

The Peaceful Culture of the Indigenous People of the Baduy Tribe Indonesia in Maintaining Peace

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ABSTRACT: *Indonesia is a pluralistic country because its society consists of a collection of people or groups characterized by ethnicities or tribes with different cultures from different backgrounds. In Indonesia, there are many alienated indigenous tribes, including the Baduy indigenous tribe. Culture, customs, and traditions are still thick in the life of the Baduy people. Three main things color the daily life of the baduy people: a superficial attitude toward life, being friendly to nature, and the spirit of independence. Baduy society from the past until now has been peaceful without violence in daily life. The Baduy people chose to live peacefully amid an increasingly complex reality, the values of peace and tolerance they lived on. The Baduy people are much wiser in caring for a culture of peace because their lives value and love the environment and the roots of the universe that support it. There is no compulsion to follow and keep the tradition of a peaceful life by them.*

Keywords-Culture, Baduy Tribe, Peace.

I. INTRODUCTION

Indonesia is one of the countries with a culture that has a variety of cultures in number and type. Indonesia is a pluralistic country because its society consists of a collection of people or groups characterized by ethnicities or tribes with different cultures from different backgrounds. Indonesia's cultural diversity includes more than 1,340 ethnic groups living across the island, stretching from Sabang to Merauke. In Indonesia, there are many alienated indigenous tribes, including the Baduy indigenous tribe. Baduy traditional tribe found in Kanekes village, Leuwidamar district, Lebak regency, Banten. This indigenous tribe is also isolated or even isolated, although it is located not far from the hustle and bustle of the city of Banten (Mansyur, 2014).

The Baduy tribal community is divided into two groups: the outer Baduy tribe and the inner Baduy tribe. The other group is the outer Baduy or urangpanamping, which live north of Kanekes. The Inner Baduy tribe is the Baduy tribe which is found in three villages, namely the villages of Cibeo, Cikartawana, and Cikeusik. The Baduy tribe in still maintains traditions, customs, and anti-modernization, both ways of dressing, lifestyle, and others. The Baduy community, which has a population of 11,345 people with 3,465 family cards (KK), 65 neighbors, 13 people, and 96 indigenous institutions, is exceptionally conducive. Baduy society from the past until now has been peaceful without violence in daily life. The power of custom with its values and traditions thus honors the entire creation of God as nature and man. Peace and harmony are the life goals of the baduy people rooted in the steadfastness of adhering to a traditional belief: SundaWiwitan. The Baduy community living in the interior of Lebak Regency, Banten Province, is part of the world heritage that needs protection.

The development carried out in Indonesia today seems to be still not far from the concept of development that relies on the physical, namely material, and production factors are the primary concerns. The development includes two main elements: the material problems that are willing to be produced and divided and the problems of humans, who are the takers of initiatives that build humans. Therefore, non-material factors

such as individual internal factors and the social environment have received less attention, including the social environment of the Baduy tribe in the Banten Region. For this reason, it is necessary to empower the Baduy community through an approach that allows it to change towards better conditions (Budiman, 2000).

Baduy people consider that they are part of the universe. They must preserve and preserve existing natural resources. This is what underlies them not to use chemicals that can harm the environment. They do not use chemicals such as soaps, shampoos, toothpaste, pesticides, or other chemicals. To replace such materials, they take materials from nature that are more environmentally friendly. Brande also abstains from using the results of modern technology such as cameras, televisions, and even ballpoints that use metal and plastic.

Local wisdom has four dimensions, namely:

1. Local knowledge dimension. Every community they are in always has local knowledge related to their environment.
2. Local value dimensions. To regulate life between citizens, each society has rules or values that are obeyed and mutually agreed upon by all its members.
3. Local skill dimensions. Local skills for each community are used as survival skills.
4. Dimensions of local resources are generally natural resources. Communities will use local resources according to their needs and will not exploit massively or commercialize. These local resources have been divided into uses such as forests, gardens, water sources, agricultural land, and settlements. The ownership of this regional superpower is usually collective.
5. Dimensions of local decision-making mechanisms: Every community has its own local government or so-called tribal government. A tribe is a legal entity that commands its citizens to act as community citizens.
6. Dimensions of local group solidarity A society, in general, is united by communal ties united by communication bonds to form local solidarity. Every community has media to bind its citizens, which can be done through religious rituals or other traditional events and ceremonies. (Suharti,2010).

Local wisdom is often associated with local communities. In foreign languages, it is perceived as local wisdom, local knowledge, or local genius. Local wisdom is the attitude, view, and ability of a community to manage its spiritual and physical environment that gives that community endurance and growth power within the area of the community. In other words, local wisdom is the answer to geographical-political-historical and situational situations of a local nature. Local wisdom can also be interpreted as a view of life and knowledge as well as various life strategies that are in the form of activities carried out by local communities in answering various problems in meeting their needs, including all elements of life, religion, science and technology, social organizations, language and communication, and the arts.

They understand programs, activities, and related implementations to maintain, improve and develop elements of needs and ways of fulfilling them by paying attention to human and natural resources around them. Local wisdom is seen as very valuable and has its benefits in people's lives. The system was developed because of the need to live, maintain, and carry out life according to the situation, conditions, abilities, and values lived in the community concerned. In other words, local wisdom then becomes part of their wise way of life to solve all the problems of life they face. Thanks to local wisdom, they can carry out their lives and can even develop sustainably (Sustainable development) (Permana, 2010).

One approach that can be done in humanitarian empowerment for the Baduy Tribe is the awareness-raising approaches. This can be made possible by considering social phenomena and the demands for change. Culture, customs, and traditions are still thick in the life of the Baduy people. Three main things color the daily life of the baduy people: a superficial attitude toward life, being friendly to nature, and the spirit of independence. Until now, the Baduy people are still trying to stay true to their simplicity amid the strong modernization currents that enter Indonesia. The Baduy principle of maintaining harmony between fellow human beings and treating nature wisely is the legacy of the ancestors of the Baduy tribe as early as hundreds of years ago.

Since hundreds of years ago, the people of Baduy have remained lasting and free from the touch of technology and modern life. Various social problems that have arisen recently are socio-cultural phenomena closely related to human behavior caused by the shift in noble values that ensure the implementation of a harmonious life in society. Various conflicts between community members related to collective land use,

shifting roles of each family member, divorce, and demanding processes in the management of inheritance are strong indications of disharmonization in society, especially in the family. The Baduy community of Banten Province, in general, is still considered a traditional society but has wisdom in managing the social environment. Nevertheless, in the simplicity of the principles of everyday life, the potential for conflict remains amid the acceleration of developments that occur in the surrounding environment. Although conflicts are not always oriented towards conflicts of interest between community groups in quite intense numbers and relatively long periods, conflicts between individuals can also disrupt the social balance that has been fostered harmoniously in a downward, downward manner.

II. DISCUSSION

The Baduy community is one of the tribes in Indonesia that, until now, still maintains the fundamental cultural values it has and believes in during the progress of the surrounding civilization. They live right at the foot of the Kendeng mountains in Kanekes village, Leuwidamar District, Lebak-Rangkasbitung Regency, Banten, about 40 km from the city of Rangkasbitung. The area, which is part of the Kendeng Mountains with an altitude of 300-600 m above sea level, has a hilly and undulating topography with an average tilt reaching 45%, which is volcanic soil (in the northern part), sedimentary soil (in the middle), and mixed soil (in the southern part), the average air temperature is 20 °C. The Baduy people own approximately 5,108 hectares of customary land, have the principle of a peace-loving life, do not want to conflict, and obey ancestral traditions and laws.

The traditional people of the Baduy Banten Tribe have enriched the culture of the Sundanese tribe locally and indigenous peoples in Indonesia nationally because the principles passed down by their ancestors turned out to have wisdom in the local knowledge system, something that modern humans have ruled out. Modernization and assistance that changes the authenticity of buildings, roads, and residential environments are considered threats to eradicating the existence of customs that have been firmly held by the indigenous people of the Baduy Tribe (Sari and Simagunsong, 2011: 187). Disputes are all issues that give rise to incompatibility in the reaction of everyday life. Living together according to this concept upholds peaceful relations between fellow human beings (Koesno, 2012: 45). The community has its way of resolving conflicts or disputes, where the dispute resolution process taken can be through formal means through the courts or informally (Sari and Simagunsong, 2011: 154).

The indigenous people of the Baduy Tribe try to protect their homes through efforts to preserve their territory with the existence of "leuweunglarangan" and "leuweungtutupan". The act of "leuweunglarangan" means maintaining the preservation of the forest. Even though it is not maintained physically, the condition of the forest is still intact. Let alone looting contents of the forest, finding even fallen branches, they dare not take it, which in Sundanese leuweung means forest (Suganda, 2016: 5). The concept of a prohibition forest to maintain its authenticity turned out to be able to maintain the area and no one was allowed to enter the prohibition forest is still closely related to legal culture of influence of the Mataram warriors who ran away and lived permanently in the area, the Baduy tribe still maintained the philosophy of living from their ancestors which was used as a handle that peaceful and stayed away from disputes. The Baduy people chose to live peacefully amid an increasingly complex reality, the values of peace and tolerance they lived on. The Baduy people are much wiser in caring for a culture of peace because their lives value and love the environment and the roots of the universe that support it.

By prioritizing deliberation, reflecting that the Baduy community has an attitude of mutual respect between two parties, whether guilty or not, the right to speak out and defense can be realized as evidence that every incident of the problem has two potentials so that consultancy is needed so that the problem does not become complicated. By prioritizing deliberation, activities in the community are not disturbed because they provide comfort and confidentiality between the plaintiff and the defendant. Such a pattern reflects that baduy society highly upholds social harmony. There is no compulsion to follow and keep the tradition of a peaceful life by them. There is no envy of each other because everything is done together. Social interests have always been put forward so that they are rarely found to be individual ownership but uphold the principle of democracy. There is no social or economic gap between individuals in the Baduy Society.

The life of the Baduy people, referred to as local wisdom, contains positive values that can be used as an example for the people in Indonesia. The local wisdom of the Baduy people is the power of the collective knowledge system to live on values that bring about civilized survival, namely: living in peace (avoiding hostility), living in harmony (maintaining good relations with anyone), living morally (doing things that are commendable according to customary rules), living with mutual love, honing, and nurturing (prioritizing affection for others), living sorry and tolerant (facing differences wisely), living in harmony with the environment (with the saying: forests should not be cut down, fields should not be damaged). Despite the currents of modernization, they still respect the modern life around them. Simplicity and tolerance for the surrounding environment are the central teachings of the Baduy tribe. These two elements will naturally create a sense of mutual cooperation in their lives. There is no compulsion to follow and keep the tradition of a peaceful life by them.

In carrying out daily activities, the community also has a very bound customary law system. They divided two legal systems, customary law used in the area around Baduy and binding for the Baduy people themselves and state law in recognition that they are part of Indonesia. The existence of this division gives an idea that the Baduy people are very attached to the conventional system and do not forget the state legal system. Amid the complexity of problems that are high enough to be prone to conflict, the Baduy community has its way of resolving conflicts. The bureaucratic pattern formed is so earthy and is always resolved by deliberation. This illustrates that indigenous peoples always prioritize deliberation and consensus, not elections or voting, so there is a community attitude that allows the problems that occur to be resolved and produce solutions. In order to anticipate conflicts that continue to take place along with the development of society and increasingly modern technology, the Baduy community has a mechanism to resolve conflicts so that an equilibrium system is maintained.

Bureaucratic processes in resolving conflicts and conflicts like this significantly influence harmony between physical and nonphysical environments. Amid modernization today, they still maintain this way of deliberation so that it is difficult to be influenced and intervene by outside society. The bureaucratic structure that they carry out in conflict resolution is straightforward. This mechanism is adequate for reducing the more widespread conflict between the plaintiff and the defendant. If the path of deliberation that has been taken has not found results, it is continued using customary law with a mechanism that still seeks to uphold the peace between the parties to the dispute. However, if peaceful measures through customary law are also unsuccessful, the holders of the baduy customary law will leave the matter to a settlement through state law.

III. CONCLUSION

The Baduy community is one of the tribes in Indonesia that, until now, still maintains the fundamental cultural values it has and believes in, amid the progress of the surrounding civilization. The traditional people of the Baduy Banten Tribe have enriched the culture of the Sundanese tribe locally and indigenous peoples in Indonesia nationally because the principles passed down by their ancestors turned out to have wisdom in the local knowledge system, something that modern humans have ruled out. The baduy people still maintain the philosophy of living from their karuhun, which is used as a peaceful handle and stays away from disputes. The Baduy people chose to live peacefully amid an increasingly complex reality, the values of peace and tolerance they lived on. The Baduy people are much wiser in caring for a culture of peace because their lives value and love the environment and the roots of the universe that support it. Despite the currents of modernization, they still respect the modern life around them. Simplicity and tolerance for the surrounding environment are the central teachings of the Baduy tribe. These two elements will naturally create a sense of mutual cooperation in their lives. There is no compulsion to follow and keep the tradition of a peaceful life by them.

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