



# Sociality of The Baduy Community: The Progress of Baduy Community Life

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## Abstract

Baduy society belongs to the traditional society that allows it to be at the stage of a developing society. The shift in Baduy society is due to the development of the increasingly advanced times so that not only curiosity to the modern world, various new needs become one of the triggers of pikukuh baduy violations. The process of change occurs because of social relations where baduy people often interact with the outside community causing the mindset and orientation of baduy people towards the maturity of rationality of the needs of life. The phenomenon will be dissected by Emile Durkheim's theory, namely mechanical social solidarity and organic solidarity, as well as providing explanations related to indigenous pikukuh as social facts that influence the way baduy people act and think. The basis of this research is the assessment of the concepts and theories about the development of baduy society based on the search for literature contained from books and several articles that have been published. This approach was chosen to understand social phenomena or symptoms by focusing on a complete picture of the phenomenon studied.

*Keywords:* Baduy, social changes, emile durkheim, pikukuh adat, social fact.

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## 1. Introduction

Baduy society is generally divided into three groups namely Tangtu, Panamping and Dangka. Tangtu group is a group known as Inner Baduy, which in fact strictly follows the karuhun custom, namely residents who live in three villages: Cibeo, Cikartawana, and Cikeusik. There are distinguishing features in terms of clothing with the characteristic natural white shirt, black pants and a white headband. Panamping and Dangka groups are those known as outer baduy and are already affected by the culture of the outside community of baduy. Living in various villages scattered around the inner Baduy area such as: Cikadu, Kaduketug, Kaduketer, Gajeboh, Cisagu and others. There is a characteristic of Outer Baduy wearing all-black clothing and a black and blue headband. While for the customs themselves do not see the difference between Inner Baduy and Outer Baduy.

Changes in society can be about social values, social norms, patterns of organizational behavior, the composition of community institutions, layers in society, power and authority, social interaction and others. The breadth of the field where such changes may occur, the author should strictly limit the changes intended.

It should be known in advance what kind of changes in society become discourses in the social order. Abstractly, society consisting of social structures, social structures, value systems, norms, rules, and customs will realize concrete order such as political sub-systems, economic sub systems, social sub-systems, cultural sub-systems and other sub-systems. Changes in society will always occur and can cover aspects of people's lives. The essence of the process of changing society itself is the change of norms or the shifting of values in society.

To better understand what kind of society to study, the author takes aim at the society that is still traditional. The picture of the above changes will be seen signifikan in a closed society that is relatively still united where a homogeneous society has a strong familial bond and interdependence with each other fellow members of the community. This kind of society can be found in the Baduy tribe.

Baduy society is one of the ethnic groups that isolate themselves from the social life of the outside community, with the principle of upholding the mandate of the ancestors and karuhun heritage that mandates to always maintain the balance and harmony of the universe, it is not surprising that the daily life of baduy people is organized in simplicity. It can be seen from the house where the uniform direction and shape, namely heading north-south and adherence to the belief sunda wiwitan which is still believed to be the belief of the baduy community. Baduy community beliefs are

oriented to how to live a life that contains rituals in behaving, steps, speech and patterns of daily hierarchy in a simple way.

The development of Baduy people's lives is interesting to discuss. Significant differences in Baduy society which is divided into three groups, of course it becomes a question of its own, whether it is possible that Baduy society used to be a unity, then why the outer Baduy community can use some modern tools, those questions will be answered if studied with the theory of social change. According to the author, this discourse is important to be associated with the development of Baduy people's lives in the review of the theory of social solidarity put forward by Emile Durkheim, namely mechanical solidarity and organic solidarity.

## 2. Overview of Baduy Community

The naming of the word Baduy is a call made by the outside community. The truth is that Baduy people themselves prefer to call themselves Kanekes people or more especially they call the village they live in such as urang Cibeo, urang Cikartawana, urang Panamping and others. According to Houvell the name Baduy originally came from the Baduy people who came out of the customary membership then converted to Islam. But some of the reasons for naming Baduy seemed like a mockery because the word Baduy comes from The Arab badawi community where life is primitive, nomadic and dependent on nature. But the equalization of the term Baduy with the existence of the Baduy tribe is not based on the similarity of definitions and terms, but rather based on the similarity of lifestyle. Until now the term Baduy is not clear where it originally came from, some guessed it came from the name of Mount Baduy, from the word Buddha, from the term *pohonan baduyut* and others. Clearly the above reasons cannot prove the truth.

Baduy society is divided into three groups namely Tangtu (Inner Baduy), Panamping (Outside) and Dangka (fractions of Panamping). Urang Tangtu (forerunner of Baduy) calls itself urang kajeroan has residential areas in Cibeo Village or Tangtu Parahyangan, Cikeusik or Tangtu Parahyangan Villages, and Cikartawana Village or Tangtu Kadu Kujang. Each Tangtu is led by Puun who deal with spiritual matters rather than being leaders of worldly problems. Puun's authority varies depending on the region, Tangtu Cibeo as Prabu is the symbol of the source of authority, Tangtu Cikeusik as the Rama the source of the correct speech and Tangtu Cikartawana as the Receipt of good determination.

The Baduy Panamping in quantity is the group with the largest population. According to Edi S Ekadjati (2009: 68), at first the Baduy Panamping tribe had 30 villages and 3 villages in Inner Baduy. The existence of panamping residents is uncertain of its origin, whether it used to be a unit with Baduy Tangtu but according to its history hereditary settled there there are also moved from Baduy Tangtu.

The last group was Baduy Dangka. The existence of Baduy Dangka side by side with Baduy Panamping so we have difficulty distinguishing between Baduy Dangka and Baduy Panamping, clearly Baduy Dangka has many Muslims but still follow certain customary rules especially when the celebrations of Baduy Tradition are considered Sacred.

## 3. Methods

The basis of this research is the assessment of the concepts and theories about the development of Baduy society based on the search for literature contained from books and several articles that have been published. This approach was chosen to understand social phenomena or symptoms by focusing on a complete picture of the phenomenon studied.

The data obtained include information and facts about the process of changes in the lives of Baduy people due to the existence of modernitas. In this study the data used by the authors was secondary data conducted through literature studies. The authors obtained data that corresponds to the problem studied and in accordance with the purpose of the research, so that the data collected can be analyzed in depth.

The technique used in this study is Documentation. In this case the author does not merely collect and write in the form of excerpts of a number of documents, but rather obtains the results of several books, scientific journals, and internet sources that have been analyzed.

To obtain scientific correctness conducted data collection techniques and data analysis that is expected to represent the reality of research. To avoid subjectivity and avoid mistakes in the research process, one way is to test the validity of the data. Testing the credibility of data by checking the data obtained through various books, scientific journals, the internet, then described and categorized which are the same, which are different or specific until finally the data that has been analyzed can be concluded.

## 4. Results and Discussion

Although Baduy society is divided into three groups as described above, but the status of social relations is still intertwined with the status of kinship and kinship with each other is not severed. Urang Tangtu still considers the family

to Urang Penamping and Dangka, although they are outside tangtu geographically, and vice versa. The principle of life held firmly by the Baduy community is still maintained so as to make the integrity of the community well maintained. But it should be underlined, the differences of this group affect marriage, division of arable land, appointment of government structure positions.

Baduy society belongs to the traditional society that allows it to be at the stage of a developing society. The author observes the process of the formation of Outer Baduy and Dangka which in fact already know the pattern of outside life in the sense of outer Baduy society and Dangka already use sophisticated tools such as communication tools, wearing footwear (not done Inner Baduy), bedagang like stalls containing outside products and others.

The phenomenon described above is in line with what Durkheim said that social symptoms are real and affect an individual's consciousness and behavior. Thus the collective moral/morality bond that can limit an individual's tendency to satisfy his or her passions (worldly).

Durkheim also alluded to belief as the embodiment of collective conscience where the moral rules govern and fence individual actions and have the power to force individuals who violate the collective consciousness (Dede Sri Kartini: 2019). A consensus governing social relations among members of the public.

Just as baduy people have embraced the belief for generations sundawiwitan which is a belief has been attached to the baduy community as a form of respect to the spirit of ancestors and belief in power namely Sanghyang Tunggal (the Almighty), Batara Jagad (Ruler of Nature), and Batera Seda Niskala (The Most Unseen) who resides in Buana Nyuncung (Upper Buana). The practice of diversity is shown by oral, narrative, and example with evidence of the practice of frenzied (provisions / customary law) and most importantly the Baduy people believe that the highest power exists in the ancestors who will give inner birth power to their descendants. Therefore, baduy people until now consider sacred worship to karuhun (ancestors).

Explanation of baduy community life can be reviewed by four collective conscience variables namely Volume, which shows the extent to which the degree of value, belief, and rules of collective conscience are used by members of the community. Intensity, which indicates the extent to which collective conscience has the power to guide one's thoughts and actions. Determination, showing the degree of clarity of collective conscience components. And the latter is the content that refers to the ratio of relegius and pure secular symbolism in collective conscience (Dede Sri Kartini: 2019).

These four variables clearly distinguish the lives of Inner Baduy and Outer Baduy. The volume can be seen from the implementation of pikukuh baduy, the extent to which the baduy community holds firmly to the bustle. Intensity in the form of supervision and coaching conducted by the jaro, both jaro tangtu and jaro seven. Determination relates to how the baduy community trusts the impact resulting from violations of the pikukuh. And the last is the social, economic needs of baduy society formed by the modern order of life that grows and develops outside the life of baduy people and affects the collective consciousness of baduy people.

The difference in people's lives lies in the implementation of pikukuh baduy. Baduy In holding fast to the bustle and carrying it out purely and consequently. Inner Baduy people have a rule not to sell their land or fields, because their land is customary land or their ownership is communal. In the management of this customary land, its ownership can be changed to other members of the community (Baduy In another), in the sense that the previous landowner managed land elsewhere and land that used to be replaced by other baduy communities. It is evident that communal land ownership binds them in a life order that is interdependent with each other.

But this difference is seen in the outer Baduy community who already know the life of the city is characterized by Outer Baduy who have consumed and used tools and products that exist in city life. But different cases with land ownership is still communal or customary land. Both are still bound by the traditional bustle. The looseness of the customary bustle towards outer baduy allowed to buy or rent land / fields outside the customary land. Individual land ownership such as buying land or land outside the customary land carried out by Baduy Luar is a customary leniency to the Outer Baduy.

As for some baduy people who are at the stage of monotheism, namely the Dangka group has many who follow the Religion of Islam. Although adhered to the religion of Islam but still follow the practice of civility, upholding the traditional bustle and daily life, be it the way of dressing, working, even worship even their baduyan identity is not lost. The conversion of religion that occurs in Dangka society takes place through a gradual process in accordance with the change of self-perceaus.

Carrying out the obligations of customs, customs and laws of the Baduy community is something that must be adhered to and if violated it will receive punishment. This is what Durkheim later called a social fact, in which the customary bustle has a certain power to force that power manifests in people's lives beyond the capabilities of the individual so that the individual becomes invisible.

The process of change can happen because of social relationships. Such conditions also occur in some Dangka people who hold marriages with non-Baduy people, although in customary law it is strictly prohibited so as the punishment is no longer recognized as a citizen of Baduy or the identity of the Baduyan is revoked.

Looking at the history of the Old Order and the New Order with the power of hagemoni, the state intervened against its religious development with the policy of choosing the official religion stated by the government, even until now there was discrimination against local beliefs that adhered to the beliefs considered non-religious before entering into one of the religions recognized by the government. This certainly has implications for the lives of baduy people, for example Baduy people who do marriage is certainly legal according to customary law but not so according to state law, then the Baduy community must submit and comply with the government rules in the Marriage Law.

The life of baduy people, especially Baduy Dalam is still traditional marked by the existence of social relation that prioritizes morals and institutionalizes life together. Interdependence and attachment to each other both in social life and economic activities are able to regulate individual actions in accordance with the corridors of baduy bustle. This is a hallmark of mechanical solidarity.

The difference with Outer Baduy which is classified as organic solidarity is not able to stem the curiosity of something that he thinks is modern. There is a lot of shift in the outer Baduy community because of the development of the increasingly advanced times so that not only curiosity to the modern world, various new needs become one of the triggers of pikukuh baduy violations. Basically baduy bustluh not changed until now and may never change but that changes that's the thought of each individual addressing a phenomenon.

The leniency of the outer baduy resulted in many Outer Baduy breaking the frenzy little by little and eventually became commonplace. This is to prove that during this transition period, the mindset of Outer Baduy society is already open to the modern world. The helplessness of the Baduy community outside the face of the influence of modernity because they are directly facing it, moreover, the area has been used as a tourist attraction of course this is also a driving factor of social change.

The Outer Baduy society is undergoing a change in thinking and is considered a time when the outer Baduy people are aware of their need for the modern world. Reasoning and observation of baduy people become the main tool in thinking and determining a phenomenon proven the level of progress of baduy society has developed in terms of science and technology.

Some of the phenomena experienced by the inner Baduy community are out of membership and choosing to become an Outer Baduy group. There are two causes of the revocation of membership of Baduy Dalam including the willingness to leave, and expelled from membership for committing serious violations of the customary pikukuh. The phenomenon of the removal of inner Baduy membership on its own wishes as a discourse of course.

One of the factors of membership exit from Inner Baduy is based on the narrowness of arable land in Inner Baduy. As explained by Asmin former Inner Baduy who came out of Baduy Dalam's membership that he and his family moved because the arable land was already narrow while the population was growing. Asmin's move of membership and growth led to a change in him as Durkheim explained that the change of mechanical solidarity to organic was caused by the dynamics of the population. Many interactions are taking place, increasing competition for a limited source of resources and increasing struggles to survive.

But it becomes awkward when the author reviewed further, in fact Asmin who has just two months of his move already has and uses Mobilephone. It can be said that at the time he was still a society of Inner Baduy, Asmin already knew the name handphone, but because of the bustle of Baduy in prohibiting things that are modern so that his curiosity was buried. It can be concluded that most people of Inner Baduy already know modern technology, the interaction between the inner Baduy community and non-Baduy community for example Inner Baduy at the time of harvest system duren and honey will sell its crops to outside communities where the interaction results in the planting of value through observation and reasoning of the inner Baduy community to technological advances. At least there is curiosity and a desire to use technology.

The formation of the Outer Baduy group is one example that answers questions related to organic solidarity put forward by Durkheim. Seeing the people of Outer Baduy using technology such as handphone is not strange, their lives have compromised with modern life. The most unique thing is that Outer Baduy already has a school. Whereas schools are strictly forbidden by traditional bustle and they believe that schooling will make it difficult for them to control their intelligence "*pinter ka balinger*", the result will damage the customary order such as exploitation of nature, mastering others, deceiving people and others.

There is no denying that Outer Baduy has many who can read, write and count. The way they do that is quite unique: learning from their friends, from parents, and from food wrappers. The reason they learn because they do not want to miss information, some say that they often interact with the outside community so they are afraid of being "interrogated" or fooled by others.

One example on a private television station (NET TV) once aired about how the people of Outer Baduy already know the school, they dare to go to school despite the customary law that prohibits it. The tv program is Lentera Indonesia entitled "*Incandescent Spirit of Baduy Children*". In the event, Iwan as one of the speakers who was teaching in one of the houses of baduy residents because this learning activity was done in secret and carried out after magrib because in the morning, the children of Outer baduy helped their parents until noon. This they do because the customary sanctions are quite heavy that is out of baduy residents or quitting school.

Something extraordinary in terms of mindset and orientation of the baduy young generation in order to fulfill life and maintain a life full of competition. They are now shifting their lifestyle and waiting in the direction of picking up, from passive to active and productive, as well as from manual to digital. They are well aware that to do so all requires a sufficient proficiency, ability, and life skills. That is, for the younger generation Baduy needs to have knowledge, education, and skills is inevitable, because it is required to be able to communicate, negotiate, compete, and compete with the average educated and skilled outside community so as not to miss (Kurnia, 2010: 246-247).

While that hinders progress on indigenous peoples, namely customary raids by indigenous leaders conducted routinely once a year and indigenous groups conducted once a month to socialize the traditional bustle. If anyone is found to be violating the pikukuh such as the use of modern goods, the form of sanctions for the offending community will be reprimanded first three to four times, but if it is still violating it will be destroyed or sold to the outside community if the form of goods. Baduy people believe that their citizens who violate the traditional bustle will have an impact on nature. Natural disasters that will occur will have an impact not only on the Baduy people but also the wider community will accept the consequences so that the Baduy community is firm to preserve the traditional bustle that is the deposition of the ancestors so that the customs in Baduy are not destroyed.

Seeing the village of Outer Baduy community has become a tourist attraction so many tourists come and the interaction process is inevitable. This is what Durkeim says about social facts. There is also a place in baduy people's lives where the way outside Baduy people act and think is influenced by habits, rules, values, norms that exist in the group. The can, the rules of value, and the norm as a fence that limits the life of the Outer Baduy people with modern life.

Outer Baduy people have 7 (seven) Jaro scattered in each area of Outer Baduy. Jaro 7 (seven) serves as a coach, as well as a supervisor if the community is found to violate the baduy bustle, as well as the community outside Baduy who violates the rules when visiting baduy village will be acted on by the jaro concerned.

One thing that maintains the preservation of baduy custom is the traditional bustle that is embraced together by all members of the Baduy community, both Inner Baduy, Outer Baduy and Dangka Baduy though. This collective bond and awareness is a strong foundation in the social relations of baduy people.

There are certainly differences related to volume, intensity, dissemination, and religious ratios when associated with durkheim theory. Regarding the four variables, Inner Baduy has a higher level than Outer Baduy. Inner Baduy is very obedient to the traditional bustle compared to Outer Baduy. The traditional bustle of Inner Baduy is fairly strict and many rules must be obeyed. Nevertheless, members of the Inner Baduy community are more obedient to carrying out the customary bustle.

## 5. Conclusion

Baduy society is a society that is still traditionally characterized by social relations that put morals first and have collective awareness. Interdependence and attachment to each other both in social life and economic activities are able to regulate individual actions in accordance with the corridors of baduy bustle.

Pikukuh Baduy is used as a rule, value, norm that binds baduy society to stick to the corridors of attitudes, behaviors and actions in accordance with what was mandated by the Great-Grandfather (ancestors) hereditary. The prowess of the pikukuh is taboo so they believe that if they violate the baduy frenzy then disaster will come not only to him but to his village will also receive the consequences of his actions.

The shift in the pattern of social solidarity in inner Baduy society is caused by the moral density that occurs due to the increase of the population, while the land / fields cultivated by the inner Baduy community is limited, so that not least the Baduy Community in moving its membership to Outer Baduy. Because land / fields are the main needs in living the daily life of baduy people.

The social change that occurs in baduy society is inevitability. Pikukuh Baduy from the past until now has never changed but changes in each individual can change. Although the life of the People of Outer Baduy is still traditional and has guidelines in acting, but in fact they can not stem the curiosity of something that he thinks is very useful for their lives. Plus there is a lightening of pikukuh against Outer Baduy for example resulting in many Outer Baduy who violate the pikukuh little by little and eventually become a common thing. Inner Baduy which is a form of traditional pikukuh precisely implicitly gives space to outer Baduy to contribute in modern life. This is evident in the shift in the outer Baduy society because of the development of the increasingly advanced times so that not only curiosity towards the modern world, various new needs become one of the triggers of violations of pikukuh baduy. Basically pikukuh baduy has not changed until now and may never change but that changes the thinking of each individual addressing a phenomenon. They are well aware that to do so all requires a sufficient proficiency, ability, and life skills. That is, for the younger generation of Baduy the need to have knowledge, education, and skills is inevitable, because it is required to be able to communicate, negotiate, compete, and compete with the average educated and skilled outsider so as not to miss out. So the frenziedness that prohibits schooling is also violated.

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