

Cultural Dynamics of Mango in Indramayu: Commodity Sociological Perspective.

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- **Abstract:** Historically, Indramayu was not only synonymous with rice culture, but also mango culture. Although rice culture was institutionalized since the Mataram Sultanate (1588-1830) until now, the mango culture remains internalized. This paper aims to analyze the dynamics of mango culture in Indramayu Regency. Qualitatively designed research with case study and historical methods uses heuristic techniques, sources of criticism, interpretation, historiography and in-depth interviews. Research reveals that: (1) mango has been cultivated long before rice was institutionalized by Mataram, the fact is that it has been in the historical record of Indramayu since 1729 M; (2) as a cultural fact, mango has become the color of the "Sedekah Bumi" and "Ngarot" ceremonies that are inherent in the Lelea indigenous people; (3) the spread of rice culture in 1700 and peaked in 1900, has shifted mangoes to the southern region, but in the north itself is still cultivated as a turtle (shade) plant; (4) in 1850 the mango culture was increasingly pushed to the south by the practice of colonial plantations; (5) although post-independence mango is cultivated in every hamlet, its existence is marginalized by the practice of green revolution; (6) in the 1990s the mango culture was strengthened again and developed in the rice fields with the surjan and mango gardens, even the results were not only sold in fresh, but also processed forms; and (7) institutionalizing local wisdom "Kaulan Kembang, Ngrawe and Kedondong Lanang (buffer)" which is wrapped in mango culture is proof that the mango is attached to Indramayu. The recommendation is to further review the harmonization of mango culture with rice culture in the Indramayu farming community.
- **Keywords:** Indramayu, culture, Sultanate, Regency, indigenous, turtle, surjan, harmonization.