

Ritual Analysis of Baduy Tribe in Maintaining Culture

Fitriyani¹, Nita Haerun Nisa², Teguh Yudhiyanto³, Eneng Liah Khoiriyah⁴, Iim
Khairunnisa⁵

¹²³⁴⁵English Department, STKIP Syekh Manshur, Indonesia

E-mail : fitriyani35449@gmail.com nitakhoirunnisa303@gmail.com yudhiyantoteguh@gmail.com
nengkhoir03@gmail.com iimkharunnisa@gmail.com

Abstract

Sundanese culture is an example of diversity in Indonesia. This culture developed in West Java with positive values applied by each community. The importance of preserving and passing on these teachings to the younger generation does not only apply to the Sundanese community, but also relates to the observance of the Baduy tribe from Banten. This tribe maintains its traditions and special bonds strongly. This research uses an ethnographic approach with qualitative analysis, involving interviews and observations. The obedience of the Baduy community is a concrete example of moral values that encourage us to follow certain principles. Obeying customs and regulations does not mean being stagnant; on the contrary, there are many moral values that we can take from the Baduy community as an example.

Keywords : *Culture, Ritual of Baduy Tribe*

INTRODUCTION

Culture is an inseparable element of the human environment, shaping their mindset and behavior. The influence of teachings from parents, teachers and the surrounding community also shapes the way a person thinks and acts. Cultural differences in each environment become apparent, sometimes leading people to believe in the superiority of their own culture. Culture is not just art, music or rituals; according to Deden (in Garna, 2001:157) and Tylor, culture includes knowledge, beliefs, morals and habits adopted by humans. Culture is created for survival, containing many social aspects. Indonesia, as an archipelago with more than 17,000 islands, displays cultural diversity, including racial, ethnic and linguistic variations. This diversity arises from the continuous development of local cultures in society. These cultures play a role in strengthening the spirit of nationalism as their social values are important to society.

One example of cultural diversity is Sundanese culture, which grew and developed in West Java. This culture has diverse values, including a belief in inner strength that transcends the physical, and has its own characteristics and local wisdom in literature, folklore and daily life. The local wisdom of Sundanese culture needs to be preserved because it holds positive moral teachings that need to be passed on to the younger generation through education. This helps them develop social skills and self-understanding, learn to hold principles, and obey customary rules. Preserving culture is not only to prevent the extinction of culture, but also to learn about it and apply it in daily life. This paper raises the Baduy community's obedience to their customs, as an important example that must be preserved. The Baduy community still strongly upholds their customs and culture, making customary rules an inseparable part of their lives. Although some customary rules may feel difficult to understand for outsiders, for them it is a necessity and obligation that must be obeyed.

METHODOLOGY

The chosen method is Ethnography, which focuses on culture, language, and often combines historical methods, observation, and interviews. Ethnography emphasizes an in-depth study of a society by paying attention to geographical aspects and their daily lives. Emzir (2011:143) explains that ethnography is a form of research that highlights the meaning of sociology through thorough field observations of social and cultural phenomena. This method describes a group or culture as an art and science. The aim is to use culture-related theories to find solutions to problems in society. This research adopts qualitative analysis, where the data generated is descriptive of a particular phenomenon and behavior. This approach uses open-ended interviews and observation to understand the views and behaviors of individuals. This approach aims to describe the phenomenon according to the facts observed in the field. The research subject is the Baduy tribe community in Banten Province, by interviewing one of the residents in the group.

RESULT/FINDINGS

This research discusses the obedience of Baduy community to the prevailing customs. It contains descriptions of the rules that apply in the Baduy community. According to Hanafiah & Sukardi, the world view of the Baduy community is guided by *pikukuh*, an absolute customary rule. *Pikukuh* is a rule and way of how it should (must) travel through life according to the mandate of *karuhun* or ancestors. This *pikukuh* is the orientation of religious concepts and activities for the Baduy community. Until now, the customary law of the Baduy community has not undergone any changes, as stated in the *buyut* (*taboo*) entrusted by the ancestors. *Buyut* is everything that violates the *pikukuh*. *Buyut* is not codified in the form of text, but incarnated in the daily actions of the Baduy community in interacting with each other, their natural environment and God.

The *Pikukuh* held firmly by the Baduy community above is confirmed by the wisdom or philosophy of daily life. The philosophy of life taught in the Sunda Wiwitan religion is that "human life has been determined by its position and place." This philosophy of life can explain that humans must accept their respective natures and occupy their designated places. Humans living in this world should not be excessive in seeking pleasure, just accept what already exists. Therefore, the goal of life for Sunda Wiwitan people is goodness, which can be achieved by obeying the rules that have been codified and given to each of us. If not, then life is not good which will be felt as torment or hell. Thus, it emphasizes that life means *narimakeun kana kadar* (accepting what has been determined and away from lust). Therefore, this view of life of the Baduy community is practiced in religious ritual worship which is regulated by *pikukuh* and obedience to the great-grandfather, including performing ritual processes in the Baduy community area.

DISCUSSION

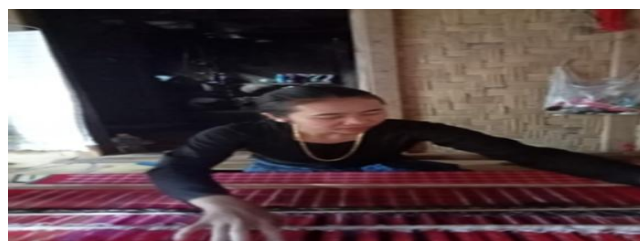
1. School and Walking Rules

we conducted an interview dialog related to the rules and customs that apply in the Baduy tribe about the rules of schooling and walking with a resource person named

Sarnah. For the full interview results are on this link https://drive.google.com/drive/folders/1GgCaxp2LfaPE9SzR76YBfnFezrQ_9ha. The picture of the observation results is as follows:



Picture 1. Documentation with resource person



Picture 2. The Baduy people who wear typical clothes consider it a symbol of obedience to custom

In this research, it is discussed about the obedience of Baduy community to the customs and rules that apply in their community. Traditional society has a social system that teaches a simple lifestyle and is in accordance with old habits. Many customary rules apply orally, often delivered by the elders in the community. These moral values and customary rules guide the behavior and mindset of the community. The Baduy community, for example, applies different rules. First, they are prohibited from going to school and only study at home with their parents. Non-formal education is carried out in religious deliberation activities held once a month. If anyone wants to

go to school, they must leave Baduy. This shows their obedience to customary rules. Some individuals choose to leave Baduy to continue their education and live outside.

Secondly, the rule of walking is a habit that they follow, following the tradition of their ancestors. The use of vehicles is considered a violation of custom and is believed to bring misfortune. Third, Baduy men must wear Romal headband as a symbol of faith. Fourth, in building a house, Baduy people obey the rules by not using modern tools such as nails, but still use bamboo and leaves for the roof. These rules become an important part of their life, and breaking them can result in punishment or plagues. Baduy people understand that breaking the custom can bring certain consequences, so they still obey the rules in their daily activities.

2. Death Ritual Process in Baduy Tribe

Baduy community members tend to always utilize the natural resources in their area, so to do everything, including the death ritual process, they use the facilities provided by nature. In this case, for example, bathing the corpse, making a coffin, making a mat for the coffin, making a mat for bathing the corpse and other supporters for the death ritual event. The customary rules of the Sunda Wiwitan belief are one of them to protect nature for human life, that is why the Baduy community always uses what nature has provided for humans. In the process of death rituals in the Baduy Tribe, there is actually nothing too special in it, it's just that there are differences in taking care of the bodies of those who die in the village and those who die outside the village, someone who dies in the village is not too complicated, starting with the community making a coffin, preparing black woven cloth, preparing mori cloth, sandalwood tree chips and other needs. After that, the corpse is prayed for by the customary leader, then put into a coffin covered with black woven cloth and taken to the bathing place.

A person who dies, his corpse is washed in the same way as the custom that applies in other Sundanese communities or in communities outside the Baduy Tribe. This matter is similar to the procedure of bathing the corpse according to the

teachings of Islam, if the corpse is male, it is bathed by a special officer called a shaman who is male. While the female corpse is bathed by a female shaman, the corpse is bathed until the body is limp. After that, the corpse is wrapped in a shroud (*boweh*) sprinkled with sandalwood powder.

After finishing bathing the corpse is prayed for again by the customary leader and the corpse is put back on the coffin which this time the coffin is different from the previous coffin, this time the coffin is without a lid, and the corpse is taken to the cemetery where the grave has been dug by the residents with a burrow, balls of soil as a cushion for the corpse, boards for the soil barrier. After that the body is buried. In addition, not only Muslims bury their bodies facing the Qibla, namely to the west (Mecca), but in the custom of the Baduy community, they also bury with the face of the corpse facing the Qibla, namely to the south, facing Sasaka Domas as the customary Qibla of the Baduy community. This behavior is a form of obedience of Baduy community members to their qibla.

In the process of burying a corpse, Baduy community members are very different from Muslims in terms of the direction and position of the corpse. The grave hole for the Baduy community must extend from west to east, because the position of the corpse's head must be in the west, the position of the feet is in the east and the corpse must face south, namely the traditional qibla. After the burial ceremony is completed, the Baduy community prepares a *salametan* pait event where women are asked to pound rice, and cook dishes for the people who pray and it is done only for seven days. After seven days, there is no more prayer ceremony or cleaning the grave, because after seven days the relationship between the corpse and the relatives left behind is broken, the cemetery can also be used for farming or *huma*. As for the family praying at home and making offerings specifically for the spirits of the ancestors who have preceded them, when the family will carry out activities that they think are sacred, such as weddings, the family usually prepares offerings for the spirits of the ancestors who have preceded them.

3. Farming Ritual

Based on the results of the research, it shows that the main occupation of the Baduy community is farming or farming, in the Baduy language called *ngahuma*. Farming or farming for Baduy community is considered as an obligation in their religion, which is called Sundanese *wiwitan*. Farming as a part of traditional culture and local wisdom is a cultural heritage. Based on Baduy custom, working on the field applies various taboos, such as abstaining from using modern rice seeds, inorganic synthetic fertilizers and manufactured pesticides, and trading rice from the field. They also abstain from cultivating rice fields. The positive effect is that farmers are very careful in managing their agricultural land, so that environmental damage, such as environmental pollution by pesticides, does not occur and the balance of the ecosystem of rice fields or fields can also be maintained. In addition, traditionally, the grain from the harvest is stored in the granary (*leuit*). Farming in Baduy tribe is done in *huma* or field which is intended for agricultural land in the form of mixed garden planted with various kinds of plants such as banana, eggplant, chili, taro and others. For the Baduy community, farming or *ngahuma* is a form of worship and a sacred ritual in the form of respect for *Nyi Pohaci Sanghyang Asri* in their religion (Senoaji, 2011).

Based on the result of field study, it shows that the field rice (*pare huma*) of Baduy community is never traded. *Huma* rice is mainly used to fulfill the needs of various traditional ceremonies in farming activities every year, such as rice planting (*ngaseuk*), rice harvesting (*mipit pare* or *made*), and the ceremony of offering new rice to the ancestors in inner baduy (*kawalu* ceremony) and in outer baduy (*ngalaksa* ceremony), as well as for daily consumption in the family. Therefore, all of these farming activities are determined by customary leaders or *pikukuh* that have been established and maintained until now. Before being stored in the granary, the grain must be dried because the newly harvested rice contains a large water content, without drying the grain will quickly deteriorate when stored in the granary. In contrast to

most drying methods that are usually spread out, the Baduy tribe dries the grain by means of *pocong-poongan*, which is the bonds of rice grain stacked diagonally around, so that the stalks of rice meet in the middle. After it is completely dry, it is ready to be stored in the granary. After drying, the rice is stored in the granary (*leuit*). *Leuit* is a special building used to store rice for each family of Baduy community. The granary is generally placed around the settlement in the forest area of the village (*dukuh lembur*). The location chosen for the *leuit* is under the lush trees of *dukuh lembur*, but still gets enough sunlight and is also protected from rainwater, when it rains in the rainy season. Based on the tradition of the Baduy community, taking unhulled rice from the *leuit* cannot be done on Tuesdays and Fridays, because it is considered a day of taboo to take unhulled rice from the *leuit*. The reason is that on these days, Dewi Padi or Nyi Pohaci is considered to be *pengantinan* (*eukeur pangantenan*) several bundles of rice taken from the granary (*leuit*) and brought to *saung lesung* to be pounded to make rice, and then the rice is usually stored in a container called *paso*.

The time of rice planting is determined by the customary leader or *Puun*, marked by various rituals led by *Puun Cikeusik*. The process of planting *huma* rice begins with rituals to read prayers from the chief of the Baduy tribe. After that, planting begins with the men using wood to make a hole followed by the women inserting rice seeds in the hole and then covering it with their feet. After the *huma* planting process is completed, Baduy farmers are seen playing *angklung* simultaneously and ending with eating together. The ritual stages of land clearing and crop cultivation start from *narawas*. 1) *Narawas*, which is a ritual to reject bad luck and start clearing the land to be planted. 2) *Nyacar*, which clears the land from May to June. 3) *Ngahuru*, which is burning grass and other plant debris from June to July. 4) *Pungpuhunan*, which is planting a variety of plants as a repellent and some of them can function as vegetable pesticides to control pests and diseases. These plants include *koneng*, *kiwura*, *lemongrass*, *bingbin*, *jawer kotok*, *hanjuang*, *seueul*, *bangban*, *panglay*, *pacing*,

tamiang bamboo. 5) *Ngaseuk*, which is planting rice in July to August by ditugal with a distance of about 1 foot between holes. Each hole contains 5-7 seeds and is left uncovered by soil. 6) *Ngubaran pare*, which is an activity in maintaining plants against pests and diseases carried out at various phases of the plant. 7) *Ngored*, which is cleaning weeds carried out when the rice plant is 3 months old. 8) *Ngetem*, which is harvesting by reaping rice using ani-ani. The grain that is still attached to the stalk of the panicle is then tied up each as big as the circle of the thumb and forefinger, called *pocongan* or *ranggeong*. Furthermore, the panicle is dried and ready to be stored in a barn or *leuit*. 9) *Kawalu*, which is the storage of rice in the barn or *leuit* and bringing some *ranggeong* from the rice planted as a condition to be prayed for by the customary leader of the baduy tribe or *puun*. Furthermore, it is cooked and eaten together by the baduy community. *Kawalu* lasts for 3 months and during that time, Baduy is forbidden to be visited by the outside community (Kurniawati, 2017). Timing and planting patterns are carried out simultaneously marked by the *nukuh* ritual, namely the first planting by the customary leader or *puun* then carried out simultaneously by the Baduy community. Rice planting should not exceed the eighth month of August to September because it is believed that in that month pests have begun to arrive. Furthermore, rice planting in one area is carried out for 5 years and then left for 2-3 years.

4. Baduy Tribe Marriage

For Baduy community, marriage is a sacred thing. For that reason, the procedure of marriage, starting from the proposal process to building a household, is also regulated in the binding Baduy custom. For Baduy community, the principle of household is to live forever. In the perception of Baduy community, if a person has determined his/her life partner, then he/she must be responsible for his/her family, including the prohibition to hurt his/her life partner in any form. Baduy community believes that marriage is very important, and it must be done by all Baduy community without exception. According to them, marriage is a natural law that must occur and

be done by every human being without exception. Baduy people call marriage as rukun hirup. It means that marriage must be done if it is not done, it will violate their nature as human beings. In Baduy customary rules, both *Tangtu* and *Panamping*, the practice of polygamy is strictly prohibited. For the Baduy community itself, marriage is only enough once in a lifetime, unless one of them dies then he is allowed to marry again.

In the Baduy community, when both families have agreed to match their children, they conduct a procession of pre-marriage customary rituals. The first procession, called "*lalamar*," is conducted at the woman's house, attended by the man's parents with betel nut. After agreement, they visit the *Jaro Tangtu* for deliberation. The second proposal, if accepted, takes place eight months later with the exchange of rings and the handing over of children to work on the prospective in-laws' farm. After a six-month to one-year assessment, if suitable, the third proposal process is carried out by bringing kitchen supplies. In this session, the *Puun* recites the customary Syahadat as an oath of allegiance. Baduy marriage does not have a certain period of time after the proposal. Once completed, the Baduy marriage procession lasts three days. The first day is filled with pre-marriage preparations, the second day with a *salametan* event in each house, led by the *tangkesan* or village shaman. The third day culminates with a ceremony at the Customary Hall, including the recitation of the customary Syahadat by the *Puun*. Afterwards, the program involves the handing over of betel nut, areca nut, rice and fish, followed by the feeding of the bride and groom. The washing of feet by the wife is considered symbolic of the duty of loyalty, and afterwards, the couple is recognized as husband and wife in a ceremony at Balai Adat. The event continues at the bride's house, with a procession of pairing and solidification as husband and wife. The time of marriage in Baduy is held in the months of kalmia, kanam, and kapitu, considered as *mustari* (blessing) months for marriage.

From the discussion above, we can know some rules contained in Baduy community. Those rules indeed come from their ancestors. These customary rules are rules that are adjusted to the traditions of the Baduy community itself. There are many positive sides that can be taken behind the rules, which according to ordinary people is something that cannot be accepted. For example, they are not allowed to go to school, it does not mean that they are left behind, but they have a view that they should be ordinary people and walk as they should, not need to pursue a lot and be everything. Then the rule of walking, maybe for ordinary people it is an ancient thing, but for them it is a habit and also a rule that should not be violated, so that indirectly it makes them strong humans in all respects. This is also in accordance with the theory that culture and customs are a way of survival.

CONCLUSION

Sundanese culture, which grew up on the island of Java, contains many moral values and social aspects. It is important to preserve this local wisdom of Sundanese culture so that it does not disappear. It contains many positive moral teachings, which the younger generation should learn through education. These teachings can help people develop their survival skills, as it was explained earlier that culture is also a way of survival. For example, the Baduy community shows high obedience to their traditional rules. Although there are some violations of the custom, most of them still maintain their lifestyle in accordance with the tradition. This can be an example for people outside Baduy.

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