



Socio-Cultural: Socio-Cultural Interaction of Magersari with the Royal Family of Kasepuhan Cirebon

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ARTICLE INFO

Keywords: Social Interaction, Culture, Sacred Activities, Magersari, Diverting Factors, Community Relation.

Received: 5, July

Revised: 19, July

Accepted: 21, August

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ABSTRACT

Socio-cultural interaction is an essential element that must be continuously preserved in the safeguarding of cultural heritage sites, including the environment of the Kasepuhan Palace in Cirebon City. The area surrounding the palace is inhabited by a community known as the Magersari residents, who historically have had a special relationship with the palace. The aim of this study is to identify the forms of sacred ceremonies organized by the Kasepuhan Palace authorities and to examine how the Magersari residents engage in socio-cultural interactions within the royal family's environment—both through direct participation and established communication. Furthermore, the study analyzes the factors that support the continuity of these activities. This research also seeks to explore the perceptions of the general public and visitors regarding the presence of Magersari residents in the palace area. The study employs a qualitative descriptive method, with data collected through field observations, in-depth interviews, and documentation. The findings reveal that the Magersari residents actively participate in sacred events such as Muludan, Suroan, Saparan, and the ceremonial cleansing of gamelan instruments. They also serve as tour guides and vendors in the palace square area. The study concludes that there is a strong and mutually supportive relationship between the Magersari residents and the Kasepuhan royal family, which is manifested through sustained socio-cultural interactions. This relationship is influenced by religious, cultural, economic, environmental, and communicative factors.

INTRODUCTION

Cirebon is one of the cities in West Java Province, with a lot of culture, for example the Kasepuhan Palace which is the oldest palace in Cirebon. The Kasepuhan Palace was founded in 1529 by Prince Mas Mochammad Ariffin 11, the great-grandson of Sunan Gunung Jati. The Kasepuhan Palace used to be a large tajug named Jelagrahan, which was later changed again to the Pangkuwati palace and finally changed again to the Kasepuhan Palace. The palace is inhabited by the sultan and palace workers known as Abdi Dalem Keraton (Machmud, 2013).

Magersari consists of two words, namely Mager which means fence and the word Sari which means Core (Agustina, 2021:1615). Magersari is one of the residences owned by the palace which will always be connected to the palace itself which has been determined by the regional regulations of the city of Cirebon in accordance with Law Number 5 of 1960 Article 20 with the provision that property rights are hereditary.

Cultural interaction can occur because there are more than two individuals or groups, as well as cultural events that occur at the Kasepuhan Palace which are always directly connected to the magersari population, the interaction between the two is very close as seen in every event organized by the palace such as muludan, suroan, saparan, gamelan washing always follows the series of events.

In interacting Supporting factors in interacting are very important because they are used as a guideline in doing everything. Likewise, magersari residents when carrying out activities at the palace or when in the surrounding environment apply good behavior, such as in terms of religion, culture, environment, economy, and communication must be carried out in accordance with applicable norms so that it runs in a balanced manner.

Located in an environment where the community is wide and is a place of cultural historical relics, of course there are many relationships that are always in direct contact, such as the relationship between the Palace, Magersari and tourist visitors, the relationship is that in addition to wanting to know the history of the Palace and participating in the events held by the visitors also want to know how the Magersari residence is. In addition, a relationship also occurs between magersari and outside people who sell at Kasepuhan Square.

The formulation of the problem of this study is how the socio-cultural interaction in the family environment of the Kasepuhan Palace, what are the factors that can affect the socio-cultural interaction of the Magersari with the Kasepuhan Palace, and how the relationship between the Kasepuhan Palace, the residents of the Magersari, and the outside community.

The purpose of conducting this research is to find out what are the sacred events held by the Kasepuhan Palace and how the Magersari residents participate in socio-cultural interactions in the Kasepuhan Palace family environment in terms of actions and communication, as well as how the factors that support these activities and in the Kasepuhan Palace itself want to know how the surrounding community and visitors view the existence of residents of Magersari in the Kasepuhan Palace neighborhood.

LITERATURE REVIEW

In relation to this research, the author certainly needs the results of previous research to examine the extent to which the topic of the previous research topic was carried out. Therefore, the author has previous research that is relevant or similar to the current research topic that is being researched.

The first previous research that was chosen was a research conducted by Kintan Ayu Sevila and Helena Agustina with the title "Identification of Magersari Social Relations, Kasepuhan Palace Cirebon" the method carried out in this study is an analysis method with a qualitative descriptive method from the data obtained from survey and observation results. Data was processed based on transcription methods in survey units and then grouped based on the characteristics of social indicators of respondents. This journal discusses how interactions occur such as communication, namely how to provide information through conversation and gestures, reciprocal relationships, namely the relationship between two or more individuals that are harmonious, the ability to blend with the surrounding environment between the palace and the magersari and the palace with the outside community. The conclusion of this journal is that the people of the Magersari settlement have a good and compact relationship because they are in contact with each other by adapting and understanding each other's behavior so that they are always compact in carrying out every activity carried out by the palace.

The second previous research was a research conducted by Matondang C and Agustina with the title "Identification of Perception of the Heritage Magersari Settlement of Kasepuhan Palace, Cirebon" the method carried out by this researcher is an analysis method by collecting interview narratives in writing, grouping results that have similar indications. This journal discusses the awareness of protecting the environment of heritage settlements such as the importance of protecting the environment, and public perception or participation regarding the existence of heritage settlements in Mandalangen. The conclusion of this journal is that the state of the environment around magersari can be understood because it has a clean surrounding environment so that people feel comfortable to live.

The third previous research was a research conducted by Dian Lestari, Heri Kurnia, Dina Nurayu N, Isrofiah Laela K with the title "The Role of the Kasepuhan Palace as a Center for Cultural Maintenance and Development" the method carried out by this researcher is a method of reading articles and literature studies available on the internet to obtain this information with steps to identify research topics, collect relevant literature sources, selection of sources that are in accordance with the research. This journal discusses the history, artistic values and customs in the Kasepuhan palace so that the cultural heritage will not be lost and the culture will continue to live by continuing to do training and learning to the younger generation. The conclusion of this journal is that as the oldest palace, the Kasepuhan Palace has a central role in maintaining and preserving and maintaining the cultural traditions of Cirebon. Which can have a positive impact on society, especially the younger generation.

The fourth previous research was a research conducted by Ayu Diyah Sri Widari with the title ". Interaction and Socio-Cultural Impact in Tourism Development" is a method of data collection techniques for literature review to extract information from books, journal publications and websites. This journal discusses how social interaction between tourists and local communities and what impact occurs on socio-culture from tourism development. The conclusion is that social interaction between tourists causes various positive and negative reactions to tourism development. And it has an impact on the socio-cultural of tourism such as daily life and the impact on the culture itself.

The difference from the research that will be carried out now is that the author now describes more about the interaction of the magersari population with the kasepuhan palace with several supporting factors and also how the views of the outside community of the magersari population see the existence of the magersari population. The writer will now go even deeper to discuss and study with the same topic so that it is more complete or perfect.

METHODOLOGY

At this stage, it explains briefly and concisely how the researcher conducts research appropriately. The method used by the researcher is a qualitative descriptive method. The qualitative descriptive method is a method used by researchers to find knowledge or theories about research at a certain time (Mukhtar 2013: 10).

The stage carried out by the researcher is to create a framework of thought by explaining the research flow that comes from the results of data collection such as conducting observations or pre-surveys, conducting interviews with sources at the location, and then the last stage is taking documentation as evidence of having conducted research.

The goal of what the researcher did was to find out what are the interaction activities of the Magersari community with the palace, by following factors according to the rules and with the surrounding community who also interact around the palace environment, both from the Magersari residents and the surrounding community.

This study uses the theory of social interaction from George Herbert Mead (1861-1931) according to Mead, social interaction is based on the subjective definition and assessment of the individual and is a common definition that individuals have in relation to the form of Together, which connects to each other. Mead took three concepts that were necessary and influenced each other, namely {1} mind as a process of conversation between a person and himself, not found in the individual. The mind arises and develops in social processes and is an integral part of the mind, the {2} self is essentially the ability to accept the self as an object. The self is a special ability to be a subject or an object. Self-ability arises and develops through activities and between social relationships. Mead defines the self as one where a person responds to what he is addressing to others and where his own response is part of his actions, where he not only listens to himself but also responds to himself, speaking and answering himself as others respond to him, {3} society is a relentless social process that precedes the mind and self. Society plays an important role in shaping the mind and self. Society

reflects a set of organized perceptions that individuals take over in the form of "me" (me), society influences them, giving them the ability through self-criticism, to control themselves.

Communication in sacred activities between the people of Magersari and the Kasepuhan Palace family occurs in various forms. Verbally, communication is carried out through the delivery of information and instructions during the preparation of events such as Muludan and Suroan. Nonverbal communication is seen through expressions, gestures, and cultural symbols such as traditional clothing, movements in rituals, and spatial arrangement. There is also symbolic communication that emerges from the use of cultural artifacts such as gamelan or offerings that have sacred meanings. The residents of Magersari also act as intermediaries of communication between the palace and the wider community, for example when they become tour guides or traders who explain the meaning of the event to visitors.

RESULTS AND DISCUSSION

Based on the theory of mead, which discusses social interaction, the concept arises from the mind by having a conversation in the development of social processes, from the self, which is the ability to appear as an object or subject in social activities, and society, which is a social group that forms the mind and self that influence and criticize each other. The relationship with this journal is a social and cultural interaction between each other that arises from oneself both as a performer and as a social target place in carrying out activities or social interactions in the general public.

Social interaction is a relationship between two or more individuals, where the behavior of one individual influences, changes or improves the behavior of another individual or vice versa (Ahmadi, 2009:49). The social interaction that occurs is involved because there is a space as a place for humans to do all kinds of activities. The space in question is in the form of a space as a dynamic social relationship medium between individuals, individuals and groups and between groups and groups (Basrowi, 2005).

Meanwhile, culture in socio-culture is a response, ideas, actions, and works made by humans in social life and can be studied and owned later according to a scientist and author of an introductory book on anthropology (Koentjaraningrat, 2005).

Culture created by human works, activities that develop in society become a pattern of life and become a characteristic is also called culture. Art and culture developed along with time and the legacy of ancestors that is still preserved today and is known as the culture that characterizes the society of a nation.

Social interaction is a dynamic relationship that involves relationships between individuals, between groups of human groups and individuals with human groups (Gillin and Gillin, 2007).

Magersari Mandalangen is located in Kasepuhan Village jl. Pegajahan Rw 06, Lemahwungkuk District, Cirebon City, West Java. This fairly dense magersari settlement is directly adjacent to the Cirebon palace. The Magersari area is one of the settlements that has been established since the 14th century in the Cirebon

palace. The history of the Magersari settlement was formed because of the king's affection for the courtiers (people who worked in the palace). Settlements in this area have been mixed with the general public who are no longer courtiers. Currently, they show indications that the importance of the environment around heritage.

Cirebon has four palaces, namely the Kanoman Palace, Kacirebonan, Keprabonan and one of them is the oldest Kasepuhan Palace among other palaces, where each palace is surrounded by a magersari. From the explanation above, magersari is quite close to the community and always has direct social interaction with the environment around the palace. Magersari involvement in socio-cultural interaction in the Kasepuhan palace environment.

Socio-Cultural Interaction of Magersari in the Family Environment of the Kasepuhan Palace Cirebon

In interacting, of course, it involves more than one person or group, as well as the interaction that occurs in the Kasepuhan palace environment with the residents of the surrounding environment, namely magersari. The involvement of magersari can be seen from attitudes, behaviors, and beliefs that are still thick. Major events carried out by the palace, of course, magersari are involved in intervening in running the event so as to make the event run wisely and smoothly. In addition, magersari also has a high spirit of socialization between communities.

The Kasepuhan Cirebon Palace has an important role in developing cultural activities in the Cirebon area. Through the organization of cultural events, training, education, and information dissemination, this palace contributes to strengthening local cultural identity and increasing appreciation for Cirebon's cultural richness. Through the implementation of various traditional art performances, traditional ceremonies, cultural festivals, and art exhibitions, the Kasepuhan Cirebon Palace plays an important role in promoting cultural activities to the community. These events not only aim to entertain but also introduce the rich culture of Cirebon to a wider audience (Hidayat et al., 2020).

Cultural festivals and art exhibitions organized by the Palace are events that allow the public to experience and enjoy various aspects of Cirebon culture (Nugraha, 2017).

The following involvement of magersari in the palace environment can be seen in traditional activities and religious rituals as follows:

Muludan Tradition

Muludan is an event that commemorates the birth of the Prophet Muhammad Saw, namely on the 12th of early rabiul in September, the beginning of the Prophet's Birthday is carried out by reading shalawat and tahlil. But over time, this tradition developed in various ways, such as holding recitations, feasts, and holding long talisman processions. Likewise, the Kasepuhan palace held a muludan event carried out by magersari residents and outside the community participated in the event with a ritual of praying inside the palace and then holding a long talisman. The implementation of the ritual event involved

communication between the palace and the residents of Magersari in this ritual event. This communication can be seen from verbal and non-verbal communication between each other when participating in ritual events, such as facial expressions when praying very solemnly, not laughing, body position, sitting upright, and during the long talisman procession, participating in prayers and prayers in an orderly manner

The Long tradition of the talisman itself is a procession to Langgar Agung which is in the Kasepuhan palace complex. In the procession of each group carrying different goods, the first group carried goods in the form of candles, depicting the birth of the Prophet Muhammad PBUH at night, the second group carried Manggaran, Nagan, and Heart depicting greatness and majesty, the third group carried Rose Water, Market, and Goyang Flowers depicting the birth of a baby preceded by amniotic fluid and giving thanks in the way of sodaqoh, the fourth group carried Tumpeng Jenang, Nasi Uduk, and Nasi Putih describe that babies born must be given a good name in order to become useful children later. as an expression of the gratitude of the people of Cirebon for the presence of the Prophet Muhammad SAW. after that a people's party or night market was held at Kasepuhan Square which was held for almost a month.

The Tradition of Gamelan Washing

Gamelan is a collection of musical instruments consisting of drums, sarons, bedug, kempul and gongs, gamelan is usually played when there are traditional events for example such as as an accompaniment to performing arts, commemoration of big days. In the Kasepuhan palace there is also a gamelan which once a year, namely in the month of mulud, will always be washed with seven wells mixed with flowers, after which the gamelan is flushed and rubbed or cleaned by performing the ritual of praying first. During the gamelan washing process, magersari will be present in the gamelan washing process, but not all people participate, usually only the elders there or courtiers. Communication interaction during the gamelan washing ritual is verbal and nonverbal communication alternately all those present watering and cleaning the gamelan and compactly saying prayers together

The Kasepuhan Palace has three gamelans with different functions. The first gamelan is called Gamelan Sekaten, this gamelan was created by Sunan Gunung Jati as a medium for da'wah of the Islamic religion, msa that people who want to hear and watch gamelan must first say the sentence of shahadahat. The second gamelan is the Megamendung Gamelan which is made of megamendung carvings, the gamelan functions as an accompaniment to the art of dance. The third gamelan is the Ketuyung Gamelan which is a relic of Sunan Gunungjati, the gamelan functions as an accompaniment to the puppet performance. The condition of all gamelan is still good and well maintained in the museum of the Kasepuhan Palace Cirebon.

Suroan Tradition

The tradition of the night of one suro at the Kasepuhan Palace in Cirebon is carried out every month of muharram, commemorated as gratitude to the

community for the good things that have happened by making a ritual, namely making suro porridge made from black glutinous rice mixed with coconut milk, java sugar and spices. The porridge is a typical food that is awaited by the community and distributed to the community as a sign or symbol of togetherness and simplicity so that it can strengthen the bond of brotherhood to maintain solidarity between the people of Cirebon in the Kasepuhan palace environment by asking how they are doing with each other during the process of making porridge and forgiving each other for each other's mistakes after praying is over so that communication between all of them continues to run well

In addition to making suro porridge, the communication that occurs in the local community in waiting for the arrival of the suro moon is to pray together because that night the door of apology is wide open to beg and ask for forgiveness by offering good wishes will be granted. In addition, the night of one suro is used by the community to make pilgrimages and pray for the ancestors. In attending the suroan event which is a sacred event, the community is asked to wear traditional clothes or polite and neat clothes and not to smoke first near the ward area.

Night Market Tastings

In addition to the interesting palace to visit, Kasepuhan Square is also an interesting place to visit because in the month of Muludan after finishing doing various rituals at the Palace then a night market event is held in the square.

The night market event is an event destination that everyone is waiting for because it is very crowded and lively there are many vendors in the middle of the field and around the field full of selling various types of food, clothes, games, so that many visitors come to see and buy. The night market event occurred for almost a month, it was used by magersari residents and residents outside magersari to sell, besides that magersari residents served as security guards so that the event was not noisy and always ran smoothly.

The communication that occurred between security guards, vendors, magersari residents and outside sellers was very compact, as can be seen from the absence of riots during the event.

Safaran Tradition

The Safaran tradition is an event to commemorate the month of safar, the month of safar is known as the month of catastrophe or the month of many unlucky people or the people of Cirebon know by the term "Rebo Wikasan". In this month of safar, it is believed not to do activities such as taking long trips because they are concerned about safety during the trip or doing activities that can endanger themselves. In this month of safar, it is highly recommended to help others, give a lot of alms, and pray.

Every arrival of the month of safar the magersari residents, the palace and the surrounding environment carry out rituals as a form of protection by making apem cakes or commonly called (ngapem) which is the main menu in the tradition, this keyal textured food is served with brown sugar liquid that has been mixed with grated coconut, the ngapeman tradition is a tradition of rejecting reinforcements to avoid all dangers. After praying together using polite clothes

and usually wearing clean white clothes, then after that the palace distributed the apem and the surrounding community ate the apem cake together.

Work as a Palace Tour Guide

In visiting tourist attractions or historical places we will be welcomed and directed when going around and to get information, as well as what happens at the Kasepuhan Palace. When we visit the palace first we buy tickets and after entering the gate of the Palace we will be welcomed by several workers by offering their services to accompany and guide us.

The Magersari community, especially men, both old and young, who have extensive knowledge of information about the palace, many work as tour guides at the Kasepuhan Palace. Working as a tour guide is not easy as we see, Workers must prioritize service that applies hospitality, patience, and good communication. Communication when interacting with visitors can be seen when the tour guide explains clearly about the palace and answers every question of the visitors clearly. In terms of dressing, it must also be considered to look neat, such as using traditional clothes with blanks on the head.

The following is an attachment of photos of activities in the Kasepuhan Palace family



Figure 1. Muludan Party,
September 2024



Figure 2. gamelan to wash,
November 2024



Figure 3. Merchant of Kasepuhan
Square, November 2024

Factors Influencing Social Interaction in Magersari

Social interaction with humans and the surrounding environment certainly has supporting factors that must be considered and applied, as well as magersari residents with the palace and the outside community. These factors become guidelines or references when carrying out all activities.

According to Notoatmodjo (2003), the supporting factor is the factor that facilitates each individual or group, including skills. Supporting factors can also be used as motivation to always be consistent in carrying out these activities.

The following supporting factors affect the social interaction of magersari with the Kasepuhan Palace family, namely:

Cultural Factors

Culture is the habit of society in responding to whatever it wants that has a value and has been used to doing and that develops that is shared and inherited to future generations.

Likewise with the magersari to the palace culture, which can be seen in terms of its attraction and communication by maintaining and preserving culture by interacting with sacred and religious events carried out by the palace, behaving well when in the palace and outside the palace, and having good speech, especially when inside the palace. In addition to the magersari, the surrounding outside community also supports the culture as a form of appreciation.

Economic Factors

Economy is the main factor in life, in the macroeconomic environment it is determined from micro, small and medium enterprises (MSMEs), which can be seen from the main business, namely selling in the Kasepuhan Palace Square. In addition to selling, there are also those who work outside as odd jobs.

The residents of Magersari earn income from selling various kinds of food, drinks, and renting toy vehicles for children. In addition to selling, they work as cleaners and parking attendants. From the results of selling, it is enough to meet daily life even though the results obtained per day are uncertain. Communication in this economic factor is very important in all of them because it is the main key in marketing a sales business.

Environmental Factors

In terms of environmental factors, it is very important to pay attention because the environment is a place that is seen first, the sense of Yemen or not can be caused by the environment itself. If the surrounding environment is pleasant to see and clean, then we will feel at home to linger there. And vice versa, if the environment is dirty and uncomfortable, then we will be lazy to stay there for a long time.

Even with the surroundings of Magersari housing and the Kasepuhan Square palace and its surroundings are very clean because there is no garbage scattered everywhere because many garbage cans and sewers are provided in Magersari housing and are not dirty so that they do not emit a pungent smell that will disturb even though the environment is densely populated and the houses

are close to the palace. So that people who stay stay to stay and guests who come are comfortable.

Religious Factors

Religion is an important factor because it is a guide or guide for our provisions and a form of proof of the teachings of love for others and as a guide for our lives in the future. Religion is the main source in individuals in interacting starting from attitudes or behaviors, morals and as a means of communication during lectures during sacred events at the palace which is as motivation in acting positively. Religion also influences the culture and traditions that are carried out in society.

Likewise with the Kasepuhan palace which is preserved with a religious tradition that is quite thick, therefore when in the palace and around it, you must be able to maintain your appearance by dressing politely according to the sharia, respecting each other, being able to establish harmonious relationships between others, religion can be seen when there is a sacred event in the palace because it will be applied very solemnly.

Communication Factors

In terms of communication, it is the way we express behavior in speaking and with gestures to convey messages. Communication occurs between one individual and another, which affects each other.

In the Magersari environment with the palace, communication is very important and must be open because communication as a bridge of information with the community always exchanges important information between each other, if there is a sacred activity or event in the palace, the elders or chairman of the RW will quickly inform the citizens and can maintain oral speech when speaking so that the relationship is all within the Magersari population. or around the palace always runs closely and harmoniously without any hostility. By carrying out good communication, it will reduce conflicts in communication.

Relations of the community outside the palace with the magersari of the palace

In living life, of course, there will always be side by side with others, as well as between magersari and outside people who live in groups with each other socially. According to John J. Macionis, a sociologist from the United States, social cohesion is the combination or more of one person who identifies themselves as part of a group and interacts with each other (John J. Macionis, 2007).

In the magersari environment, it must always be directly connected to every event activity carried out by the Kasepuhan Palace. Likewise, when visitors both in the city and outside the city come to the Kasepuhan palace to attend the event where the workers as tour guides who are magersari residents will be very busy to guide the group.

The interaction relationship between the palace, magersari and the outside community can be seen from two communication relationships, namely from the view of palace visitors and from businessmen who sell around the Kasepuhan palace square.

According to Pitana, the interaction of tourists with the community is more intensive if the type of tourism that is developed is cultural tourism, because culture is inherent in daily life (Pitana, 2005).

The relationship or relationship of visitors who come to the Kasepuhan palace is to feel happy with the service provided by the tour guides because they patiently and kindly explain every corner of the objects in the palace and what events are carried out by the palace. In addition, visitors are also allowed to visit the magersari settlement of the palace to see how the condition of the residence is.

When there is a big event such as the Long Taliat event at the time of muludan which is held at eight o'clock in the evening, many people are present to see the procession, because it is carried out in the afternoon until almost midnight, in addition to the Long Talisman event there is also a suroan event, gamelan washing, then the magersari allows the community to rest at the residence of the head of the rw or rest at the mosque in the magersari residential area to unwind.

Next is the relationship of the outside community who work by selling in the Kasepuhan square, that is, they are very happy because they are allowed to participate in the sale where most of the sellers are the residents of the magersari themselves. Even though they have to pay the premises tax dues. But they don't mind this because the sales income is quite large.

Communication Processes and Supporting Factors in Sociocultural Interaction

In the implementation of cultural events and religious rituals that take place in the Kasepuhan Palace, communication plays an important role in maintaining the continuity and solemnity of traditions. The communication that occurs is not only verbal, but also nonverbal, such as the use of facial expressions, body movements, traditional clothing, and other cultural symbols that convey certain meanings.

Verbal communication can be seen in the form of conversations between the palace parties and magersari residents during the planning and implementation process of the event, such as deliberations, technical briefings on the implementation of rituals, and joint prayer readings. Meanwhile, nonverbal communication is seen in body language during the ceremony, such as solemn attitudes when praying, line formation during the Long Talisman procession, and gestures used by ritual leaders to other participants.

The supporting factors that enable this continuity of communication and interaction include:

- a. Geographical proximity between the palace and the Magersari settlement.
- b. Commonality of cultural values and beliefs, especially related to Islamic teachings and local traditions.
- c. The existence of traditional social structures, such as the role of courtiers and traditional elders, which serve as a link between the palace and the general public.
- d. The Magersari community has a strong sense of belonging to the palace, so they feel directly involved in maintaining and preserving traditions.

Parties Involved and Forms of Socio-Cultural Interaction

The socio-cultural interaction that occurs in traditional and ritual activities in the Kasepuhan Palace environment involves several parties, including:

- a. The Palace: King or Sultan, courtiers, customary and cultural administrators.
- b. Magersari residents: Both those who still have a direct working relationship with the palace and the general public who have become part of the area.
- c. Outside community: Cirebon residents and visitors from other areas who also watched and participated in the event.

The forms of socio-cultural interaction that occur between these parties include:

- a. Cooperation: It can be seen when the magersari residents and the palace prepare and carry out Muludan, Panjang Jimat, gamelan washing, and Suroan events.
- b. Accommodation and tolerance: Seen in the division of roles, both between courtiers, the old and the young, in managing traditions.
- c. Cultural transmission: Where cultural values, symbols, and meanings are passed down from generation to generation through the active involvement of the younger generation in each event.
- d. Cultural socialization: Occurs in the process of art training, introduction to the history of the palace, and the involvement of children in cultural activities in their environment.

This interaction shows how the magersari community is not only a cultural spectator, but also an active actor in the preservation and dissemination of local culture sourced from the Kasepuhan Palace.

CONCLUSIONS AND RECOMMENDATIONS

Magersari social interaction with the palace and the surrounding community environment can occur because of the existence of socio-cultural ties that are different from each other and are supported by several activities held by the palace where of course the parties are involved in these activities with good and smooth communication between the parties. There are several activities that must be followed such as muludan events, greetings, gamelan washing, selling at Kasepuhan Square, working as a tour guide.

This interaction attitude is inseparable from factors that support and influence community patterns such as cultural, economic, environmental, and religious factors which are the key so that these activities are in harmony and the relationship between the palace, magersari and the outside community also occurs well and is very positive.

The suggestion from the author is that hopefully this journal can be useful for the author so that he can further develop the results of the research and for readers so that they can add knowledge and insight to readers about information

about how the social interaction of magersari with the family environment of the Kasepuhan palace in Cirebon occurs.

ADVANCED RESEARCH

A possible direction for further study is to conduct a deeper exploration of how each supporting factor cultural, economic, environmental, and religious—interacts to shape the social dynamics between the magersari, the Kasepuhan palace, and the surrounding community. Future research could also compare the social interaction patterns of magersari in Kasepuhan with other palaces in Java to see whether similar socio-cultural ties and activities exist or if they differ due to local traditions. In addition, examining the role of younger generations in maintaining these interactions would provide insights into the sustainability of palace-community relations in the future.

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