

## INTERACTION PATTERNS OF THE BADUY SOCIETY IN TERM OF AN ANTHROPOLOGICAL ASPECT

\*Corresponding author: [cut.fisip13@gmail.com](mailto:cut.fisip13@gmail.com)

**Cut Khairani<sup>1</sup>, Fuady<sup>2</sup>, Muhammad Roy Barmadi<sup>3\*</sup>,**

<sup>1</sup> Universitas Almuslim, Aceh, Indonesia

<sup>2</sup> Universitas Iskandar Muda, Aceh, Indonesia

<sup>3</sup> Universitas Almuslim, Aceh, Indonesia

E-mail: [roybarmadi38@gmail.com](mailto:roybarmadi38@gmail.com)

### ABSTRACT

The Inner Baduy tribe is a distinct sub-ethnic group within Sundanese society. They reside in Kenekes Village, which falls under the jurisdiction of Leuwidamar District in Lebak Regency, Banten Province. The Inner Baduy adhere to strict customs and depend on the natural environment to sustain their way of life, and consistently strive to preserve ecological balance. This is achieved by the application of fundamental traditional principles that govern their daily lives, thus shaping Inner Baduy culture in terms of cognition, behavior, and attitude. The purpose of this research, entitled "The Interaction Pattern of Inner Baduy Tribe from Anthropology Aspect," is to examine the interaction aspect in Inner Baduy community from anthropology point of view. Specifically, this research aims to investigate the following dimensions: (1) social system, (2) knowledge system, (3) cultural system, (4) religion, (5) economic system, and (6) technological system. By analyzing these aspects, a comprehensive understanding of the interaction pattern of Inner Baduy Tribe can be achieved. This research utilizes the Systematic Literature Review (SLR) methodology, using a secondary data collection approach that does not involve direct observation. Instead, data is obtained from previously completed studies or existing research. The retrieval process of accredited journals and articles was conducted using Google Scholar. Articles were refined by limiting the publication timeframe to cover the years 2017 to 2023. In addition, a maximum limit of 200 articles was set for the search results. These criteria included screening publications based on the use of qualitative research methodology. As a result, a total of 10 research articles were obtained from the initial 200 articles. In addition, the researcher documented the articles into an analysis table. In the next stage, the researcher conducted a comprehensive analysis, thorough evaluation, and in-depth investigation. The findings of this study show (1) Observable changes can be seen through shifts in social systems, knowledge acquisition, cultural practices, economic structures, religious beliefs, and technological advances. (2) The context of Inner Baduy knowledge system is that the presence of a smart person is considered unimportant. Instead, what is more important is an individual who has comprehensive understanding and wisdom, so that it can protect them from potential fraud and manipulation by others. In addition, the Inner Baduy tribe does not apply writing in their beliefs, oral comes before writing, so there is no physical evidence or writing that can be read or seen related to the religion of the Inner Baduy tribe. However, it is passed down orally from parents who are inherited by the ancestors. (3) The cultural aspect of the Inner Baduy tribe has undergone a transformation in the process of global development. A number of individuals from the Inner Baduy tribe have violated the traditional legal framework that once regulated their existence, which resulted in some of the Inner Baduy community moving to the Outer Baduy area. (4) In addition, there has been an important religious shift, with some people switching from Sunda Wiwitan religion to Islam. The transformation of religious aspects can be attributed to several reasons, such as the influx of visitors, government initiatives for national progress, and the introduction of communication technology to the Baduy tribe area. (5) The majority of individuals from the Inner Baduy tribe are involved in agricultural activities. The agricultural methods used by the Baduy community have been passed down for generations, reflecting the lasting influence of the animistic and dynamic beliefs of the Baduy tribe. In addition, the local community is also involved in the production of woven handicrafts that depict the cultural heritage of the Baduy area. These handicrafts, including clothing, sal, sarong, and many other products made from Baduy woven materials, have gained popularity among visitors and are highly sought after as souvenirs for every visitor. (6) There are no residents who own technological devices or cellular phones. However, there are some residents who have a good understanding of technology and have knowledge of existing social media platforms.

**Keywords: Inner Baduy Tribe, Changes in Anthropological Elements, Cultural Values, and Tribe Traditional**

## 1. INTRODUCTION

Indonesia, a country rich in natural resources, is unique in its diverse ethnic groups and cultures. Culture and society are intricately interconnected, as seen by anthropologists Melville J. Herskovits and Bronisław Malinowski. They argued that all societal phenomena are influenced and shaped by the cultural practices and beliefs held by each group. The correct terminology to describe this viewpoint is cultural determinism. Herskovits states that culture is transmitted from generation to generation, thus earning the designation as something superorganic. According to Andreas Eppink, culture includes a comprehensive understanding of a society's values, social norms, scientific knowledge, and the various social, religious, and structural elements, in addition to the intellectual and aesthetic expressions that define a society.

Edward Burnett Tylor argues that culture includes a multifaceted entity, including a comprehensive range of elements such as knowledge, beliefs, art, morality, laws, conventions, and other skills that a person acquires as part of a particular community. According to research conducted by Laode Monto (2014), Selo Soemardjan and Soelaiman Soemardi argue that culture functions as a mechanism of work, aesthetic preferences, and the formation of community construction. In scientific discourse, M. Selamet Riyadi asserts that culture is a manifestation of love transmitted by our ancestors to the next generation. In addition, Koentjaraningrat defines culture as a comprehensive framework including concepts and behaviors demonstrated by individuals in a community environment, which is obtained through the educational process (Marzali, 2014). Some of these paradigms are in line with the perspective of Cultural Anthropology, which involves a comparative analysis of the ways in which individuals perceive and interpret their surrounding environment. Social Anthropology is a discipline that has a close relationship with the fields of sociology and history. Its main goal is to gain a comprehensive understanding of the social organization prevalent among many social collectives, including subcultures, ethnicities, and minority groups. Cultural Anthropology primarily focuses on the study of how a culture shapes the experiences of people and groups, thus enhancing our understanding of the knowledge, practices, and institutions prevalent in a given society. The field includes the exploration of philosophy, literature, and art as integral components that contribute to a holistic understanding of cultural dynamics. Culture can be defined as the collective patterns of behavior, beliefs, values, customs, and practices developed and shared by a group of people. Culture is a dynamic entity that evolves over time and is passed down from one generation to the next.

When discussing the concept of identity, it is important to mention the Baduy tribe, which stands out among several tribes living in Banten Province due to its distinct cultural practices and traditions. The Baduy are characterized by their strong tendency to preserve their traditional practices and reject the influence of other cultures, as they prioritize the maintenance of an established habitus within their social framework. Baduy tribe has two different tribal groupings, namely Inner Baduy and Outer Baduy. The Inner Baduy group is characterized by a strong adherence to ancestral customary rules and a deliberate avoidance of outside influences. In the present time, Outer Baduy has experienced interaction with the outside society, which results in significant transformation in several fields, including social and economic fields. Individuals in their daily lives are limited by customary norms that are deeply rooted in tradition and far from contemporary practices. The obedience to this customary rule seems to hinder the ability of Baduy community to progress and improve their socio-economic condition. However, on the contrary, these seemingly restrictive customary rules have been ingrained in their social practices and assumed the status as an authoritative belief system that is essential for their survival.

The uniqueness of the Inner Baduy tribe can be seen from its various cultural manifestations, including lifestyle, religious practices, knowledge system, economic activities, technological practices, and environmental management. The uniqueness of the Inner Baduy community has been explained by several previous studies. For example, Rangkuti's research outlines the belief of the Inner Baduy tribe that their purpose is to maintain ecological balance. They consider themselves as the guardians of the sacred land, known as "taneuh titipan", which is considered as the center of the earth. According to the principles held by the Baduy tribe, they are obliged to maintain the integrity of the Baduy land by preventing any form of damage. This includes refraining from altering mountainous areas, abstaining from deforestation activities, ensuring the preservation of water flow, and preventing adverse impacts on the valley. This perspective has significance with respect to their interactions with the natural environment. The researcher's analysis of secondary data reveals the ways in which the Baduy tribe keeps the river from environmental pollution, preserves the forest, does not use soap or ordinary toiletries when bathing, and upholds various other distinctive cultural practices in Kanekes Village, Leuwidamar District, Banten Prov. Banten.

In addition to the distinctiveness of their cultural practices, certain aspects may be considered to contain unfavorable connotations due to their tendency to isolate themselves from outside influences, which includes various cultural elements, such as the use of communication technologies such as cellular phones, televisions, electric lighting and similar devices. Customary regulations also limit access to education for children belonging to the Inner Baduy group, thus perpetuating the deeply rooted traditional lifestyle. Despite the fact that Outer Baduy is present as a culture that has undergone a transformation in their perspective. The significance of the distinctiveness of the Inner Baduy tribe is an important aspect in the framework of indigenous knowledge, as it serves to maintain and preserve local cultural traditions and practices.

The main purpose of this research is to examine the interaction pattern shown by the Inner Baduy tribe through the lens of anthropology. Specifically, this analysis will cover several aspects of social system, cultural system, religious system, knowledge system, economic system, and technological system. Through careful analysis of these elements, a comprehensive understanding of the interaction pattern shown by the Inner Baduy can be obtained.

To analyze the problem, Bourdieu's dialectical theory of the interaction between habitus and arena is used. According to the theoretical framework, it is stated that the manifestation of a particular social practice or phenomenon is influenced by the interaction between the prevailing habitus and the contextual arena. In this context, the concept of habitus does not only include behavior that has become a habit, but also includes actions that are carried out unconsciously or intentionally. In the context under discussion, the arena can be defined as a physical or conceptual space that facilitates and fosters certain social behaviors. Bourdieu's theoretical framework suggests a dialectical relationship between habitus and arena, where there is a dynamic of mutual impact between the social environment and habitus. One perspective states that the environment has an important role in shaping one's habitus, while another perspective argues that habitus, in turn, influences and organizes the environment in a way that is imbued with significance and value. In addition, it should be noted that social capital plays an important role in shaping habitus in certain contexts and in maintaining one's social status (Bourdieu, 2015). Nevertheless, this research mainly focuses on the elements of habitus and arena. These notions serve as analytical tools to uncover hidden truths in accordance with the focal point of this research.

## 2. LITERATURE REVIEW

Gillin (1954) defines social interaction as a dynamic social relationship concerning the relationship between individuals, individuals and groups or between groups, this is in accordance with the environment in the Inner Baduy community where they live side by side and have social relationships. Meanwhile, Gerungan (2004) defines social interaction as a relationship between two or more human individuals, and the behavior of one individual affects, changes or improves the behavior of another individual. In the rules of social interaction Sunarto (2004) explains that Karp and Yoels in their writing Symbols, Selves, and Society explain that there are three types of rules that guide human behavior when carrying out social interactions, namely; rules regarding space, rules regarding time, and rules regarding gestures and postures. Karp and Yoels (1979) based on Edward T. Hall's theory suggest that in interaction there are certain rules in terms of space usage. Observation of the use of space is known as proxemics.

The forms of social interaction related to the associative process can be divided into forms of cooperation, accommodation, and assimilation. Cooperation, Accommodation and Acculturation. While the dissociative process is often referred to as oppositional processes, which is exactly the same as cooperation, can be found in every society, although its form and direction are determined by the culture and social system of the community concerned. Dissociative processes can be divided into three forms, Competition, Contravention and Conflict. Opposition or Conflict.

This research can be concluded about the social interaction that occurs in Inner Baduy community from anthropology aspect. The result shows that there are associative (positive) and dissociative (negative) social interactions. The forms of associative interaction are

### 1. Cooperation

- a) Dugdug rempug, is a mutual cooperation activity that is done spontaneously.
- b) The Inner Baduy community helps each other when working on the construction of a new house for their people,
- c) When a traditional event or wedding ceremony is held, they help each other.

### 2. Accommodation,

- a) Baduy community always conducts deliberation to find the middle point of a problem.
- b) The tribal chief acts as the highest leader in the middle of the Baduy tribe community, if a problem is found, it is the chief who plays a role in finding a solution to the problem without harming one party.

### 3. Alkulturation.

- a) Inner Baduy community filters foreign culture that will enter the Baduy community, and is adjusted to the law of Pikukuh Baduy.
- b) Inner Baduy community understands and practices the values of Pikukuh.
- c) Dispositive forms of interaction are:

### 4. Competition

- a) In the Bedouin tribe, there is no business competition and they live simply by farming and hunting.

### 5. Contravention

- a) The Inner Baduy community rejects the Internet organized by the government.
- b) The Inner Baduy community forbids bathing with soap, bringing communication devices and other technology.

## 6. Conflict.

- The Inner Baduy community does not allow outside cultures to modify their original customs
- Inner Baduy community forbids aspects that can damage their nature.

## 3. METHODS

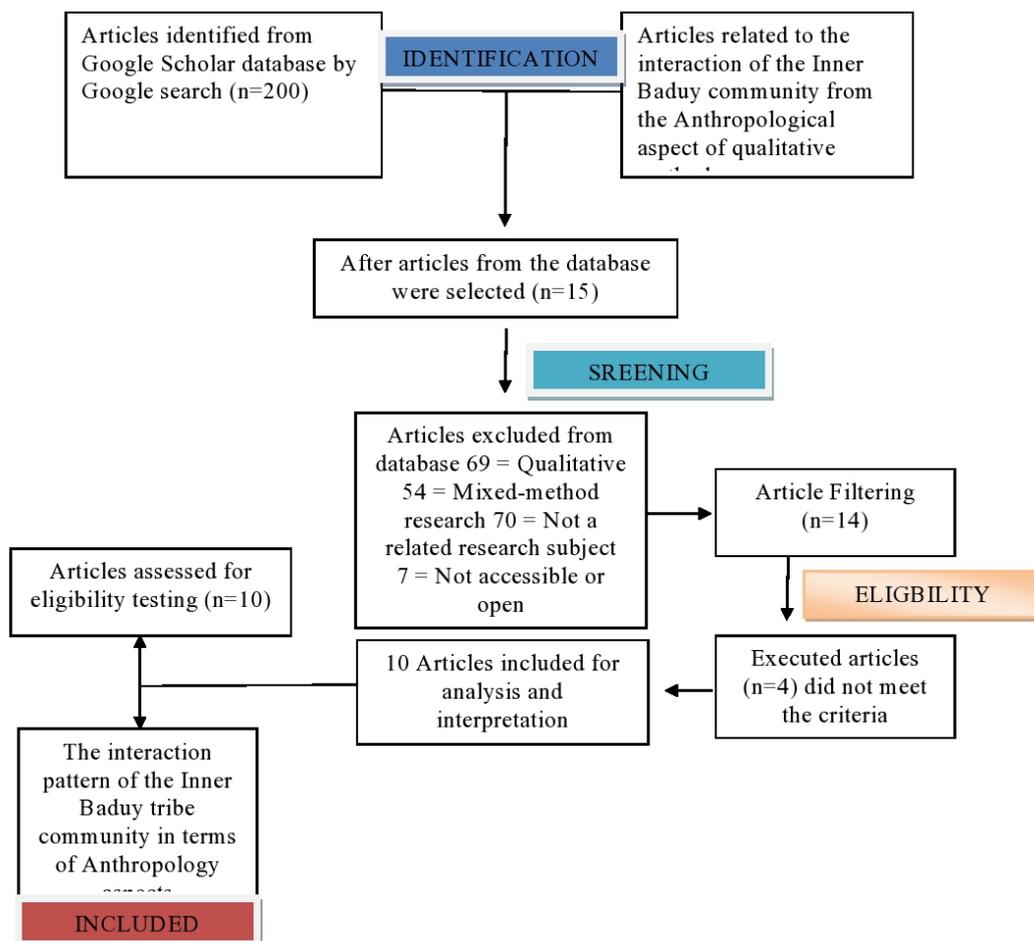
This study used the Systematic Literature Review (SLR) method, a research approach that seeks to comprehensively identify, assess and interpret various research findings related to a research question, subject or phenomenon of interest (Nugroho et al., 2021). The study encompassed several different stages, including the formulation of the research question, literature review, establishment of inclusion and exclusion criteria, literature selection, data presentation, data analysis, and conclusion drawing. The main question relates to the anthropological perspective on the interaction patterns seen within the Inner Baduy community.

Furthermore, the retrieval process of scientific publications was conducted using Google Scholar, with the help of Google search. The search query used the specific keyword "culture of the Inner Baduy community" and was further refined by limiting the publication timeframe covering the years 2017 to 2023. In addition, a maximum limit of 200 articles was set for the search results.

Furthermore, the search for journals related to the interaction pattern of Inner Baduy community in the context of Anthropology was conducted using certain inclusion criteria. These criteria include screening publications based on the use of qualitative research methodology. As a result, 10 research articles were obtained from the initial 200 articles.

In addition, the researcher documented the articles into an analysis table. In the next stage, the researcher conducted a comprehensive analysis, thorough evaluation, and in-depth investigation.

### Data analysis method



#### 4. RESULT

Based on the conditions outlined in the established article criteria, the researchers received a total of 10 articles that were considered valid. The articles followed a qualitative research methodology. This research examines ten recent scholarly works that investigate interaction patterns within the Inner Baduy community from an anthropological perspective. This research examines a specific form of qualitative research conducted within the Kenekes community. The research analysis is presented in Table 1 below.

Nu	Researcher and Year Research	Article Title	Research Results
1.	Babul Bahrudin, and Achmad Zurohman, 2020	Cultural Dynamics of Baduy Tribe in Facing Global Development in Kanekes Village, Leuwidamar District, Lebak Regency, Banten Province	The findings of this research show that aspects of Baduy culture have undergone transformation in the process of global development. There are instances where certain individuals within the Baduy community have deviated from the customary rules that traditionally govern their way of life. Observable transformations can be seen through advancements in life infrastructure and technology, evolution of knowledge systems, and shifts in livelihoods. The transformation of cultural features can be attributed to various factors, such as the influx of visitors, government strategies for national progress, and the introduction of communication technology around the Baduy tribe.
2.	Muhammad Zid et al, 2017	Interaction and Social Change of Baduy Community in Modern Era	The findings of the research conducted through in-depth interviews with the Baduy community show that there is a social transformation that is clearly visible in the areas of Outer Baduy and Inner Baduy. Specifically, this change relates to the change in the way of dressing seen in the Outer Baduy community, as well as the adoption of technology among community members. However, the level of social transformation is more visible within the Outer Baduy group. The visibility of social change in Inner Baduy is very limited, mostly manifesting in the domain of language use.
3.	Ovi Fauzia Tihamayati, 2017	Social Practice of Baduy Community towards <i>Pikukuh</i>	The findings of this research show that in the social context of the Outer Baduy community, a form of resistance emerges as a response to the progress of an increasingly sophisticated society. As a result, they are involved in the process of placing themselves in relation to modernity and the customary system that provides boundaries to them. In the current scenario, an internal conflict arises within the Outer Baduy community when they try to stick to the customary <i>pikukuh</i> and at the same time try to adapt to the times. The Outer Baduy community is positioned between these two entities, which encourages them to actively resist as a result of their rationalization.
4.	Mega Halmahera at al, 2020	Local Wisdom of Baduy Tribe's <i>Pikukuh Sapuluh</i> in Cultural Environment Conservation Kanekes Village	Based on the findings from the research conducted, it can be concluded that the Baduy tribe is characterized by a strict set of customary rules that are adhered to by the community with a high level of awareness. However, it is important to note that there are still instances of community members violating the standards outlined in the existing <i>pikukuh</i> during their routine activities, albeit within permissible limits. The penalties imposed for violating the relevant regulations include leniency from

			community leaders, particularly in the form of warnings. If the offense is still committed, the Baduy tribe adheres to the belief of karma law.
5.	Noval Fariz Mutaqien et al, 2021	Baduy in the Touch of Tourism: An Anthropological Study of Tourism Development in Kanekes Village and Its Implications	The user text is too short for an academic rewrite. Research findings in Kanekes Village show that there is progress in the tourism sector, including the development of tourist attractions and supporting facilities. The impact of tourism on Baduy community in Kanekes Village includes both beneficial and adverse consequences. The implication of tourism development covers various dimensions, including socio-cultural, economic, and ecological elements.
6.	Istinganatul Ngulwiyah et al, 2022	Character Change of Baduy Community in Facing Modernization Era	The findings of this study show that the process of modernization has an impact on the livelihood of Baduy community, which includes the population of inner Baduy and outer Baduy. Moreover, the presence of driving force of change, such as modernization, has caused gradual transformation and adaptation in Baduy community. This transformation aims to reconcile their traditional and cultural practices with the broader social changes taking place. On the contrary, Baduy community in maintaining a deliberate separation from modernization, only follows Baduy customary practices that have been passed down from generation to generation.
7.	Puspa Dwi Lestari, 2021	The Concept of Environmental Management of the Inner Baduy Tribe Viewed in the Perspective of Vandana Shiva's Ecofeminism	The results of this study show that (1) the concept of environmental management of the Inner Baduy Tribe consists of 3 aspects, namely the concept of pikukuh karuhun; the concept of ambu and nyi pohaci; and the concept of zoning; (2) the concept of Vandana shiva ecofeminism is based on the values of compassion, love, care, cooperation, and trust; (3) The concept of environmental management of the Inner Baduy Tribe consisting of 3 aspects (the concept of pikukuh karuhun; the concept of ambu and nyi pohaci; and the concept of forest zoning) contains Vandana Shiva's ecofeminism principles in the form of the values of compassion, love, care, cooperation, and trust.
8.	Cika Aprilia, 2022	Study of Ethnic Limitation Analysis of Inner Baduy Tribe towards Tourists in Cibeo Village	The results obtained (1) visitors are required to bring gambier, (2) visitors of foreign nationals / people outside the Indonesian region may not step on the Inner Baduy area, (3) visitors may not use technology in the Inner Baduy area, (4) visitors may not use shampoo, soap, or toothpaste, (5) visitors may not document the Inner Baduy tribe area, (6) visitors are allowed to smoke, but the Inner Baduy community is not, (7) swimming rules in the lake, at certain hours, (8) it is not allowed to ask the Inner Baduy community to take pictures of visitors, (9) tourists are only allowed to stay for a period of one night, (10) the Inner and Outer Baduy communities are distinguished from the appearance.
9.	Rania Redhamutia and Nur Aini Puspitasari, 2023	Local Wisdom of Baduy Tribe in the Movie "Ambu" by Farid Dermawan: A Semiotic Approach	The result of the research shows that Ambu movie contains six dimensions of local wisdom of Baduy tribe, namely (1) local knowledge consists of Ambu Misnah's character making herbal medicine and the community has leuit for food security; (2) local values consist of community obedience to pikukuh, depiction of traditional houses, and traditional clothes worn daily by the Baduy tribe; (3) local skills consist of playing traditional musical instruments, making woven fabrics, and selling various handicrafts typical of the Baduy tribe; (4) Local resources

			consist of agricultural land, cultivation, and river as the main source to fulfill the needs of Baduy community; (5) Local decision-making management consists of deliberation conducted by Ambu Misnah and Fatma with Jaro and punishment contained in pikukuh karuhun; (6) Local group solidarity consists of mutual cooperation to build a house carried out by Baduy men and a high sense of care for neighbors. The local wisdom is obtained through a semiotic approach based on the signs found in the images and dialogues of the characters in Farid Dermawan's Ambu.
10.	Nurholis and Muhamad, 2019	Islamic Law Perspective on the Marriage Practice of Baduy Tribe and its Legal Implication (Study in Baduy Tribe in Kanekes Village, Leuwidamar District, Lebak-Banten Regency)	The result shows that the Customary Marriage Practice of Baduy Dalam Tribe is not in accordance with Islamic Law. The legal implication of the Customary Marriage of the Inner Baduy Tribe does not have legal force because it is not recorded at the Population and Civil Registry Office of Lebak Regency. Constraints and supporting factors are caused by prohibited by the provisions of Customary Law or Pikukuh Karuhun.

## 5. DISCUSSION

### *Overview of Inner Baduy*

The Inner Baduy tribe is located in Kanekes Village, on Mount Kendeng, which covers part of the forest area. The area is under the jurisdiction of Banten Province, precisely in Lebak Regency, within the administrative boundaries of Leuidamar District. The term "Leuidamar" refers to a specific concept or entity. The Inner Baduy tribe has been in the area for a long time.

The Inner Baduy community is a collection of individuals who diligently carry out the rituals and traditions passed down by their ancestors for several centuries. Despite the ongoing progress of the times and the influence of contemporary lifestyles that pervade society today, the Inner Baduy community has remained true to a way of life characterized by simplicity, honesty, and devotion to ancestral directives, which emphasizes harmonious coexistence with nature and reliance on agricultural practices. The Inner Baduy community has maintained its existence for centuries without succumbing to the influence of contemporary development.

The Inner Baduy community demonstrates strict adherence to their customary regulations, including the prohibition of the use of cars, motorcycles and electricity, among other customary norms. Therefore, the Inner Baduy community places great importance on preserving the values inherent in their local knowledge. The Inner Baduy group has a very structured and steadfast lifestyle, completely unaffected by contemporary influences, modern technology and other external factors. In all locations they visit, they consistently wear white clothes accompanied by lomar/headband. They use no means of transportation and do not wear open-toed footwear. The individuals in question used walking for all their transportation needs.

### *Social Interaction Pattern of Inner Baduy Community*

The Inner Baduy community still applies a fairly strict customary system that must be obeyed by all its people. For the dress code, the people of Baduy. Baduy community is obliged to wear clothes with a characteristic natural white color and a white headband. In the observation that has been done by the previous researcher in Inner Baduy, precisely in Cibeo Village, it can be seen that the whole community of Inner Baduy wears natural white color and white headband.

Cibeo, it can be seen that the entire community of Inner Baduy still wears their typical clothes, namely white clothes and white headbands and the community does not wear footwear or it can be said that they still follow customary rules. In terms of dress code, the residents of

In terms of dress code, the residents of Inner Baduy still obey the customary rules or there is no impact of social change from the interaction of tourist visitors to the residents of Cibeo Village. Inner Baduy. In the Inner Baduy area or more precisely in Cibeo village, the residents are very friendly and are used to the arrival of visitors because according to one of the residents of Inner Baduy named Nalim, said that "the tourist destination of Inner Baduy which is usually visited by visitors is Cibeo village". In addition to the closest distance, the local residents are also accustomed to the presence of visitors.

For the use of language itself, most of the residents understand Indonesian and start talking to visitors using Indonesian, even though they are still very stammering. However, there was a bit of uniqueness when I got there because there was one Cibeo resident named Safriadi who was very fluent in Indonesian, and could even use Slang language well and fluently, as an example of his words. "Wait a minute, I want to cook rice first" "I'm already PW" "Do you have instagram? Asked the researcher" After being interviewed, it turned out that the reason Safriadi could use the Slang language was because of his experience who had often visited Jakarta 15 times and often visited the homes of visitors who had stayed at his house in Baduy Dalam. This resident is also very memorized with entertainment places in Jakarta which are quite famous, such as Taman Angrek Mall, Grand Indonesia, Pejaten Village. It can be noted that there has been a social change in terms of language caused by intensive interaction between residents of Inner Baduy in Cibeo Village and tourists and this is reinforced by the results of an interview between the researcher and Jaro Baduy Dalam Cibeo Village named Sami. Researcher: mang approximately sabaraha kali pangunjung ti Luar Baduy Datang ka die? (sir approximately how many times visitors from outside Baduy visit here?)

## ***Social, knowledge, cultural, religious, economic and technological systems***

### ***a. Social***

The Baduy community, which was first encountered by Dutch researchers, is characterized by a tendency to be closed to individuals from other communities. Nowadays, Baduy community has become famous as a cultural tourism location in Indonesia, which results in a change in the nature of interaction with Baduy community to be more dynamic. This encounter will give a considerable influence to Baduy community.

The Inner Baduy community adheres to a fairly strict customary system that must be followed by all its members. The clothing rules imposed in the Inner Baduy community require them to wear clothes that show a distinctive natural white hue, accompanied by the wearing of a white headband. The Inner Baduy community still upholds the customs, which can be seen from their adherence to the customary clothing, which consists of white clothes and headband, and no footwear. The Inner Baduy community still adheres to conventional dress regulations, regardless of the potential social changes caused by interactions with tourist visitors in Cibeo Hamlet.

Furthermore, each element of traditional clothing originating from Inner Baduy has different advantages and symbolic meanings, which will be explained in the following discussion:

1. Male members of the Inner Baduy tribe wear a long-sleeved garment known as *jamang sangsang*, which is worn by slinging or attaching it to the body. The *sangsang* shirt has a design characterized by perforations that only extend from the neckline to the chest. It lacks collars, buttons and pockets. Typically, the clothes they wear consist mainly of the color white. These artifacts are only made manually and cannot be sewn using automatic machines. The base material must also consist of real cotton threads that have been woven.
2. The lower part of the body is adorned with a blue-black sarong-like material, which is simply tied around the waist. To improve its structural integrity and prevent sagging, the sarong is fastened with fabric ties.
3. The individual does not wear long pants, as such clothing is considered culturally inappropriate.
4. In addition, the headdress is a white headband in addition to the wrapped shirt and sarong. The headband serves as a protective covering for their long hair.
5. A shawl or towel is then draped around the neck. The clothes worn by the Inner Baduy community, characterized by the basic color of white, symbolize the preservation of their sacred and pure way of life.

It implies that their existence remains inherently valuable and has not been affected by outside cultural influences.



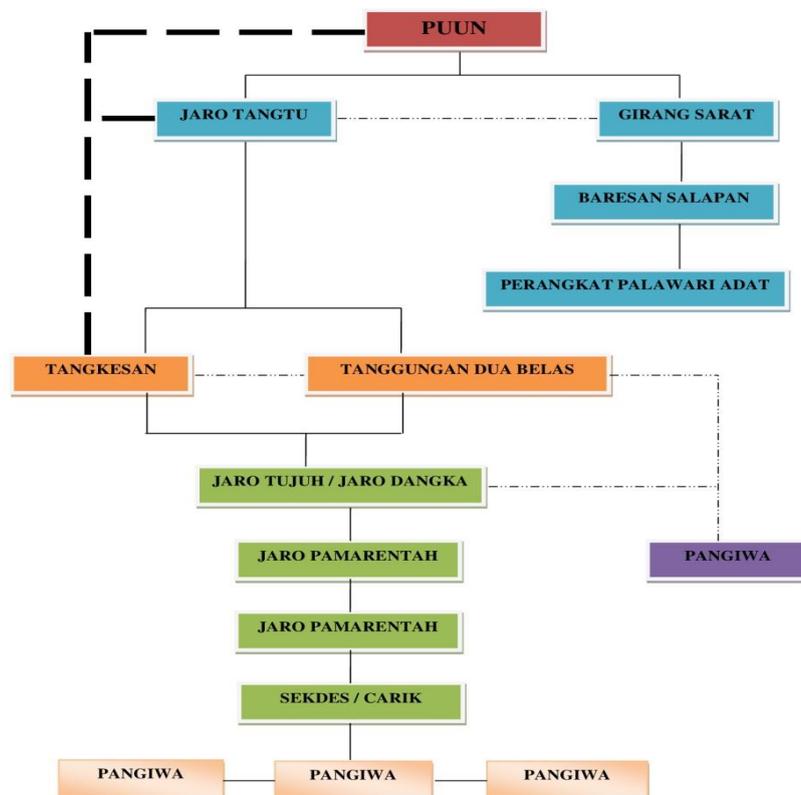
Component Explanation of Inner Baduy Clothing

Source: Google\_image.com

In addition to clothing, the regulations governing the Outer Baduy community are closely aligned with those of the Inner Baduy community, as the Outer Baduy community is highly dependent on the government set by the Inner Baduy community. If there is a violation committed by a member of the Outer Baduy community, this problem will be handled by *Kakolot*, who serves as the head of the village, and the head of the RT, or neighborhood unit. Further punishment is given to the perpetrator according to the regulations and practices that have been established by the Inner Baduy community. Similarly, during certain celebrations or traditional ceremonies, both Inner Baduy and Outer Baduy communities perform their traditional ceremonies simultaneously.

Officers from Inner Baduy often make visits to each hamlet within Outer Baduy, with the purpose of ascertaining whether the people of Outer Baduy have objects that are considered forbidden according to custom, or engage in playful interactions with the people of Outer Baduy. Basically, both individuals are part of the Baduy ethnic group and are bound by the responsibility to maintain their customary territory.

Upon arrival in the Baduy region, visitors will find various stalls offering fast food, vegetables, and salted fish, as well as various handicrafts produced locally by the Baduy community. In addition, there are several men working as tour guides and porters, providing their services to guests who wish to accompany them on their journey. A large number of individuals from the Outer Baduy community choose to leave their hamlet temporarily for various reasons, such as buying essential commodities, looking for work, or simply making social visits.



Despite coexisting with many cultures and customs, those living outside of the Baduy community show a deep respect for one another and actively look after the common welfare. Individuals living outside the boundaries of the Baduy community demonstrate an understanding of the carefully maintained rules dictated by Baduy tradition, while also having a modest level of familiarity with the cultural practices of the Baduy community. The Outer Baduy community benefits greatly from their engagement with other communities.

## b. Knowledge

According to custom, both Inner Baduy and Outer Baduy communities are prohibited from formal education. In the context of Baduy community, the presence of a pinntar is considered unimportant. Instead, what is more important is an individual who has comprehensive understanding and wisdom, so that it can protect them from potential fraud and manipulation by others. In addition, the Inner Baduy Tribe does not apply

writing in their beliefs, oral comes before writing, so there is no physical evidence or writing that can be read or seen related to the religion of the Baduy tribe. However, it is passed down orally from parents who are inherited by the ancestors.



Baduy community telling their stories

Source: Eventkampus, 2023

The knowledge system of the Baduy community is intrinsically linked to their customary law, which has long been the guiding principle and value system in their way of life. This practice is often referred to as *Pikukuh*, which requires them to adhere to ancestral norms and regulations. The entire knowledge of the Baduy tribe can be attributed to the cumulative wisdom passed down from generation to generation. This covers several aspects, including their philosophical perspective on life, agricultural practices, and the use of natural resources, all of which are deeply rooted in their traditional heritage. Nevertheless, this conventional culture includes some intrinsic qualities of indigenous knowledge. The Baduy community's commitment to preserving the environment is evident from their efforts to maintain forests, rivers, and ensure the survival of animal populations. Similarly, their belief that their purpose is to preserve the balance of nature is accompanied by their role as guardians of the sacred land (*taneuh titipan*), which serves as the center of the earth.

According to the Baduy tribe's belief system, they are obliged to maintain the integrity of the Baduy land by preventing any form of damage or degradation. This includes keeping the mountain from any form of change, ensuring the sustainability of the forest, keeping the water flow uninterrupted, and preventing damage to the valley. As a result, in their routine practices involving the use of rivers, people refrain from using soap and shampoo due to the recognized potential of river pollution. According to previous research conducted by Babul Bahrudin and Achman Zurohman, the perspective of life in the Baduy community shows that their lifespan depends on fulfilling food needs and providing sufficient resources to cover the costs associated with death. The individuals in question live a lifestyle characterized by simplicity, although it should be noted that some aspects of their cultural practices have undergone transformation. From the perspective of knowledge system, we can see the aspiration of Inner Baduy community to gain access to education that is equal to other areas. In this case, the researcher found an aspiration from a member of the Inner Baduy tribal group, who expressed the desire for their children to get formal education as a means to improve their prospects in the future. In contrast to the Outer Baduy community who show awareness of the importance of education, there are border communities who quietly facilitate their children's enrollment in educational institutions.

The aspiration of the Baduy tribe to participate in formal education, as in other areas, is basically hindered by customary regulations that prohibit their presence in educational institutions. This is related to their perspective on existence, where their lifespan depends on fulfilling their nutritional needs and avoiding the consequences associated with death. Despite the lack of education faced by the Baduy community, they have a remarkable talent in the art of weaving. The traditional weaving practices seen in Baduy land are a well-known tourist attraction, much sought after by visitors as a potential keepsake.

Information related to traditional medicine has also undergone a transformation. Historically, the Baduy community exclusively relied on traditional medicine practices to overcome illness, and similarly, they used traditional approaches facilitated by traditional healers for childbirth. In the context of health, individuals belonging to the Baduy community face a difficult situation when faced with illness. They are faced with two alternatives: seeking medical assistance from the government, which means violating their customary practices, or turning to the diminishing traditional therapy methods, thus posing challenges in terms of efficacy and accessibility. Historically, the Baduy community adheres to the kokolot-kokolot belief system and relies on traditional medicine practices. For example, if they experience diarrhea symptoms, they will use medicine from plants. This situation lasted for quite a long time until about 15 years ago, when the government implemented a policy mandating the assignment of midwives. After that, the implementation of family planning initiatives and the establishment of Posyandu (Integrated Service Post) have taken place. Today, it is estimated that about 40 percent of the population still retains faith in traditional medicine practices. One of the main challenges faced by village midwives is compliance with customary regulations. As a result, village midwives are sometimes prohibited from staying in Kanekes Village or the Baduy region, hindering their accessibility in cases such as miscarriages and similar emergencies. The community has also realized the need for health professionals in reducing newborn mortality, albeit in the specific context of the Outer Baduy environment. The Inner Baduy tribe shows strong adherence to customary norms in other respects. The individuals concerned express a desire to preserve their ancestral history by resisting change or other influences that may be considered detrimental.

### **c. Religious**

Until now, the prevailing theory states that every known human community, including the isolated Baduy Dalam tribe living in the South Banten region, has some form of religious belief or concept. Based on the findings obtained from the screening results of several previous studies, it has been determined that the religious belief system embraced by the Inner Baduy community is known as Sunda Wiwitan. This religion can be characterized as a syncretic blend of Islamic and Hindu elements.

The teachings of Sunda Wiwitan are summarized in a manuscript entitled Sanghyang siksa kundang karsian, a non-prose document that serves as a compendium of guiding principles, religious doctrines, and moral teachings for its readers. The book known as "Sanghyang Siksa Kundang Karsian" dates back to the Sundanese royal period. It serves as a repository of religious teachings, moral guiding principles, and instructions on Budi Pekerti. According to information provided by the kokolot or traditional leader, it is evident that the Kanekes people do not adhere to Hinduism or Buddhism, but rather to animist beliefs. Specifically, their belief system centers on the worship of ancestral spirits, with the supreme deity being Sanghyang Kerta, also known as the Almighty. In Indonesian, this supreme being is also referred to as Batara Tunggal or God Almighty, as

well as the ruler of nature and Batara Sedan.



Domas statue

Source: Google\_image.com, 2023

In its early stages, Sunda Wiwitan did not overemphasize the practice of Tabuk among its followers. The main teachings of this Sundanese religion revolve around two principles. First, adherents are encouraged to refrain from performing actions that are disliked or harmful to others. Secondly, they are advised not to engage in activities that could potentially harm themselves. However, as the religion evolved, it began to incorporate the idea of showing respect for sacred locations or kabutans, referred to as sasaka.

According to scholarly sources, such as peer-reviewed publications and validated research, researchers have found that the Inner Baduy have a concept that the location of Baduy is the origin of the world. Therefore, the New Villagers have a strong belief that their territory, known as arkadoma, occupies an important position in the world, similar to the epicenter or center point of the world. This perception is rooted in the Baduy tribe's belief system, which considers the arkadoma as a sacred place where their ancestors gather, along with other inhabitants of the earth. The Baduy people highly uphold the principles of environmental preservation, forest conservation, and ecological balance, as they strongly believe in the ancestral guidance and protection bestowed upon their generation.

#### **d. Economic Systems**

The majority of individuals from the Baduy tribe are involved in agricultural activities. The agricultural methods used by the Baduy community have been passed down for generations, reflecting the lasting influence of the animist and dynamic beliefs of the Baduy tribe. According to the Baduy community, rice has a symbolic meaning as it represents Nyi Pohaci Sanghyang Asri, and its planting should follow the traditional method known as karuhun, inherited from their ancestors. According to the results of interviews that have been conducted by many previous researchers with members of the Inner Baduy tribe, it has been observed that they engage in a type of agriculture known as shifting cultivation. This method involves farming land located under towering trees near the forest, while ensuring little disturbance to the surrounding ecosystem, which serves as their main source of food. Restoration of former farmland will involve returning the area to its natural state, characterized by the establishment of scrub forest vegetation.

The former area will undergo reforestation and be transformed into scrub forest, then transition into secondary forest. The Baduy community carries out these practices due to a customary regulation that prohibits the use of hoes for land cultivation, farming for commercial purposes, and the creation of rice fields. The reason for this restriction comes from their belief that environmental degradation is a consequence of excessive land use. Trading of agricultural products produced by the Baduy tribe outside the designated area is prohibited. The rice farming industry is mostly carried out by most of the population, while the harvested rice is only used by the Baduy community.

A secure granary has been used for several years as a means to store agricultural products. To reduce the risk of burning the rice stock in the event of a fire and facilitate its use for survival purposes, the granary is strategically placed at a considerable distance from the residence. To obtain funds to buy cotton thread, salted fish, cigarettes, and tobacco, one may consider selling additional forest products, such as fruits and various field plants. Baduy village strategically utilizes the presence of tourists as an opportunity to promote and sell their agricultural products. For example, the Baduy community easily engages in the sale of agricultural commodities, including water derived from the siwalan/lontar fruit. The agricultural methods used by the Baduy community are undoubtedly an embodiment of their traditional wisdom about the interrelationship between humans and the natural environment.

The Baduy tribe attracts a large number of tourists who have an interest in learning about the cultural aspects and unique characteristics of this tribe. These visitors engage in various research endeavors and participate in various activities related to the Baduy tribe. The first step involves the production of typical Baduy souvenirs, as well as the sale of snacks, instant noodles and coffee. In addition, the local community is also involved in the production of woven handicrafts that depict the cultural heritage of the Baduy area. These handicrafts, including clothing, sal, sarong, and many other products made from Baduy woven materials, have gained popularity among visitors and are highly sought after as souvenirs. An examination of livelihood issues reveals that tourism is an important factor in the cultural transformation of the Baduy tribe.

#### **e. Technology Systems**

Technological system refers to a collection of interconnected components and processes that enable the functioning and operation of technological devices, software, and networks. Baduy Dalam Village strictly adheres to customary regulations that prevent the use of technology. Punishment will be imposed if any resident violates the regulation. As per the statement given by Jaro Sami, a resident of Inner Baduy hamlet, it has been indicated that those who use technical gadgets or cell phones will face disciplinary action, which may include warning, imprisonment, or expulsion. However, based on the results of interviews and observations conducted by Muhammad Zid et al, it appears that in Cibeo Village, there are no residents who own technological devices or cell phones. However, there are some residents who have a good understanding of technology and have knowledge of existing social media platforms. The individual in question is Safriadi, a 25-year-old individual. One of these locals claims to have knowledge and proficiency in using mobile devices, while Safriadi himself has made a total of 15 visits to the metropolitan city of Jakarta. In addition, Safriadi shows high fluency in using everyday expressions that are often associated with Slang language, such as "gue, elu, mager, pw, kepo," and others.

In contrast to the Outer Baduy tribe, the technological infrastructure and property

within the Baduy tribe's territory have undergone a significant transformation. The Outer Baduy village, known for its adherence to a simple way of life, has recently adopted technological advancements and contemporary living equipment, therefore embracing elements of modernization. Outer Baduy Village is experiencing the emergence of tangible aspects associated with the culture of modernism. In accordance with their customary law system, the use of certain items is prohibited throughout Baduy society. Nevertheless, in its development, Outer Baduy community has been seen embracing aspects of contemporary society. The Outer Baduy region, particularly in Gejebob village, has undergone transformation in several aspects, including clothing, footwear, sanitation practices, personal hygiene products such as soap and toothpaste, and the adoption of modern technology. Bathing practices in the traditional culture of the Baduy community include the use of bathing equipment that does not use soap, toothpaste, or the use of water closets (WC). Instead, they perform bathing rituals in the river. Nevertheless, there has been a noticeable shift in their preference to use contemporary commodities in daily life. The whole of modernity, including all aspects of contemporary culture, has been the subject of customary prohibitions because of its perceived adverse impact on the environment.

## 6. CONCLUSION

1. The Inner Baduy tribe is one of the tribes in Indonesia that inhabits the Banten region and is still very protective of its culture and closes itself off from the outside world. The tribe lives right at the foot of the Kendeng mountain range in Kanekes village, Leuwidamar sub-district, Lebak-Rangkasbitung district, Banten, which is about 40 km from the city of Rangkasbitung. The area is part of the Kendeng Mountains with an altitude of 300 - 600 m above sea level.
2. In the social interaction pattern of the Inner Baduy tribe, the changes that occur are not so visible. This is because most of the people have been supervised by Jaro or even Puun by means of frequent searches and the inculcation of strong custom values for each of the people. From the way of speaking, most of the Inner Baduy people are still thick with speaking using Rough Sundanese, even though they already understand Indonesian and are not too fluent. Then, almost all of its citizens use typical clothes from Inner Baduy, namely natural white clothes and headbands. Nowadays, they are getting used to the arrival of many cultural tourists who visit their village.

### 3. a) Social System

This encounter will give a considerable influence to Baduy community. As described in the article of Muhammad Zid et al, (2017) Baduy Community in their life is very simple and depends on the surrounding nature, and adheres to a fairly strict customary system that must be followed by all its members. In addition to distinctive clothing, the rules governing the Outer Baduy community are very much in line with those of the Inner Baduy community, because the Outer Baduy community is very dependent on the government set by the Inner Baduy community. Officers from Inner Baduy often make visits to each hamlet within Outer Baduy, with the aim of ascertaining whether Outer Baduy community has objects that are considered forbidden according to custom, or engages in playful interactions with Outer Baduy community.

### b) Knowledge System

The Inner Baduy community does not apply writing in their beliefs, oral exists before

writing, so there is no physical evidence or writing that can be read or seen related to the religion of the Baduy tribe.

#### c) Culture System

There are some changes in the cultural system that should not be done by the Inner Baduy community. Many siblings of the Baduy community family choose to leave or move away from the thick cultural customs of Baduy, In spite of that, the relationship line is not cut off and they communicate with each other. In general, tourists who visit Baduy Dalam prefer to stay overnight, this is more open to tourists who come even though they still adhere to customary prohibitions which are prohibited from taking photos and prohibited from using chemicals when bathing, besides that their wealth does not see from the form of a magnificent house and has a lot of treasures and is usually always synonymous with high-ranking rich people and is seen by many other people as well as the Inner Baduy tribe whose house forms are almost similar to each other, what distinguishes their wealth status is pottery made of brass which is stored in the house, the more pottery stored indicates the higher the status of the family and is seen by people. The Inner Baduy tribe always works together, the nature of mutual cooperation is always applied by the Inner Baduy tribe when they have to move from one area to another area that is more fertile as a nomadic tribe or does not have a fixed place and adheres to the open field system making the Inner Baduy tribe live helping each other.

#### d) Religion

The religion adopted by the Bedouins is Sunda Wiwitan religion, which is a syncretic religion between Islam and Hinduism. So based on the information of the kokolot or chairman that the Kanekes people are not adherents of Hinduism or Buddhism but adherents of animism, namely beliefs that worship the spirits of ancestors in the highest belief system are in Sanghyang Kerta or the almighty which in Indonesian is the one who wants him also referred to as Batara tunggal or God Almighty or the ruler of nature and Batara sedan. Until now on their ID cards the religion column is written Islam or strip (-) or belief in God Almighty from the first time they complained about this.

#### e) Sistem Ekonomi

Metode pertanian yang digunakan oleh masyarakat Baduy Dalam telah diwariskan secara turun-temurun, yang mencerminkan pengaruh abadi dari kepercayaan animisme dan dinamis suku Baduy. Metode ini melibatkan lahan pertanian yang terletak di bawah pohon-pohon yang menjulang tinggi di dekat hutan, sambil memastikan sedikit gangguan pada ekosistem di sekitarnya, yang berfungsi sebagai sumber makanan utama mereka. Selain itu sedikit terjadi perubahan masyarakat Baduy juga menjual beragam aneka kerajinan khas mereka kepada parawisata hal ini menjadi tambahan ekonomi.

#### c) Sistem Teknologi

Masyarakat Baduy Dalam sama sekali tidak menggunakan teknologi modern, mereka tetap berpegang teguh dengan hukum pikukuh yang berlaku di Baduy Dalam. seperti mandi menggunakan dedaunan dan membuat jembatan tanpa palu, besi, semen dan material modern lainnya.

## 7. REFERENCES

- A. Fathoni, *Antropologi Sosial Budaya*. Jakarta: PT Rineka Cipta, 2006.
- Babul Bahrudin, “Pengaruh Teknologi Komunikasi Terhadap Pergeseran Budaya Lokal Remaja Suku Tengger Di Desa Argosari Kecamatan Senduro Kabupaten Lumajang,” *J. Ilmu Pengetahuan; Discov.*, vol. 04, no. 2, pp. 526–536, 2019, [Online]. Available:
- Calderon, A., & Ruiz, M. (2015). A systematic literature Review on serious games evaluation: An application to software project management. *Computers & Education*, 396-422.
- Cecep Eka permana. *Masyarakat baduy dan pengobatan tradisional berbasis tanaman*. Wacana, Vol. 11 No. 1 (April 2009): 81-94. *Fakultas ilmu pengetahuan budaya*, Universitas Indonesia.
- Faturrahman F. *Hukum Pidana Adat Baduy dan Relevansinya dalam Pembaharuan Hukum Pidana*. Tesis Magister Hukum. Universitas Diponegoro, 2010.
- Garna, J. 1993. *Masyarakat Baduy di Banten dalam Koentjaraningrat (ed), Masyarakat terasing di Indonesia*. Depsos RI, Dewan Nasional Indonesia untuk Kesejahteraan Sosial, dan Gramedia, hal 120 – 152, Jakarta.
- Kitchenham et al. 2009. Systematic Literature Reviews in Software Engineering- A Systematic Literature Review. *Information and Software Technology*, 51(1): 7-15
- Kitchenham, B. 2004. *Procedures for Performing Systematic Reviews*. Keele University, Keele, 33.
- Laode Monto Bauto, 2014, “*Perspektif Agama dan Kebudayaan dalam Kehidupan Masyarakat Indonesia (Suatu Tinjauan Sosiologi Agama)*”, *Jurnal: JPIS*, Kendari: FISIP Universitas Haluoleo, Volume 23, Nomor 2.
- Marzali, Amri. 2014. Memajukan Kebudayaan Nasional Indonesia. Dalam *Jurnal Humaniora* 26(3): 251-265.
- Tetep, E. Mulyana, T. Widyanti, and A. Suherman, “Nation Character Building for Millennial Generation Based on Local Wisdom of Saminism,” in *Advances in Social Science, Education and Humanities Research*, 2020, vol. 458, no. Proceedings of the I International Conference On Social Studies, Globalisation And Technology (ICSSGT2019) Nation, pp. 195–204, doi: 10.2991/assehr.k.200803.025  
[http://file.upi.edu/Direktori/FPIPS/M\\_K\\_D\\_U/196801141992032-WILODATI/jurnal\\_SISTEM\\_SOSBUD\\_BADUY.pdf](http://file.upi.edu/Direktori/FPIPS/M_K_D_U/196801141992032-WILODATI/jurnal_SISTEM_SOSBUD_BADUY.pdf) (diakses pada tanggal 20 September 2023 pukul 17.12)
- <http://journal.unair.ac.id/download-fullpapers-kmntsdcd32681a5full.pdf> (diakses pada tanggal 21 September 2023 pukul 24.00)