chief, rector, commanders and others). As a social process, leaders covering all acts committed by persons or bodies had been for the emergence of activities of local communities in social events.

Koentjaraningrat (1980) mentions three elements of leadership in all kinds of society, including prevailing in traditional societies such as indigenous communities, namely: (1) authority, (2) strength and (3) popularity. First, the authority is the authority obtained a leader by an official endorsement or legitimacy according to a procedure established by customs or legal traditions in the society concerned. In traditional societies, the procedure is usually done with a series of ceremonies, in which the ratification of the spirits of ancestors or gods symbolized. Elements authority is also owned by a leader who has the qualities that are considered sacred by the community. He will be obeyed, respected, or feared, because he was considered the symbol of the sacred society by revelation by the ancestors, gods or God.

Second, the power element is the ability to use real strength. This property is called power (power) in a special sense. However, this power will not survive if it is merely about physical strength, because the subject only because of fear alone. In everyday language often equated power and authority, but actually scientific studies necessary to distinguish such instances there is the real leader has no authority, but has a big power, otherwise there is a leader who has the legal authority, but has no real power. Leaders can have an impact on who leads inevitably (asymmetric). Third, is the element of the popularity of the leader's ability to optimize the ability of him that bore traits that endeared and aspired society as mentioned above.

### **Research Methods**

This study used ethnographic methods. According Halfpenny (1984) method is based on the understanding that every social phenomenon is unique and identical. Every event is highly dependent on the context of why and how it happened. According to the context it is composed of the time, place and actors involved in the incident. Data analysis was performed to present the data from the study in the form of descriptive modified with a systematic exploration of cases based on the nature of the data. Data analysis was carried out by describing how the legitimacy of the leader is formed, which includes the manner and process of community leaders appointed. Answers and explanations in the above passage will support the following explanation of the power relations between the leaders in the division of roles.

## **Result**

### **Know Susuru Village**

History hamlet Susuru or sometimes the people around calling hamlet Cisuru, according to one of the village Kertayasa, area Susuru first former contact Cijambe, contacts in the words of the local population are plantation, susuru once a emlasemen rubber plantations and cocoa-owned Dutch merchant, but once abandoned to Holland, the land is at work on the local community. (Suganda, 2001) there really is not known exactly why the area is called Susuru, researchers tried to find the name of the same area and found the name of the mountain Susuru still in Ciamis, the question is whether there is a relationship with the village Susuru or not, still have not found the answer. Before the creation of the village hamlet Susuru including areas farthest from the village administration Kertayasa, so now enter into territory that was expanded into part of the village area Kertajaya.

The distance from village to village center Kertajaya Susuru approximately 1 km and the distance to the capital district Panawangan 6 kilometers, whereas the distance from the village to the Capital District Ciamis 45 kilometers. To reach the hamlet of Susuru the only way is through a rough unpaved road along the 5 kilometers and a width of 4 meters. The village road connecting the village center Kertajaya located on the right road-Cirebon Ciamis precisely in Home Square and next to the District Panawangan Panawangan Jami Mosque. The layout of this Hamlet far into the interior, from the subdistrict center Panawangan will take a ride beside the mosque. The path will continue to rise and will be met with a rather flat road close to a small protected forest named Gereng, located in the hamlet Susuru Luhur. Dusun Susuru divided into two parts, Susuru Sublime and New Susuru. To achieve Susuru of Susuru sublime will continue past the paved village road has begun to thin and porous.

Susuru are in an area that the average altitude of 500 meters above the surface laut. Dengan winding road up hill and down to make the village including very remote areas compared to other villages in rural Kertajaya. Along the road to Susuru ubiquitous albasia trees planted by local people. According to the forest communities of the people was deliberately planted by some people for their livelihood. After passing through the forests of the people, we will find a crossroads called road forked, with two different directions. Directions were left with a downhill road to the hamlet Galunggung while to right direction with the uphill road towards the hamlet Susuru. As well as general road mountain village, beside the road also found cassava gardens interspersed with one or two houses, several cages of chickens. Kertajaya village hall, will be found before arriving at the village Susuru. These buildings include the new building which was established in 2011 from the village Kertajaya Kertayasa broke away from the village, adjacent to the elementary school complex and a football pitch which is quite extensive. Approximately less than one kilo of travel will be seen the T-junction intersection with one of the signs archway made of strong walls as identification Susuru village. Despite the remote location, Hamlet Susuru not an underdeveloped area, the community Susuru classified into village communities that have been developed. Almost all the houses in the village with a permanent brick wall, only a few homes are part of the wall of his house still using Awi booth (walls made of woven bamboo). On the left side of the village road in the hamlet susuru few buildings standing strong religious facilities such as mosques, churches and places of worship *saresehan penghayat*, also some fruit stalls kelontong. There are several school buildings and a complex of schools with boarding gate in front of it.

The distance between Jami Susuru with the venue for gatherings of faiths, only about 20 meters. Both are limited only village road as wide as four meters. Approximately 50 meters to the north of both places of worship, the building stands the Catholic Church of St. Simon built not far from MTs Al Ikhlas Islamic Ummah Unity (PUI) Hamlet Susuru. In 2010 also built and inaugurated SMK Al Ikhlas with adequate facilities for a vocational high school in the township.

## Plurality Religion Society Dusun Susuru

The dynamics of pluralism of Indonesian society has experienced ups and downs, some phenomenon of violence and conflicts of Indonesian society would undermine the integrity and unity of the nation of Indonesia. Build unity based on the plurality of society is a necessity that must be realized.

Of the many community groups / communities spread across the country, which has a primordial ties, cultural or ideological, give an idea that Indonesian society is very diverse, both culturally, outlook on life, religion and beliefs, customs, language, symbols bonds, and other attributes. Of the many multicultural Thus there are communities in rural Kertajaya Panawangan District of Ciamis regency, West Java, precisely in the hamlet Susuru which has a system of social and cultural life that reflects the diversity of religion / belief in a region kedusunan.

Susuru village community life in the religious field heavily laden with humanitarian values. For them, there are things that are important to maintain that togetherness. Keeping the shared values in relation to the life of society, nation and state is very strong in every private citizen Susuru. Dusun Susuru community emphasizes coexistence irrespective of differences of religious backgrounds and beliefs respectively. Therefore, do not be surprised if there is a Muslim in the village Susuru that follow the Christmas celebrations in the church.

Although, as stated by one of the Muslim leaders in the hamlet Susuru, such behavior in the books of Islamic jurisprudence such form is considered as a form of perversion, but for the local community humanitarian values more important than ritual formality. This can be seen when Muslims celebrate Eid al-Fitr or Eid al-Adha day, the people of other religions mingle with them to celebrate and congratulate the people who are celebrating the feast of the question. Compared with the phenomena that occur in urban communities that the structure of society heterogeneous and multicultural, it is considered normal, but for the people on the rural such a phenomenon would be something very unusual and rarely found elsewhere, especially in Ciamis.

Social and cultural realities of village life Susuru as mentioned above, be a matter that is considered unique for the citizens around the hamlet Susuru. Togetherness in social and cultural life of the community Susuru the diversity of religion and belief, a phenomenon that often invite parties to learn in depth about the life of this community.

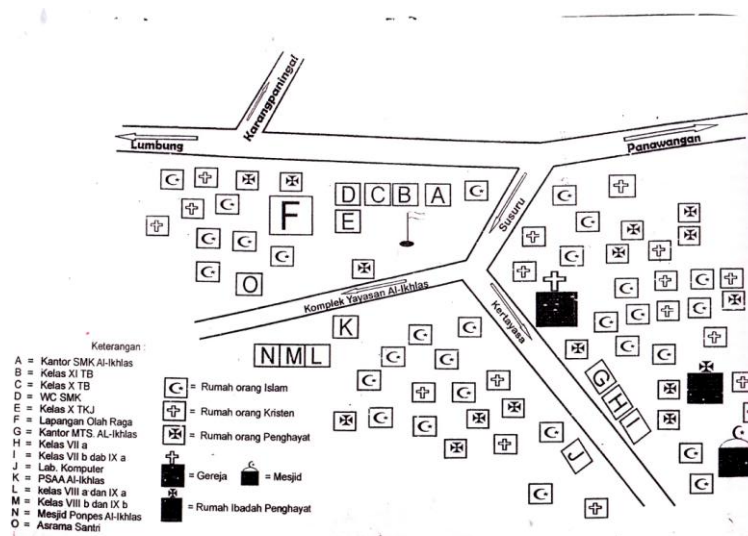


Fig. 1 Plurality religion society Dusun Susuru

***Traditional Authority Leaders in Susuru***

Traditional leaders who appear in Susuru Dusun community has its own dynamics and historicity sourced to the effort to appreciate diversity-a diversity that appears in the society, especially in religiosity. Leaders are teachers or clerics who became the leader of the Muslim community, elders, leaders of community *penghayat* ancestor religion and church leaders who became the leader of the Christian community.

Among the three leaders who most felt their dominance in social relations (of power relations between the leaders) Hamlet is a cleric or religious scholars Susuru-hereinafter referred cleric -. Leadership teacher at Susuru Hamlet is actually the leader of a group of people who are Muslims. This figure is called the cleric, as it has a number of qualifications that is able to portray himself as a figure who is considered smart lessons, understanding the Qur'an and the Hadith, is considered to have an understanding to Islamization superhuman. Source cleric authority obtained from the persona and charisma that is formed in the long term. As the prince who served marry members of the local community, but it also serves as a *ustadz* pesantren leaders and public figures who are considered to have a great contribution in the development of the physical, the symbols of Islam and education in Hamlet Susuru and District Panawangan. In Hamlet Susuru cleric figures are considered to have advantages that are worth mentioning as a Kyai or cleric. The term is also commonly used to refer to Islamic religious leaders almost all places in Indonesia, with traits have a level of understanding over other Muslim religious and also have a good character that can be used as a model for other communities. It is also the role of the government in charge of one of the things that is vital for public affairs, which is exactly what marriage .Peran-making role as one of the central leaders in Hamlet Susuru. Other leaders who have traditional authority is very important and dipanuti in Hamlet Susuru is the chairman or elders *penghayat*. This leader is considered by some people who are *penghayat* Susuru as a respected and charismatic leader. These leaders also considered the leaders master the intricacies of religion *penghayat* (*Religion Jawa Sunda*) that is developing during this time and has a particularly devout and high loyalty. This leader is also considered to master the history of the emergence *penghayat* to Susuru deemed originated from Cirebon.

There are some simple patterns that become the criteria of appearance of legitimacy and become a tradition in Susuru surrounding the appointment of the chairman *penghayat* namely: first, the chairman seeker is a person who is considered the most understand the background *penghayat* (Religion Jawa Sunda) and is able to provide a comprehensive explanation ins and outs of this religion , Secondly, chairman *penghayat* is a figure capable of leading the rituals *penghayat* (*saresehan*). Third, the chairman *penghayat* considered a wise and capable leaders a vital part in the problem solver in the community along with other religious leaders in the community Dusun Susuru. Fourth, this figure considered to be the guardians of the sacred *penghayat* documents such as books *penghayat* (pupuh-sacred stanzas), documents such as the Country Outlines of State Policy (Guidelines) which is considered to be one of the sacred text, and more.

The charisma of a leader this *penghayat* be decisive emergence of authority figures, especially in leading special rituals among *penghayat*. The ritual is vital for this *penghayat*, so it is not considered able to lead people carelessly, without a track record and a history of leadership that can be relied upon.

*Penghayat* leader charismatic leader like Hamlet Susuru even born out of a belief that has been conditioned for a long time that the leader of this type is the "holy men" as if and considered to be directly descended God, ruler of nature, or the ancestor to manage human life. Charismatic leader is also possible to appear because of its ability to metamorphose to the current condition. This type of model is the concept Weber referred to as the leader of the traditional sources of authority and charismatic.

Other leaders contained in the hamlet Susuru is the leader of the Catholic (Stasi Susuru). Catholic leadership that today more of a character played by Mr. Paul Anang. This figure actually formally appointed directly by the structure of the church pastor in the region Cigugur, Kuningan which was held by Father Rutten. The traditional religious leaders also respected and followed, especially by the Catholics in the hamlet Susuru. The Catholic leader who obviously care community religious services at St. Simon Catholic Church adjacent to the MTs (MTs), Al Ikhlas Islamic Ummah Unity (PUI) Hamlet Susuru.

Survival of Catholic groups in Hamlet Susuru will give you a pretty strong Catholic Christian leadership in maintaining their existence. As told in the narrative above that in the beginning of the Christian world arises because government coercion when it is pressed and disbanded *penghayat*, until then several prominent Protestant *penghayat* then embraced and become root growth of this religion in Susuru.

From the various descriptions above can be seen, that there is some kind of authority when viewed from the source of authority that available. If refers to his theory (Weber in Robbins, 1996: 16) that divides the leader by source of authority to the authority of the charismatic, traditional and legal-rational, the authority of religious leaders at the top to resemble the style of some.

First, as reviewed above that the appointment of the cleric in the hamlet Susuru Weber resembles the model of charismatic authority. Source of authority cleric who is considered a representative of Allah on earth be charismatic, because strengths as if the keeper "civilization of God", is definitely a special ability that not everyone got it.

These special abilities attached to the chaplain and the figure is given. In the sense of giving and acts of God as the heir to the messenger of Allah is considered to be the traditional ruler of Hamlet Susuru. Not much different from the model appointment of teachers, the model designation Church leaders are also more likely to approach a charismatic models. This is due to the leadership of this emerging regarded as the representative of God on earth. Usually lifelong leadership figures, as long as the character is still possible still able to lead these communities.

Second, the above description of the source of authority obtained the traditional leader chairman (elders) *penghayat* in Hamlet Susuru indicates that the authority of elders *penghayat* any such model resembles the traditional authority Weber models. This is because the elders *penghayat* already highly institutionalized through the past to walk and had to be held by people who are considered "dive" behavioral and cultural *penghayat*.

### ***Leaders Strength Tradional Susuru***

Eagleton, Terry (1980: 195) argues that the strength of the findings of the leaders in traditional society are more likely to have the ability to use his physical abilities significantly. But he acknowledged that if the leader is only relying on physical ability, it is usually his power will not be long.

Tradition in the hamlet Susuru does not require a traditional leader (teachers, elders and church leaders *penghayat*) is a person who has a physical strength above average than people in commonly. Thus, it is possible that among them there is a tradition of learning ability if protect themselves as martial arts until now. In addition to the power source, the traditional village leaders considered Susuru society has the ability to communicate and disable (similar spirits spirits).

Another strength of the enforcement authorities in the hamlet Susuru traditional leadership is the ability to lead the rituals common people, both Muslims, penghayat, and Christians. Because the leader shrewdness lead rituals, then sooner or later these figures became the central figure that is not replaceable by anyone. For example, the central role of teachers in leading rituals. Power amplifiers for the other leaders in the context of Hamlet Susuru are knowledge (science) in its sphere of competence. Under certain conditions the public needs an explanation and knowledge in the field of authority of the leader to treat dizziness from community members. The higher the ability to dominate the field, the position would be stronger in the eyes of society.

### ***Popularity of Traditional Leaders Susuru***

On the popularity of the leader as intended Koentjaraningrat (1980: 195), where he says the popularity will be created if the community leaders were able to own and control seven leadership traits ie traits that endeared the whole society, the properties of which the ideals of community, expertise takes appropriate authority, or legitimacy of customary confirmation, according to the sacred nature of the general view of society, the ability to use real physical ability and certain symbols that have been defined by custom rules.

In the third Susuru Hamlet traditional leaders can be said almost to have properties that characterize the overall popularity of a leader. They have properties that favor the majority of communities. In the context of power relations between traditional leaders are considered the most complete master and have these properties in the hamlet Susuru is the leader of the Muslim community. Although real as the traditional leader penghayat equal with elders and church leaders, the leader of the largest communities are visible won the competition as the most popular leader in the hamlet Susuru.

The leader of legitimacy is very strong and has a very long walk manages Hamlet Susuru, even tend to dominate other leaders. In special ceremonies to Islamization, Haji Kurdish leaders have often asked as a leader. A strong network to bureaucracy and administration, making it likely to dictate the rules of the game and the winners of power relations with other leaders. The figures emerged as *primus inter pares* in the traditional leadership. This figure looks more confident and daring than the other figures.

### ***Traditional leaders and Conflict Resolution Management***

Multicultural Leadership in Susuru sourced to attempt to appreciate the diversity-a diversity that a rise in society, especially in religiosity. Factors successful conflict resolution which is run by the leaders do not escape from: 1) the ability of the leaders Informal (traditional), especially the religious leaders to drown people each, recognized or not, religious conflict would allow it to become a physical conflict open in community; 2) the pattern of direct communication (direct) between the leader and the people. Unlike the formal leader; 3) charisma possessed by the informal leaders, so as to bring the compliance of each of the followers.

Model of traditional leadership community Susuru is basically a concept taken from the lives of everyday people, local value *silih* principle of reparation foster a reflection of the integration of the masses in Susuru, community interaction in implementing civic engagement in the activities of the following events: Event *selamatan*, event of death, *tahlilan* ritual, celebration of religious holidays, the construction of houses of worship, clean village, integration in social organization and interaction in the economic field.



## **Conclusion**

From the above discussion of a number of conclusions that: first, the traditional leaders in Susuru got the power, authority and popularity as more due his rules as religious leaders are making it evolved into a charismatic leader and traditional.

Second, pluralism contained in Susuru is a historical reality that existence is formed by the traditional leaders are able to condition people to be able to respect that diversity. It also proves that the traditional leaders Dusun Susuru highly respected and followed. They also play a role outside the religion, like other social life.

Thirdly, in the context of power relations and the division of roles between traditional leaders there more dominant leader and a model resembling a *primus inter pares* (the dominant of equivalent value) with the leader of the cleric as the winner of domination. However, during the leadership of the cleric was still in the corridors of mutual respect and respect other leaders.

Fourth, many of the customs of society Susuru be a mainstay in reducing and respect for difference, as help each other in the implementation of their respective religious rites, usher in the wedding ceremony and death regardless of what their religion, through an interfaith marriage. On the other hand traditional leaders buzzed-propounded the concepts included in each religion to respect diversity through *duduluran* concept. They visit each other between the different religions in his spare time (afternoon or evening usually). Habits are considered to be effective in reducing differences religion and belief in Hamlet Susuru.

The fifth factor is the successful resolution of a conflict which is run by the leaders do not escape from: 1) the ability of the leaders Informal (traditional), especially the religious leaders to drown people each, recognized or not, religious conflict would allow it to become a physical conflict open in the community; 2) the pattern of direct communication (direct) between the leader and the people. Unlike the formal leader; 3) charisma possessed by the informal leaders, so as to bring the compliance of each of the followers.

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