

JURNAL CITA HUKUM

Indonesian Law Journal



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Jurnal

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Traditional Wisdom of Adat Law Baduy Community In Farming System in Kanekes Village Leuwihdamar Lebak Banten*

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Abstract:

Baduy community, tradition laws were a genealogical community with the type of lineage according to the male line (patrilineal). They believed in a descent or the same origin through the teachings of Sunda Wiwitan religion. The teachings of Sunda Wiwitan were the basis or guidance in their life. In terms of farming that they did was a mandate it religion that they professed or believed. Environmental wisdom in terms of farming with the system of shifting cultivation or dry rice (huma) was a mandate of the teachings of its religion.

Keywords: Adat Law Community, Patrilineal, Genealogy

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***Kearifan Tradisional Masyarakat Hukum Adat Baduy
Dalam Bercocok Tanam Di Desa Kanekes
Leuwihdamar Lebak Banten***

Abstrak:

Masyarakat hukum adat Baduy merupakan komunitas masyarakat yang bersifat geneologis dengan tipe pertalian keturunan menurut garis laki-laki (patrilineal). Mereka mempercayai satu keturunan atau asal usul yang sama melalui ajaran agama Sunda Wiwitan. Ajaran agama Sunda Wiwitan ini merupakan dasar atau pedoman dalam kehidupan masyarakatnya. Dalam hal bercocok tanam yang mereka jalankan merupakan amanat agama Sunda Wiwitan yang mereka anut atau percayai. Kearifan lingkungan dalam hal bercocok tanam dengan sistem ladang berpindah atau sawah kering (huma) adalah amanah dari ajaran agama Sunda Wiwitan.

Kata kunci: *Masyarakat Hukum Adat, Patrilineal, Geneologis*

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Introduction

A pluralistic of Indonesian society with all its diversity, and has its own unique characteristics from each region. The diversity shows the wisdom character of Indonesian people in their life. The State guarantees a public life with its uniqueness in the 1945 Constitution of the State of the Republic of Indonesia. Article 18B Paragraph (2) of the 1945 Constitution of the State of the Republic of Indonesia states that: "The State recognizes and respects the unity of indigenous and tribal peoples, its traditional rights as long as it is alive and in accordance with the development of society and the principle of the Unitary State of the Republic of Indonesia, as governed by law."¹

State recognition through the Article 18B paragraph (2) of the 1945 Constitution shows the willingness of the state to truly protect indigenous and tribal peoples that grow and develop according to their own needs. They are groups of people who have traditionally settled in certain geographical areas due to ties to ancestral origins, strong relationships with the environment, and a value system that determines the economic, political, social and legal order. According to Ter Harr as quoted by Bushar Muhammad, the customary law community is a society of law or legal consent is an orderly humanity, settled in a certain area, has rulers and has a tangible or intangible culture in which members of each unity, each experiencing life in society as natural according to the nature and none of them have any thoughts or inclinations to dissolve the growing bond or to abandon it, in the sense of breaking away from that bond forever."²

Because no one can dissolve the customary of the community laws including a country and they will not disband because of the strong bond that has grown and developed. According to Soepomo history also recorded the existence of customary law and indigenous people of Indonesia that will not disappear, although it will be regulated in Western civil law. ³ Furthermore, Soepomo explained that: "If convention law still continues to live, even though

¹ Second Amendment to the 1945 Constitution (This article is the political will of the state in protecting and recognizing the existence of indigenous and tribal peoples living in Indonesian territory).

² Bushar Muhammad, *Susunan Hukum Kekeluargaan Indonesia*, (Jakarta: Pradnya Paramita, 1985), p. 1-2.

³ R. Supomo said, "to organize the intent amendments, one must investigate in advance the state of customary law is still valid and should be investigated on matters of customary law Which it should be replaced by legislation that contains western law", R. Soepomo, *Kedudukan Hukum Adat di Kemudian Hari*, (Jakarta: Pustaka Rakyat, 1959), third edition, p. 6.

many decades ago, especially in colonial times before 1928, it faced many obstacles and threats, and if it went forward to its own life, then everything is caused by the strength of maintaining and the life force of the legal entities of Indonesia itself."⁴ This is where the state provides guarantee and protection against the customary law community. Likewise, the *Baduy* customary law community (both *Insider baduy* and *Outsider baduy*) is a customary law community with strong family ties and kinship that cannot be dissolved by anyone including the state.

One of the main focuses of this paper is the wisdom of indigenous and tribal peoples with the emphasis on the customary law institutions on land ownership in terms of farming. This is because there are some customary law institutions that exist in *Baduy*, such as marriage legal institutions, inheritance legal institutions, the sale and purchase of goods and others. The ownership of land rights is common ground, so in the case of farming, they use the fields of land opened together to be used as cultivation land. Land used for cultivation which became known as *huma* (dry land system). *Huma* is a dry agricultural land planted with rice and other crops, it can be said also the *Baduy* community in maintaining its food by farming rice on agricultural land which later known as *huma* by moving in every certain time. However, not only rice cultivation on *huma* but all types of food crops are planted on its land. Traditional ways of life and behavior in a developing society are unique and interesting.⁵

Farming systems with *huma* in literature are named as a field system of ancient method. The farm system is the most primitive agricultural system, such as a system of collecting cultural transition from stage to planting culture.⁶ The culture is the early stage of human cultural evolution of the culture of hunting and gathering to farming culture. Processing of the soil is very low, productivity is also dependent on the availability of existing topsoil. Such farming practices are still practiced on the *Baduy* in *Banten*.

Bedouin still have and follow the rules of the ancestors which exist on their livelihood until now days, it is covering all aspects of social life and the rules of everyday life, such as arrangements in farming and way of shifting

⁴ R. Soepomo, chapters about tradition, eleventh edition (Jakarta: Pradnya Paramita, 1987), p. 47.

⁵ Bedouins have some traditional knowledge relating to the environment, among others, in a typical farming pattern and the concept of forest and conservation.

⁶ A. Sobana Hadisaputra (2009): *Ngahuma: Suatu Pola Pertanian di Jawa Barat*, Tinjauan Sejarah: <http5//resources.unpad.ac.id/unpadcontent/uploads/publikasi/dosen/ngahuma.pdf>. Received from internet on ,12 Desember 2014.

cultivation (*huma*). Like other agrarian societies in Indonesia, they have certain agricultural schedules each year and it is based on the location of certain astronomical objects, such as the appearance of a particular star and the location of the sun. The agricultural calendar of the *Baduy* community is the basis for planting rice and other crops as the basis of the wisdom of their society to the environment in terms of planting, especially planting rice.

In their activities in each month in one year have followed the general pattern set by the custom. Work activities in the fields or other activities outside the farm for all of the members are based on the calendar that they have made by themselves. In general, in determining the calendar and the time of activities to farming they follow the benchmark on the rotation of stars. For example, as is usually expressed by some circles of Bedouin who claim cultivation done once a year take the benchmark on the star (*ngahuma satahun soki nyokot anggeran ka span*). The shifting cultivation system is highly dependent on the existence and sustainability of the forest in the region. Thus, forests play an important role in the relationship between them and their natural environment. Their existence is historically and confidence in order to safeguard forests and springs *Ciujung* the major rivers in the era of the Kingdom of *Sunda Pajajaran*.

***Baduy* Customary Law Community**

According to Muhammad Bushar, indigenous and tribal peoples are public entities that have a completeness to be able to stand on its own, which is a legal entity and entity environmental authorities based on collective rights to land and water for all members of the legal community. Such a society has a communal collective way of living that is in fact based on the understanding that the land and water within the community of customary law are essentially shared to all the customary law communities, while the soil and water are the main foundation and source for their lives.⁷

Bedouins living in rural areas of *Kanekes Leuwidamar* sub-district *Lebak* village which made definitive by the Decree of the Governor of West Java No. 140 / Kep.526-Pemdes/1986 dated April 10, 1986, with an area of 5101.85 hectares. The Governor's decree followed up with *Lebak* District Regulation Number 32 of 2001 on the Protection of Land Rights *Baduy* community. This

⁷ Bushar Muhammad, *Susunan Hukum Kekeluargaan Indonesia*, (Jakarta: Pradnya Paramita, 1985), p. 1.

effort provides protection to the lands of *Baduy* people which actually has been done long before the Decree of West Java Governor and *Lebak* District Regulation which pioneered since 1968 with the issuance of Decree of Governor of West Java Province No. 203/BV/Pem/SK/1968 dated August 19, 1968 on the Establishment of Forest Status "Prohibition" Regional *Kanekes* Village Bedouin as "Absolute Protection Forest" in the Land Rights of Indigenous Regions of West Java Province.

Baduy customary law community is divided into two parts namely *urang kajeroan* and *urang panamping*. *Urang kajeroan* is a term for the community of *Insider baduy* and *urang panamping* for the name of *Outsider baduy* community.⁸ They are as one unit of society that is as customary law society which bound by custom law order. As a collective citizen of a legal alliance that recognizes and implements its legal partnership in everyday life has a territory that is *ulayat* and has a relationship with its territory. Therefore, the Bedouin in relation to its territory is regulated and restricted to its *ulayat* area. They do not recognize the land as a private property, they think they are entrusted with the task of nurturing the queen, guarding them so that they remain loyal to the rulers. This is evidenced by the event *seba* to the Regent and Resident in each year after the completion of the *Ngalaksa* ceremony.⁹

Science literature customary laws recognize customary law community structure that is based on the principle of descent (genealogy) and regional (territorial). Customary law society whose structure is genealogy or ancestry according to the principles of tradition law is the society whose members feel bound in an order based on the belief that they all come from the same lineage.¹⁰ Soerjono and Soleman B Taneko also said that a society is a form of living together that its citizens live together for a long period of time, resulting in a culture.¹¹ Based on the theoretical basis showed that indigenous people Bedouins are the indigenous people and to the structure of genealogy, this is based the life of Bedouins who came from the same ancestry or origin, namely from a common ancestor. They feel derived from a descendant who believes in

⁸ Kusnaka Adimihardja, "Sedikit Catatan Tentang: Masyarakat Baduy di Banten Selatan", *Buletin Yaperna* No. 11 Th III Februari 1976, p. 48.

⁹ *Ngalaksa* is a ceremony that serves laksa which is made from the dough of rice flour and it looks like noodles.

¹⁰ Bushar Muhammad, *Susunan...., Op.cit*, p. 3

¹¹ Soerjono dan Soleman B. Taneko, *Hukum Adat Indonesia*, (Jakarta Rajawali, 1986), p. 106.

the teachings of *Sunda Wiwitan* religion and customary law that is *karuhun* (ancestors).¹²

They rite law has occupied the *ulayat* area which is then given a strong legal foundation as a law with hereditary for generations since thousands of years ago. They live by relying on the customary law based on primitive lifestyle by believing *karuhun* (ancestral) in order embodied in habitude law can generate awareness for its citizens about their rights and obligations so that in the end able to create a legal order. Ter Haar also said that on the other hand, the people with the right to their land, the water and the plants, the buildings, the sacred objects and other things belong to him appear as legal subjects who participate in the association of law.¹³ The statement indicates that they live very strongly in the daily life of society. *Baduy's* genealogy factor in affinity is still sticking to the lineage of parental. Patrilineal appears to be stronger in marriage and in search of candidates for customary leaders. The expression of this system can be seen from the following quotation: *ti bapa Saumur strong hirupna, urang ti indung bae, hasiku bikang kasanding henteu kuat, nu kuat bapak*¹⁴ (meaning: from father strong life, I have the origin of mother only, and I get my strangeness from my father).

Indigenous *Baduys'* Knowledge about Environment

They know about the environment is characterized by the public's knowledge of the symptoms and signs of nature. This knowledge of the environment has contributed to the determination or regulation of public life. The environment they have has influenced the lifestyle of local people in their daily lives. It is seen from the place of *Outsider baduy* community area living behind the hill or on the slopes of the *Kendeng* hill. Unlike the *Outsider baduy* community, the *Insider baduy* makes the village on an open land with sloping land.¹⁵

Bedouins already exist and live their lives in the *ulayat* land is more than thousands of years ago until now continuously interact with the natural

¹² Karuhun, the generations of the deceased predecessors.

¹³ Ter Haar, *Asas-asas dan Susunan Hukum Adat* (Penerjemah: K. Ng Soebakti Poesponoto), eleventh edition, (Jakarta: Pradnya Paramita, 1994), p. 6.

¹⁴ This is according to Puun Cibeos' opinion, which later strengthened by Lukman Hakim's opinion, "In Baduy There is Marriage BUUT LUNCAT", Fajar Banten. January 19th, 2001.

¹⁵ It seems that the *Outsider baduy* village is scattered in several places, both on the slopes and in the valleys, this is different from the village of *Insider baduy* which consists of only three villages (Cibeo, Cikertawana and Cikeusik villages) sloping areas.

environment. The mutual relationship between the social system of the *Baduy* community and the natural environment causes they have the ability to manage its natural resources. Environmental aspects can be physical components such as soil, water and biological components such as cultivated plants, wild or semi-wild plants, domesticated animals, wild animals, pest animals and so on. Everything is known and well utilized by the people of *Insider baduy* and *Outsider baduy* for their survival.

The knowledge of natural phenomena can be seen from their wisdom and perception of the seasons associated with agricultural activities. The awareness of the natural phenomenon is used as a guide in the farming system such as when the rainy and summer season. Both of these seasons greatly affect the population to grow crops in the fields. Planting rice in the field is waiting for the rainy season arrived because the need of water is same with the usual fields, although it is not much needs water. The harvest time for rice in this field is 6 months, so this is in accordance with the length of the rainy season, while the summer or drought, the population planted corn and other crops. At the time of the rainy season, the farmers begin to open the land with land-clearing ceremonies, as well as planting and harvesting, followed by a ceremony. For the *Outsider baduy* the planting ceremony they do not so much, it is different with the people of *Insider baduy* that too many planting ceremonies. In general, when the rainy season arrives, it is a sign that the sustenance will come by planting rice in the fields, as well as in the summer a sign that another life will happen.

Bedouins also recognize two winds, north wind, and south wind, if the wind is coming too tight from the north is expected to be a danger, so they make salutations and prayers so the danger does not come. In determining the weather they recognize the symptoms of nature with marks of certain animals, such as birds that is to determine the summer and rainy season. If a flock of flying birds indicates that the coming of the rainy season, so if a flock of birds does not come and also does not sound, it indicates the coming of summer, and there is a change of wind. When the birds rumble at night there will be a disaster.

In addition, Bedouin also knows earthquakes as a sign of danger. In addition to the earthquake, they also recognize the existence of lightning in an unusual time. The arrival of lightning is like an arrow that is hard to see with the eyes, and every object that gets darted will be destroyed, like a coconut tree, even humans. They believe that lightning as a way of God to drive out the

sinful demon. Evils will always try to avoid and run because the lightning comes to hunt them.

They also perceive to the sun and moon, also the solar eclipse and lunar eclipse. The solar eclipse is known as *growong* and the lunar eclipse is known as *graha*. Every occurrence of eclipses is always held salvation and prayer readings as a sign of reinforcements. According to their belief the occurrence of the eclipse indicates a disaster, so it is necessary to hold salvation and recite prayers in the hope that there will be no reinforcements.¹⁶

Traditions of Planting and Environmental Conservation

Baduy area (*Insider Baduy and outsider Baduy*) since Dutch time has been used as customary land (*ulayat land*), it is used for mutual interest (mutual system), and they do not act as landowners because it is tilled together, so they only act as the owner arable land. Because of farming in *huma*, generally, the field in their area based on its ownership can be classified into 3 (three) parts, attack fields, indigenous leadership fields and family farms of *Baduy*. The field of attack is a custom field and belongs together. The cultivation of this field is done jointly by all *Baduy communities*, with led by a leader. Work time in this field for example planting of rice done by many people can be finished in few hours only. At the time of the field work is also filled with various traditional ceremonies. The first work done in the field is done ahead of the customary land (*puun*) field and the general ownership of each *Baduy's* family. The attack fields only exist in the *Insider baduy* in the village *Cikeusik*, *Cikartawarna*, and *Cibeo*. The customary land (*puun*) is a field of customary leaders. In the construction of customary village (*puun*) the field is also much assisted by the general public, but in a limited way unlike in doing the field attack, is done by all residents *Baduy* by holding ceremonies of customs on a large scale. Those are only in the area of *Insider baduy*.

In addition to the fields of attack and indigenous leadership fields, the field of society is the field belonging to each *Baduy's* family, both *Insider baduy* and *Outsider baduy*. *Baduy* community activities in each month of the year have followed the general pattern set by custom. Work activities in the fields or other activities outside of farming for all *Bedouins* always follow the

¹⁶ The problem has been an integral part of people's lives customary law. Matters relating to the nature of the environment are a matter related to the law that must be obeyed, because it is a legal order of *Baduy* people. In addition, see Djoewisno, *Potret Kehidupan Masyarakat Baduy*, Pandeglang, 1987.

calendar or calendar that they have made by themselves. In generally, they determine the date and times for farming activities or take a benchmark based on the velocity of the star. For example, as it is commonly expressed by some Bedouins who stated farming done once a year took the benchmark in the stars, in Sundanese, they said: “*ngahuma satahun sakali nyokot anggeran ka bentang.*”

Baduy society is characterized as a traditional agrarian society. With the traditional agrarian traits, in order to meet their life needs, they fulfill it with the harvest of *huma*. The using of its farming system in planting the rice is because only with that system which appropriates in their area. So if they use the conventional land like in other areas, and require of water is not enough and it is also a taboo issue for them. Therefore their custom does not allow use conventional system or a wet system. Based on customs and beliefs, they are prohibited to deflect, hold and contain water, reversing the soil which is commonly found in rice farming systems. Hoeing, plowing and gardening intensively and planting a hard plant also should not be done. Thus tools such as hoes, plows, and tools commonly used in the planting system do not exist. The farming tools they use in nothing are sickles, cleats, cored (a tool for clearing the grasses that grow with the rice in the *huma*, and *aseuk* (a tool for making holes in the ground where the grain is grown). Because the customs and beliefs of rice fields are abstinence, also because the physical state of the hilly land and the surface of the water that lies beneath the surface of the soil by itself is not possible to cultivate farming with a cultivated system.

Ngahuma or Farming for *Baduy* community is the main activity which is taught by *Sunda Wiwitan* religion, with various traditional ceremonies that they always hold. According to the rite, farming by way of rice (*kehwah*) using modern technology such as hoes, and chemical fertilizers that will poison wild animals and fish and it is taboo for them. They avoid for these things because they are considered modern things. On the other hand, *ngahuma* is considered an obligation in *Sunda Wiwitan* religion. Thus, every year they have to work on the fields, and if someone who is no longer working the field (*ngahuma*) is considered as not their members any more.

The concoction of production equipment especially for them is used to invent drugs either to treat the disease in farming land, as well as plant diseases or pests and to eliminate the disturbances of spirits that like to disrupt rice plants. Medicinal herbs used to repel evil spirits that like to disrupt rice plants are done on the maintenance of rice plants called *ngirab sawan* (sowing medicinal herbs to eradicate pests or spirits that disrupt rice plants). The tools consist of stone coal and stone quality, round or oval stone that serves to

smooth the ingredients. The work of smoothing the ingredients is called *ngarieus* (refine). In addition, there are more gathering tools made of metal, bamboo, bone, and horn to refine betel nut before chewing. Most *Insider baduy* chews betel nut (*nyeupah*). Meanwhile, *Outsider baduy* community mostly did not chew or (*nyeupah*) anymore, both men and women. The ceremony associated with the cycle of agriculture *huma* which is also a preservation and maintenance of environmental functions according to customary *Baduy* such as ceremonies in *huma serang*, *kawalu* ceremony, and *ngalaksa*.

1. Ceremony at Huma Serang

Huma serang (holy land which is controlled by *Puun*) is seen as holy *huma*, therefore the selection of land to be used as *huma serang* it must have the conditions determined by customs and teachings of *Sunda Wiwitan* religion, with the conditions are:

- a. The land to be used for the attack should be located east of the *Girang Serat* house (Assistant *Puun* in agricultural ceremonies).
- b. The *Huma* must be located at the easternmost distance if there are any others besides the inhabitants. This is because the sacred *huma* is not supposed to obtain *poe panon sesana* lights (cannot get the rest of the sun). Thus, the sun's rays should not be used by other *huma* and therefore must be the easternmost.

Huma attack that is seen as the holy land it determines to the field of all *Baduy* residents. Good crops and many in that field will have an effect on the crops that are too large for the population and vice versa if the harvest is bad, it will cause the harvest at others in the whole of *Kanekes* will be bad too. Therefore, *huma serang* not only have an economic function in *Baduy* society life but also has a function of custom and religion. The badness of the attack will affect and be regarded as a good harbinger of the total harm of the population as a whole so that the person responsible and the manager of the attack must seriously avoid the calamities that may affect the rice plant in the attack. In addition to the place must be in the sacred part is also in the area of *Insider baduy* also manage and do it must by all them, so that all the people who will get the radiance of the supernatural powers of *huma* attack where they have come to cultivate the sacred field. In planting the rice in the *Huma* is done by working together and the parents ask their son and daughter to work on that field. Because it is seen as the holy land, the ceremonial activities associated with *ngahuma* activities conducted in its, because, with the implementation of

ceremonies in *huma serang*, it means also the ceremony has been implemented for the other *huma* no longer needed.

2. Kawalu Ceremony

Kawalu ceremony¹⁷ is a ceremony that is held in a very long time as a major event in ending the year. The entire area or area of *Baduy* is declared closed to guests who will enter, in it carried out cleansing as a standard of adherence to trust that is believed. The members are chosen people and they are formed by *Puun* consisting of traditional leaders to carry out the task of cleansing the people, for example; seizing and destroying prohibited goods or objects. Within a month his village should be declared clean of all prohibited articles or objects, such as household appliances, jewelry, factory-made clothing, electronic goods and coffee tree plants and cloves. The violating community is still on trial in accordance with rite provisions. After the task of operation is completed then report to *Puun* who next performs the pilgrimage to *Panembahan Arca Domas*. This pilgrimage ceremony was conducted in a special way led by *Puun Cikeusik*, with a group of about 8 traditional leaders from *Cikeusik*, *Cibeo*, and *Cikertawarna*.

Kawalu ceremony actually is a holy day for Bedouin it is held in the month of *Kawalu* which includes the moon *Kasa* (first), *Karo* (second) and *Katiga* (third). In those months for them to apply the customary provisions that every Bedouin must do a fasting called *kawalu* fasting. It is done only a day on every month, so the fast *kawalu* it for the *Baduy* only done for three days in month *kawalu*. It is done on the 18th of the month of *Kasa*, the 19th in the month of *Karo* and the 18th in the month of *Katiga*. The fasting takes a full day starting from dawn without *sahur* (eating in the early morning) and breaking the fast when the sun begins to set. During the month of *kawalu* are held some religious activities such as pilgrimage to *Panembahan Arca Domas* (also called *Sasaka Domas*) by cleaning the tomb and pray with his spells, after picking rice (*mipit pare*), choose rice seeds for the future planting, drying the rice and transporting it to the barn to enjoy the crop. In *kawalu* ceremony is divided into three stages, namely:

a. *Kawalu Mitembayan*

Kawalu mitembayan begins at the commencement of picking rice (*mipit pare*), it is intended as a pick-up *Dewi Sri*, led by *Girang Seurat* followed by the

¹⁷ See more explanation about *kawalu ceremony* in Achmad Nuryani, *Orang-Orang Baduy*, (Jakarta: Cipta Indah Aksara, 1985), p. 71-76.

elders of traditional law. *Girang Seurat* says a prayer (incantation) while putting offerings in the form of water, cotton, and others. After reciting the spell, He begins to pluck the rice as much as two handfuls, then tied up neatly and then carried by the army to the traditional hall, then placed in the middle of the rack that has been surrounded by offerings and smoked with incense smoke accompanied by spells, and after the completion of the ritual continued with the salutation or thanksgiving to *Dewi Sri*. This ceremony marks the beginning of harvesting rice by the community simultaneously.

b. Kawalu Penengah

Kawalu penengah is held for one week, lapse of a month after *kawalu mitembayan*, the custom *kokolot* when choosing rice for seeds planted in the coming planting season. After the custom *kokolot* finished selecting the seeds then people carrying it from the fields (rice dried in the field) each to the storage store (*leuit*). The women participated carrying enough dry rice to be brought to *saung lisung* (where pounding rice) then pounded into a rice. At *kawalu*, this mediator takes place within a week in every village (both *Insider baduy* and *Outsider baduy*) crowded sounding rhythm pounding rice.

c. Kawalu Tutug

Kawalu tutug or also known as closing is held in customary hall *Kapuunan Cikeusik*. Beginning in the morning the messengers from every village and *kokolot* village come to gather in the yard of the traditional hall and in the home of *Puun*. The men cleaned up the traditional courtyard and the *Puun* house, while the women helped prepare the salvation facilities at *Puun* and *Girang Seurat* homes. In the afternoon all the present went to the river with *hanjungan* leaves then they cleaned the body by splashing water into the body with its leaves. After feeling clean they returned to the courtyard standing lined from the traditional hall to the *Puun* house.

Girang Seurat consists of an *ancak* (tray) containing the *takir* (a plate of banana leaves). The grain contains porridge and betel number of many people present. *Takir* is divided by the relay from the traditional hall until the very end receives the *takir* then he turns back and forth into the customary hall sitting circular *ririuangan* all grasp the *takir*. After all entered and sat down, *Puun* and *Girang Seurat* entered the customary hall, and sat down in *Puun* then burned incense and uttered a spell. *Girang Seurat* then lifted the *takir* and he held onto his head followed by everything. After the spell is pronounced, the *takir* is put back and then the porridge is in the eaten or tasted some bribe alone the rest to take home. After tasting the porridge then continued *nginang* (eat) betel leaves

while ririuangan. After that *Girang Seurat* blames the torch omen the show has been completed. The torch lighting followed by all who were present then left the customary hall to their respective homes they continued the pantheon accompanied by the harp until morning. *Kawalu* ceremony is the closing ceremony of planting and harvesting.

3. Ngalaksa Ceremony

At the end, *kawalu tutug* held a massive ceremony called *ngalaksa* ceremony. Ngalaksa is the holly day of *Baduy* residents (both *Insider baduy* and *Outsider baduy*) which falls in the month of *katiga* for eight days, which is on 20-27 which must be celebrated every year. It is a ceremony (thanksgiving to God) which serves *laksa* (noodles). The dough is called *sangku*. The ingredients for making the *laksa* were obtained from each family who was required to hand over *pare koneng* (yellow rice) each as much as *saseeng* (pan). Every *Outsider baduy* family gives the rice to *kokolot* which will be collected to *Jaro Dangka* and or *Insider baduy* the rice was collected through *Girang Seurat*, the ceremony executors handed over to *Puun*. Rice should be pounded by 7 women, after being rice then washed and then soaked kept overnight at home *Jaro Dangka* for *Outsider baduy*, in the house *Puun* for the *Insider baduy*. The next day the rice was washed again and pounded into flour. The flour was boiled made a dough and form dough formed around a material called an *orok-orokan* (dolls). Usually, every village makes 10 pieces of *orok*. It was then stored in *saung panglaksaan* which is a small lagoon where the *laksa* is cooking. Oro-filed materials make the *laksa* put in *sangku* (a kind of filter) and then the octopus is pressed so out through the holes filter, then immediately accommodated into the kettle (container) that contains boiling water because it is attacked (mixed with water heat) on the fire, thus producing the desired *laksa*.

After that, it was transported to *Jaro Dangka's* house for the *Outsider baduy* and the bale for *Insider baduy*. After being recited a spell, it was then distributed to all Bedouins, and it is also given to government officials such as Regent, and Resident.. For *Insider baduy*, *ngalaksa* ceremony was also used to wash heirlooms ancestor heritage. The procession of *ngalaksa* ceremony starting at the *Insider baduy* then to *Outsider baduy* village. In *Baduy daam* the ceremony starts from the *Cikeusik*, *Cikertawarna* and the last in *Cibeo*. Afterwards, it was continued in various villages of *Outsider baduy* which was ended in *Kaduketug* village. The *ngalaksa* ceremony is considered to be completed when the *brem* with the snack (*laksa*). The Implementation of the *ngalaksa* ceremony at *Insider baduy* is led by *Puun*, and in *Outsider baduy* is led

by *Jaro Dangka*. In addition, there are several other traditions in relation to conservation and environmental management according to their ways:

1. Barisan Salapan

Puun is responsible for the life and sustainability of the *Baduy* tribe trying to preserve their culture by forming a troop of nine people. That is why this team is called *Barisan Salapan*.¹⁸ They perform the duties imposed by *Puun*, they are asked to conduct house-to-house inspections on the orders of *Puun* who have installed them. They will take action against people who violate custom. For example, residents found planting banned crops such as cloves, and the plants found were immediately cleared. Not only the plants, but also the products of outside such as plates, cups, glasses, or clothes that are not made by themselves and it will be destroyed. After the examination and if there are people who violate the customary law, they get punished. When the situation is secure and no residents violate the customary law, they report the circumstances to their *Puun*.

2. Seba

Seba is a mass snooping activity conducted by the *Baduy* community as an elder brother to his younger brother in *Banten*, which is represented by state organizers such as the government. This activity is led by *Puun*, which can also be represented by the representatives of *Puun*, as well as some other residents who represent every village in *Baduy* especially the men. It usually commenced on the 4th of the month *Kapat* and started from the central government *Lebak* regency in *Rangkas Bitung*, the procession is started from *Lebak* Regent after that Governor of *Banten* and last to the Regent of *Serang*. Before *Banten* become a province, the procession is done in the *Serang* city as the representative of West Java province. However, when *Banten* was still led by a king, *Seba's* activity was performed in the Royal Palace of *Banten* and so was much earlier.

Seba was initially the surrender of tribute from the conquered territory to the king who conquered him. The conquered area is *Baduy (Kanekes)* area which was initially conquered by kings in *Banten*, so they must send tribute to the king every year. But now *Seba* is anjang sono them to other communities in *Banten* in order to stay in good relationship and harmony. The essence of *Seba's* activity is the delivery of news or messages from *Puun* to the government in order to maintain the preservation of nature and the surrounding environment, for the benefit of the people and to maintain security and order in the

¹⁸ Marcus A.S. *Kehidupan Suku Baduy*, (Bandung: Rosda Bandung, 1986), p. 47.

administration of the state for the prosperity and prosperity of the people as a whole. Besides, it is also mentioned about the environmental condition and the problems *Insider baduy* and the natural and environmental conditions of several locations that are entrusted by the *karuhunnya* such as *Honje* mountain, *Ujung Kulon*, *Madur* mountain, *Pulosari* mountain, *Dang Panjang* mountain, *Bangkok* mountain, and *Kendeng* mountain. This is when there is destruction of nature in *Baduy (Kanekes)*, they appeal to the government to be more able to maintain and preserve it, because it is believed by them that the area is a core area that needs to be taken care of in order to avoid natural disasters such as floods, earthquakes and other disasters which will harm the surrounding community. They also appealed to the government to help with various problems of land grabs by residents around the border of their communal land by way of deliberation and kinship.

After it is submitted, then they pray that led by *Puun* or who represent it. The prayer they convey is their request to God Almighty for all wrongdoing, whether intentional or unintentional done by the people in *Baduy* and also society in *Banten* can be forgiven and always given the power to change all attitude which is not good as well as the creation of lasting peace and order in tomorrow's life. In every time to start the procession, they always bring food such as sugar, honey, bananas and other fruits are handed over to *Mr. Gede*. The food that they brought was not a tribute to the ruler, but merely a souvenir from their hometown as a God gift who has given fertility to his land so that they can reap the rewards that are abundant and can share it for his younger brothers.

In the delivery of *karuhun* mandate and *Puun*, the head of the entourage as led by *Puun* or who represents it by using *Sundanese Buhun* in the form poem of different from *Sundanese* in general and almost cannot be understood at all. *Baduy* Inhabitants who attended the assault walk together from their hometown to *Lebak* Regent office then proceeded to the office of the Governor and the Regent of *Serang* Office, while the ones from the *Outsider baduy* were transported by four-wheeled vehicles along with the fruit they brought.

3. Sweeping (*Penyapuan*)

The sweeping ceremony is a cleansing ceremony from the source of the impurities attached or worn. This sweeping ceremony is only applied to *Insider baduy* community only, but in *Outsider baduy* community do not apply this ceremony. The reality for *Insider baduy* people who violate the rule will be

expelled from their village and live in *Outsider baduy*. The sweeping ceremony has two meanings: sweeping inner and sweeping things or objects. Sweeping is the cleansing or disposal of the bad qualities that exist in their hearts that are inconsistent with the teachings of religion and beliefs and prevailing customs. This ceremony is applied to those who violate the norms of *Sunda Wiwitan* religion in the form of negative actions. Sweeping of goods or objects is the cleaning or disposal of objects or goods from outside that are not allowed custom used by the citizens, so that must be thrown away by way of combustion.

For offenses in the form of acts or behaviors such as fornication, dating again with other women for those who have married, sending their children to school or other offenses, the exile is for him for 40 days. In this case has been established the places of exile which includes the village of *Kaduketug*, *Babakan*, and *Cibengkung* village for *Cikeusik* villagers, *Sorokokod* village for *Cikertawarna* villagers, and *Cihulu* village for *Cibeo* villagers. In their exile those charged with being hired at the *cocolon* overtime are not given wages and are not allowed to return to their place of origin before the trial. As for them violating the formal law, such as stealing, cheating, and others handed over to the government to be submitted to the nearest Police for a proper punishment. For those who keep and or use external goods, such as air rifles, radio or clothing, and other articles that are prohibited by custom, sweepings are made in homes or operations that are then collected for fire. For those who violate the trial in *Puun* court, namely in *Cibeo* led by *Puun Cikeusik* as the oldest *Puun* and when the punishment has expired, then the permission of *Puun* they are taken or picked up by his family led by *kokolot* overtime each. For those who object to returning after their term of exhaustion, it is permissible for them to reject their original place and be allowed to settle in the village of exile which is to choose one of the villages in the *Outsider baduy*, and or for those who violate other customs with a life style such as *Outsider baduy* villager then they will drive out from the village. Approaching the sweeping ceremony is usually *baresan kolot* hold deliberations in *Cibeo* by beginning with spreading *Bokor Seureuh* as an official invitation to *Baresan Kolot*. *Bokor Seureuh* containing betel, *apu*, *gambir*, areca nut and equipped with white cloth, *keris* (traditional knife) and money prepared by *Jaro Adat* and then submitted to *Puun Cibeo* which then circulated to *Puun Cikertawarna* and *Puun Cikeusik* and vice versa.

When receiving the *Bokor Seureuh*, every *Puun* does *nginang* (eat betel) as a sign that the invitation to the sweeping ceremony has been received and ready to depart to *Cibeo*. After *Bokor Seureuh* was received back by *Puun* in

Sodikin

Cibeo, it was submitted to the Twelve Dependent who then sent it to *Tangkesan* and *Kokolot*. After that, it is submitted to the Shaman in *Cikertawarna* and then it is circulated again to *Jaro Tujuh* and the last sent back to *Cibeo*. Each Seokuh Bokor shipment stops and recited the incantations by the *Bokor Seureuh* receiver and if there is a dry betel leaf, then replace it with a new one. When *Bokor Seureuh* had returned to *Cibeo* and all *Baresan Kolot* had collected, and the offenders were already in the location, then the trial began with an orderly witnessed by many people, such as some *Baduy* residents, both *Insider baduy* and *Outsider baduy* who came at the time of the trial started. In this trial none of the offenders are absent and with full awareness of their guilty deeds they are responsible and accept whatever punishment will be given to them, so there is no arrest to the offender, but they arrive consciously and obediently to the rule applicable in the area.

Conclusion

The analysis can be concluded that *Baduy* customary law community which is a group or community that inhabit the land of the country which became known as *ulayat* land has its own cultural characteristics that until now still prevail. They still maintain their culture even though the flow of globalization with communication and transportation is so fast and sophisticated with its simplicity can survive. They are able to maintain a balance between humans and the natural environment as a form of their transcendental life until now it is still the essential value of their life philosophy. The value is not separated from the reference source of all their movements and steps in various dimensions of life, such as their belief system that is based on the teachings of *Sunda Wiwitan* religion with its hereditary from their anchors. As a community that is a customary law community based on genealogical factors, they believe in the same origin through the teachings of *Sunda Wiwitan* religion. They feel bound in an order based on the belief that they all belong to the same offspring of the descendant of a male lineage sole. The teachings of *Sunda Wiwitan* religion with its *karuhun* able to bind the people of *Insider baduy* in accordance with the provisions of the teachings of *karuhun*, environmental wisdom in terms of farming are the values that can be considered united with the surrounding natural environment and for those who violate will be punished in accordance with the teachings *karuhun* (ancestors).

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