

INDONESIA'S ABUNDANT WEALTH FROM THE BADUY CULTURE

Beslina Siagian, Basbon Simbolon, Febrianta Lidia Saragih, Putri Kumala BrTurnip

Faculty of Teacher Training and Education, HKBP Nommensen University, Indonesia

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*Corresponding author:

E-mail:

rinaaktar131617@gmail.com

ABSTRACT

The Baduy community is a tribe originating from the interior of Banten and living in Kenakes Village, Leuwidar, Lebak, Banten. The Baduy community is a tribe that has not been affected by modern culture and still obeys the rules that apply in their place of residence. The Baduy people do not want to accept a new culture and deliberately alienate themselves from outside life to avoid modernization as a way for them to respect their ancestors so that the balance and harmony of the universe can be maintained. The Baduy tribe is divided into two parts, namely the Inner Baduy and Outer Baduy who live in crowded settlements. The striking difference between the two tribes is that the Inner Baduy people have not been touched by technology and modernization at all, while the Outer Baduy people.

Keywords: *Baduy Community, Inner Baduy, Outer Baduy*

Introduction

Indonesia is the largest archipelago in the world, covering an area of approximately 1,904,569 square kilometers. The number of islands in Indonesia is 17,000, in which 7,000 islands are inhabited by different cultures for each region from Sabang to Merauke. Indonesia has more than 300 ethnicities or ethnic groups, specifically, according to the 2010 BPS census, there are 1,340 ethnicities in the country. Indonesia is the largest archipelago in the world, covering an area of approximately 1,904,569 square kilometers. The number of islands in Indonesia is 17,000, in which 7,000 islands are inhabited by different cultures for each region from Sabang to Merauke. Indonesia has more than 300 ethnicities or ethnic groups, specifically,

according to the 2010 BPS census, there are 1,340 ethnicities in the country.

In each province of Indonesia, there should be different tribes according to the culture that existed from their ancestors until today. And in this discussion I will talk about the culture of one of the tribes of Banten province.

The rapid development of globalization has made many changes that have occurred very significant in society, ranging from urban communities to rural communities. In the midst of the onslaught of globalization and modernization, this creates its own challenges for tribes that have not been affected by the existence of modern culture and still obey the rules of their tribe who do not want to accept this new culture, namely the Baduy tribe. The Baduy tribe is a sub-tribe of the

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Sundanese tribe, they are considered a Sundanese people who have not been affected by modernization or a group that is almost completely alienated from the outside world. The Baduy tribe is a group of people who live in the interior of Banten where they usually call themselves Kenakes people. The tribe in Kenakes Village, Leuwidar, Lebak, Banten. The Lebak government recognizes the Bedouin territory as a traditional Bedouin territory, covering an area of approximately 5,101.8 hectares. The Bedouin area comprises 2,946 hectares of protected forest, 2,155 hectares of productive forest, and the rest are settlements and lands managed by residents.

Their population is about 26,000 people, they are a group of people who have closed themselves off from the outside world. In addition, they also documented taboo beliefs, particularly those of the Inner Badouin community. The Bedouin is a Sundanese sub-tribe, untouched by modernization or almost completely cut off from the outside world. The Bedouin tribe is not really an isolated tribe, but one that consciously distances itself from life outside the country (to prevent modernization) because it is a way of honoring its ancestors.

The Bedouin people are also unique because they always follow government programs and work very harmoniously. The Bedouin tribe is divided into two, that is, the Inner Bedouin and the Outer Bedouin, who live in densely populated areas. Therefore, we discuss the life and activities of artistic people.

Methods

The methodology of this research is to use qualitative research methods through interviews, observation, field studies and documentation as data collection techniques, which are processed through triangulation techniques and then translated through descriptive methods. The research was conducted on the Baduy tribe in Kanekesi Keci Village using pre-existing research development methods on direct data collection (primary data) and literature on data collection (secondary data).

Qualitative research according to Sugiyono (2017) is a research method based on the philosophy of positivism which studies the state of scientific objects, where researchers are the key instrument, using research methods such as interviews, observation, field studies and documentation. Data is processed using triangulation techniques to describe research results. Where this triangulation technique is a data checking technique by comparing the results of interviews with research objects, in this case we interviewed one of the Baduy people, then we went into the field to see the object that was the topic of our interview.

Results and Discussion

The origins of the Bedouin people are part of the Sundanese tribe, that is, the indigenous people of today's Java and Banten provinces. The language they use is also Sundanese. It is believed that they moved to this remote area of Kendeng Mountain after the fall of the Padjajaran kingdom in the 16th century, because in ancient times, before the arrival of Islam in Java, the influence of Hinduism and Buddhism was felt, including by the Padjajaran Kingdom. becomes stronger. In 1579, Islam destroyed Pajajaran and its inhabitants accepted Islam. There were groups who refused to convert to Islam, then moved and expelled themselves. Then this group is called the Bedouin tribe. They are also often referred to as the Kanekes people, even in several sources as the Ravei people.

There are many Bedouin terms, one of which is from the word Bedouin, a term for non-Arab people. In the book *Baduy Berbica Time* by Asep Kurnia, it is explained that the term Baduy was actually the name of the river Sasaka in the past. that is, the Tsiboduy river, which flows in the place where it is located on the hill of their ancestral territory, Baduy hill. The term Bedouin is derived from the fact that at that time there was a Bedouin in Indonesia who did not convert to Islam.

The Bedouin tribe is also a group whose daily life does not recognize written culture, until today it is officially forbidden to go to school, and they do not have complete

relatives and ancestors. The Badouipeople live in groups in villages and are scattered throughout the Kanekes region. There are two main groups in the settlements of Baduy Municipality, that is, the Inner Baduy group and the Outer Baduy group. The Outer Badou group is called the "Panamping" community, which means Companions, because they live in the Outer Badou area and follow the Inner Badou community. The groups of external Badu are scattered in more than 50 villages.

This community is called "Kajeroan", which means "inside" or "Happy", meaning "above". They live in the inner or upper reaches of the Siujung River. They live in three villages, namely Sikeusik, Tsikartavana and Sibeo. Badu Dalam group never increased the number of existing villages, their territory includes only these three villages. By the way, as the population increases, the number of villages in Baduy Oter increases year by year. Along with the increase of the population of the Inner Badou and the insufficient capacity of the village, some of them moved to the area of the Outer Badou and became the group of the Outer Badou.

Relationships from different walks of life are well integrated in Kanekes to create sustainable livelihoods. This is anchored in their ideology of life, which all Bedouins can understand and apply. The views of Bedouin people are the same regarding social and cultural life, economy and environmental management. They know how to make tools that ensure survival there. The Bedouin people have created several aspects of life in order to create stability in their life, that is, a very strong social and cultural system, an economic system based on the satisfaction of basic needs and environmental management regulations. They arrange these three aspects in order to guarantee the good people a decent life. The highest chief in the Baduy system is called Adat Pun and is represented in three Baduy Dalam villages, namely Sikeusik, Chikartawana and Sibeo. The position of Poon is not automatically inherited from father to son, but can be passed on to other Poon brothers who are deemed capable of leadership. There is no time limit for Puni as

the supreme leader of the Bedouin community because his leadership skills are limited.

As for the language itself, the language used by the Bedouin people is Sundanese with a Bedouin dialect. The Bedouin Sundanese language is the original language of the Bedouin people. Artistic people usually speak in a high tone. In Sundanese, this high tone sounds strongly. When angry, Sundanese speak loudly. That is why people who are not Bedouin call Sundan rude Bedouin.

In the economic system and daily life of the Bedouin people, agriculture means planting crops (Ngahuma), especially once a year. The practice of planting rice in paddy fields is prohibited because it changes the character/consistency of the soil. Agriculture is also considered the main duty of every Bedouin citizen and cannot be left out, because Ngahuma (farming) is also a traditional activity that corresponds to a form of worship according to the beliefs of Vivitan Sunda teachings. The slopes are used as garden areas and mixed gardens. Another livelihood is drinking watermelon (juice) which is then processed into brown sugar/watermelon. Temples that sell agricultural produce in the form of fruits such as durian, banana and bua. The economic system and daily life of the Bedouin people is agriculture, especially the cultivation of crops (Ngahuma) once a year. The practice of planting rice in paddy fields is prohibited because it changes the character/consistency of the soil. Agriculture is also considered the main duty of every Bedouin citizen and cannot be left out, because Ngahuma (farming) is also a traditional activity that corresponds to a form of worship according to the beliefs of Vivitan Sunda teachings. The slopes are used as garden areas and mixed gardens. Another livelihood is drinking watermelon (juice) which is then processed into brown sugar/watermelon. The temple sells agricultural produce in the form of fruits such as durian, banana, ranji fruit, common Bedouin chili, honey, chocolate and more. ch ranji, typical Bedouin chili, honey, chocolate.

In agriculture, the Bedouin tribe uses a variety of tools to meet their agricultural

needs. Farming is forbidden for them. Their customs do not allow the land to be cultivated under the lowland rice system. They are forbidden to divert water, collect land in rice cultivation systems, engage in gardening and perennial crops. Similarly, no implements such as hooks, Valuku plows and the like are used. The tools most commonly used are the scythe or sickle, the ax or knife, the plow, the weeding tool, and the aseuk, the tool for making holes in the ground for planting rice seeds. Harvesting is usually done with termites or termites. The rice is then placed on bamboo poles using branches or tree trunks. This bamboo stick is called Lantayan. To store rice, it is placed in a rice storage called Leiuit. Most of the houses of Bedouin people are elegant houses. The shape of houses in all villages is almost the same. In addition, the house faces north and south only. Bedouin's house has only one door and no windows. Straw and palm fibers are used for the roof, thick walls and paint are avoided in the case of colored walls. Houses are built with mutual cooperation. Places are always located near water sources (rivers).

Bedouins living in the village of Kenekes also have traditions inherited from their ancestors. One of such traditions is weaving. Badu network activities are activities carried out by women. They are usually taught to weave from childhood.

Literally translated, weaving is the human activity of making woven objects such as cloth and clothing. Cotton or silk threads are used in this activity. This applies to the Bedouin people in the mountains of Kendeng, Levidamar. The weaver is usually named Sorsoro near his house. In the first weaving process, cotton is turned into thread. This thread is then used as a material for making traditional cloth and clothes. Here the weaving process is required in production. The selected threads are then tied together on a traditional wooden loom.

The time from weaving to making the fabric depends on the size of the fabric and the pattern used. The larger and more complex the process, the longer it can take up to a

month. The Bedouin tribe's weaving tradition is characterized by woven products in the form of cloth and colorful traditional clothing. The traditional clothes and fabrics of the Bedouin tribe have colors that are divided into inner and outer Bedouin. While the inner badu is white, which symbolizes purity and freedom from external cultural influences, for the outer badu, black and dark blue colors dominate their woven fabrics.

The weaving activity of the Bedouin tribe can be directly observed by visiting the village of Sibeo, one of the villages of Kanekesi village. From there, tourists can explore and learn the details of the process of making cloth through weaving. The bamboo and wooden planks collide and the threads enter. By visiting the village of Sibeo, one of the villages of Kanekesi village, you can directly observe the weaving activity of the Bedouin tribe. From there, tourists can explore and learn the details of the process of making cloth through weaving. Bamboo leaves and wood collide and threads enter traditional tools, making weaving difficult for tourists.

It is strange that only women are allowed to weave. They say that when a man is beaten by a loom, let him try this traditional work, the man will change his behavior and behave like a woman. traditional tools that make it difficult for tourists to weave. It is interesting that weaving is done only by women. They say that when a man is beaten by a loom, let him try this traditional work, the man will change his behaviour and behave like a woman.

Conclusion

The Bedouin tribe is one of the landlocked tribes of Indonesia that live in the Banten region and still preserve their culture. The Bedouin tribe is a very anti-modern tribe and does not follow the times, so they are isolated in the Kanekes region. An interesting thing about the Bedouin tribe is their local knowledge of the universe. The Bedouin tribe truly maintains balance and harmony with nature.

The Bedouin people believe that nature is a gift from Almighty God, which should be

taken care of and protected. This is in accordance with the teachings and philosophical principles of the Baduy tribe, namely: "Lojor teu teu teu is cut, Pondok teu teu is joined" (The long ones cannot be cut and the short ones cannot be joined.) There are two main groups in Baduy society, namely the Inner Baduy and Outer Baduy. The Outer Baduy community is called the "Panamping" community which means "partner" because they live outside the Baduy area and help the Inner Baduy community.

The economic system and livelihood of the Baduy people is agriculture, especially agriculture (ngahuma). Once a year planting rice in paddy fields is prohibited by law because it changes the structure of the soil/nature. One of the traditions and customs passed down by their ancestors is weaving which was taught from childhood. In everyday life they communicate. The Bedouin tribe is one of the poor tribes of Indonesia who live in the Banten region and continue their culture. The Bedouin tribe is a very anti-modern tribe and does not follow the times, so they are isolated in the Kanekes region. An interesting thing about the Bedouin tribe is their local knowledge of the universe. Bedouin people really maintain balance and harmony with nature.

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