

THE MODEL OF BADUY'S COMMUNITY SYSTEM TO ANTICIPATE THE SOCIAL ENVIRONMENT CHANGE

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ABSTRACT

This study aims to find theoretically the model of the Baduy community kinship system in anticipating changes in the social environment. The process of inheriting the value of the kinship system so far has the values of local wisdom and can anticipate changes in the social environment and minimize the potential for conflict among members of the community. This research is based on the qualitative approach principle, considering the problem under study describes the socialistic condition of naturalistic culture. The results showed that the Baduy community through its adat institutions sought to maintain a kinship system that had been going on for several generations in the past, in the midst of relatively fast social changes. The marriage system of Baduy people uses endogamy and monogamous patterns. Based on the pattern of endogamy, then the bride must come from fellow Baduy Dalam or fellow Baduy Luar. If there is a marriage between the women Baduy Dalam with the Baduy Luar, Baduy Dalam women must live in the Baduy Luar, or Baduy Luar men must stay in Baduy Dalam. Likewise with Baduy Luar woman who married a man outside Baduy then he must get out of the Baduy settlement and vice versa. Although members of Baduy community who are married to Baduy outsiders are prohibited to live in the Baduy area, but the influence is still felt on the social changes of the Baduy community itself. The kinship system became more widespread with relatives outside Baduy and gave birth to a less intensive interaction system if still allowed to live in Baduy. The gap between kinship causes separated members to gain a new cultural value system from the outside that is gradually absorbed in the cultural values of Baduy. Based on the results of the study can be concluded that the social changes that occur can affect the order of value Baduy community that has been embraced for generations. Along with the increase of population, the mechanism of the kinship system is increasingly tightened by banning members of the Baduy community who married with outsiders Baduy not to be affected by ideas or ideas of changes such as those that occur outside the Baduy community.

Keywords: Model, Kinship System, Change, Social Environment.

INTRODUCTION

The sustainable development paradigm developed by the government in recent years has further emphasized the proposition that exploitative development has damaged the environment. The sustainable development model is oriented to produce simultaneous economic, social and environmental sustainability in three growth pathways that continue to move forward (Salim, 2010). We are driven to increase economic growth by draining the natural resources without regard to its sustainability and less attention to social aspects (Purba, 2005).

The various social problems that have arisen recently have been a phenomenon which is closely related to human behavior, caused by the shifting of noble values that ensure the implementation of a harmonious life in society, especially the family. Goode, (2002) illustrates society as a structure consisting of family relationships. Therefore, the social problems that occur in society as a form of social disharmony can be analyzed through the familial relationship that takes place in it.

Social Dis-harmonization is the result of the behavior of members of society who are not based on moral ethics oriented values of social harmony. In conditions where the social environment changes relatively quickly and unpredictably, the issue of self-adjusting and ethical abilities to the social environment becomes very important.

Baduy community of Banten Province has wisdom in managing social environment. Paradox with the view of modern society who assumes that the role of a family member must keep changing according to socio-economic demand, Baduy society can anticipate social change through strengthening of the kinship system. Baduy community is always interesting for social scientist particularly antropologist and sociologist to analyze many aspect. We can mention some of previous research about Baduy such as Fadli, (2017) which is concern to Baduy as a local religion and connect to constitutional recognition and legal protection. Another study was conducted by Hidayati et al., (2017) who use the ethnotaxonomy to access traditional knowledge and language di Baduy. In terms of environmental dimension of Baduy community we can refers to Rohmatullayaly, (2017); Iskandar & Ellen, (2000) and Iskandar et al., (2018).

In anticipation of social change, the process of formation of the traditional kinship system experiences many obstacles, especially when faced with increasingly complex demands of change. The cultural contacts of the Baduy community with the outside community can unknowingly affect the members of the community in behaving in the midst of the transition of social change.

LITERATURE REVIEW

Kinship system is one important concept in anthropological study as well sociological dimension. There are many concept and definition in term of kinship which is a key concept in this paper. According to Dousset, (2011), kinship is a system of social relationships that are expressed in a biological idiom. It is best visualized as a mass of networks of relatedness, not two of which are identical, that radiate from each individual. In other hand, some anthropologist argues that kinship as culturally defined relationships between individuals who are commonly thought of as having family ties. However, kinship in this paper could understand as a complexity system which is connecting with ethnical and environmental aspect in term of whole system of Baduy community.

RESEARCH METHODOLOGY

This paper uses the qualitative methods. The characteristics of qualitative research are, among others, in a natural setting; rests on the basis that researchers are the main instrument of data collection; inductive; based on the meaning of participants; often states; often includes a theoretical perspective; interpretive and holistic (Creswell, 2016). The informants in this study consisted of some key informants and many supporting informants. The informants were the elders and young people of Baduy community. Supporting informants are indigenous residents of Baduy community. Data collection techniques used in this study is indebt interview

techniques for informants. The length of time the interview varies, according to the situation and conditions at the time of the interview. The qualitative analysis as mentioned before was conducted to understand Baduy's attitude, norms and opinions about the preservation of social environment. Part of the verification and conclusion, Focus Group Discussion (FGD), is to understand people in more natural settings than in-depth individual interviews.

RESEARCH RESULTS AND DISCUSSION

Demographic Description of Baduy

Society officially, the term Baduy was first used in 1980 as identity card Identity Card (KTP). Inclusion of the term Baduy in KTP does not get a rejection from the people of Kanekes Village. For Baduy people, the name Baduy comes from the name of the river and the name of the mountain in the Kanekes region where Baduy people live Danasasmita & Djatisunda, (1986) said the name of Baduy comes from the name of Cibaduy River and Baduy Mountain.

Blume's research as cited by Garna, (1993) states that the Baduy community comes from the Sunda Kingdom of Padjajaran who hid while this kingdom collapsed in the 17th century following the development of Islamic teachings from the Kingdom of Banten. Djuwisno, (1986) asserted that King Prabu Umun and the courtiers of the Padjajaran Kingdom had escaped from the Banten Kingdom, left the palace and entered the wilderness until they reached the Baduy area and made settlements.

The similarity between Badawi tribe in the Middle East during the time of Prophet Muhammad SAW with the nature of the people, who are in the territory of the Kingdom of Banten during the reign of Sultan Hasanuddin, became the reason for the use of the term Baduy (Danasasmita & Djatisunda, 1986; Djuwisno, 1986).

In among fellow Baduy people, they call themselves based on the origin of the village of residence or the name of the parent. Baduy people occupy an administrative area in Kanekes Village, District Leuwidamar, Lebak regency, Banten. Before 2001, Lebak Regency was still in the area of West Java Province, and then in 2001, became the province of Banten.

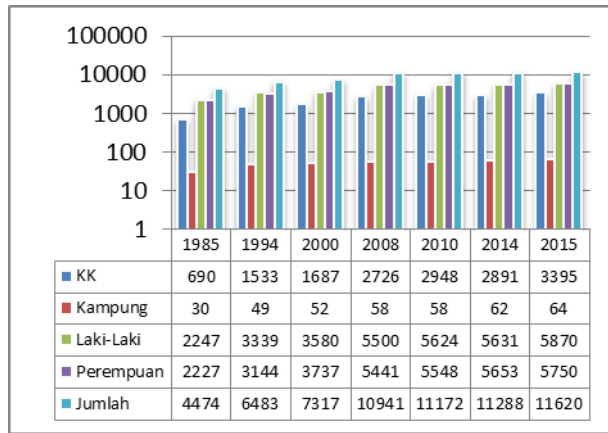
Kanekes village has small areas called kampung. Based on data 2016, Kanekes Village consists of sixty four (64) villages shown in Figure 1. Traditionally, the sixty-four villages are divided into two major groups, namely the Baduy Tangtu (Baduy Dalam) and Baduy Panamping (Baduy Luar) areas. The villages within the area of Baduy Tangtu are Cibeo, Cikatawarna and Cikeusik villages. Apart from that, it is included in the Baduy Luar.

Based on the Local Government Regulation of Lebak Regency, Baduy residence area is Kanekes Village, officially used as the territory of Baduy right. The regulation is government recognition of Baduy as an independent community of land and natural resources in Baduy region in Kanekes Village.

In 1985, Baduy population data were found more fully, including data on male and female population, number of villages, and number of household heads. The Baduy population from 1985 to 2016 continued to increase significantly, from 4,474 in 1985, increasing to 6,483 in 1994 and increasing to 7317 in 2000. From 2000 to 2010, the number of Baduy population reached the number of ten thousand.

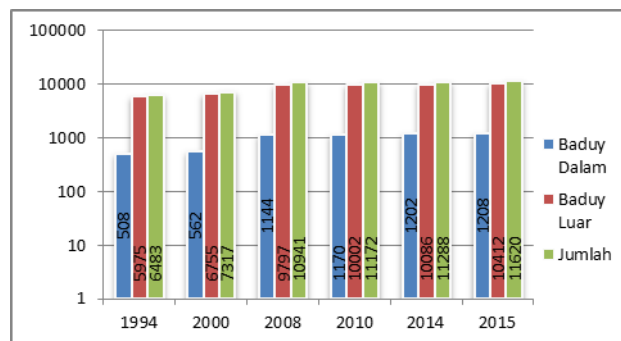
Based on these data, the increase in the number of people affected by the increase in the number of villages occurred in cycle 8-9 years. If the year 2008 as benchmark waves 8-9 annual increase in population and number of villages, it is assumed that the population of Baduy will experience population explosion reaching soul increase around 2000s up to 3000s in year

2016/2017. Population data by category of large groups, namely Baduy Tangtu and Baduy Panamping can be found since 1994 until 2015 depicted in Figure 2.



Source: Kanekes Village Statistics 2016.

Figure 1
NUMBER OF BADUY POPULATION YEAR 1985 s / d 2015



Source: Kanekes Village Statistics 2016.

Figure 2
COMPARISON OF BADUY TANGTU AND BADUY PANAMPING RESIDENTS

Based on the graph above, the population is predominantly dominated by the population of Baduy Panamping, given that there is a customary provision that causes Baduy Panamping experience addition, namely the social coating law in Baduy society. The existence of the Tanguy Baduy and Baduy Panamping groups, referring to the social stratification in Baduy society, that from the level of adherence to the customary law, Baduy Tangtu is considered the territory of the customary holder, while Baduy Panamping is regarded as the customary implementation area. The Panagi Baduy people are socially obligated to engage in social and cultural activity and religion that is bound to its Tangtu.

The Baduy Panamping can be increased due to the migration of a person's status from the Tangtu residents into Panamping residents for their own sake, for various reasons. The demands of matchmakers demanding that the Tangtu's should move following the will of the spouse who insist on living in the village of Panamping or living in the Panamping area after serving the customary punishment for violation of customary law. The increase in population in the Panuy Baduy region can also be attributed to the nature of the application of customary law that allows

a man or woman to divorce. Divorce between a man or a woman allows both to get new derivatives from a new partner. Unlike the Tanguy Baduy which is not allowed by the custom to divorce or marry twice except due to the death of one spouse.

Social System of Baduy

Society Social change can lead to disruption of continuity between social units even if the situation is relatively small. These changes include the structure, function, values, norms, institutions, and all aspects resulting from interactions between people, organizations or communities.

Gillin, (1957), mean social change is a variation of the accepted way of life, either because of changes in geographic conditions, material culture, population composition, and ideology as well as by diffusion or new discoveries in society. These new discoveries may include values that can lead to change.

For Baduy people, values and norms are also called ceukelan. In terms of Baduy society, the term ceukelan means grip of life. Baduy life grip is Sunda Wiwitan which has the core of the teachings reject the change in the teachings of Wiwitan although the natural world will experience a change toward the progress. Baduy must be maintained and kept not changed, let alone lost.

The categories of norms implemented by the Baduy community include pukukuh, great-grandfather, and law. Pikukuh, meaning is the absolute customary provisions, customs that must be implemented by all members of indigenous peoples. Pikukuh comes from ancestors, the older generation passed down to the younger generation, also known as Pikukuh Karuhun. The Baduy Pikukuh contains provisions for:

1. Ngabaratakeun, which is meditative for the welfare of the people and the salvation of the core of the universe and the universe.
2. Maintaining Sasaka Pusaka Buana.
3. Respect Guriang and perform Muja.
4. Ngareremokuen, which is matching Sang Hyang Widi Nyi Pohaci (Padi) with Sang Hyang Asri (Earth).
5. Maintain and maintain the customs of Kawalu month.
6. Organizing and honoring Ngalaksa.
7. Traditional ceremony Implement Seba once a year.
8. Raising the Queen and nurturing Menak.

Another norm is Buyut, which is divided into the custom of Buyut Adam Tunggal and Buyut Nahun. Buyut Adam Tunggal means the main taboo along with the small ones that only apply to the Tanguy Baduy people. While Buyut Nahun, means taboo for basic things only and apply to people Baduy Panamping and Baduy Dangka. Details about Buyut Adam Tunggal and Buyut Nahun can be seen in the Table 1.

The third system of norms is the law. The law in Baduy is not written, only through oral tradition, but has several sanctions. Baduy society law can be seen in Table 2.

Violation of the prohibition gets employment penalty. The violator was moved from Kampung Baduy Tangtu to the house of one of Jaro Dangka's seven houses or one of the houses of two Jaro Panamping houses. In the transfer is performed ceremony panyapuan (cleaning). The penalty for violators is to work for 40 days. After the sentence is over, if the offender expresses remorse and promises not to repeat the offense, the offender may choose to return to Tangtu village or settle in Panamping village, depending on the will of the offender. In Baduy

Panamping and Dangka, the prevailing punishment is a general penalty that applies to the general public. Village Head (Jaro) Kanekes acts as head of government at the village level, as well as a mediator between the Baduy and the government's customary interests. Violations of law outside customary law are mediated by the institutional structure of village government.

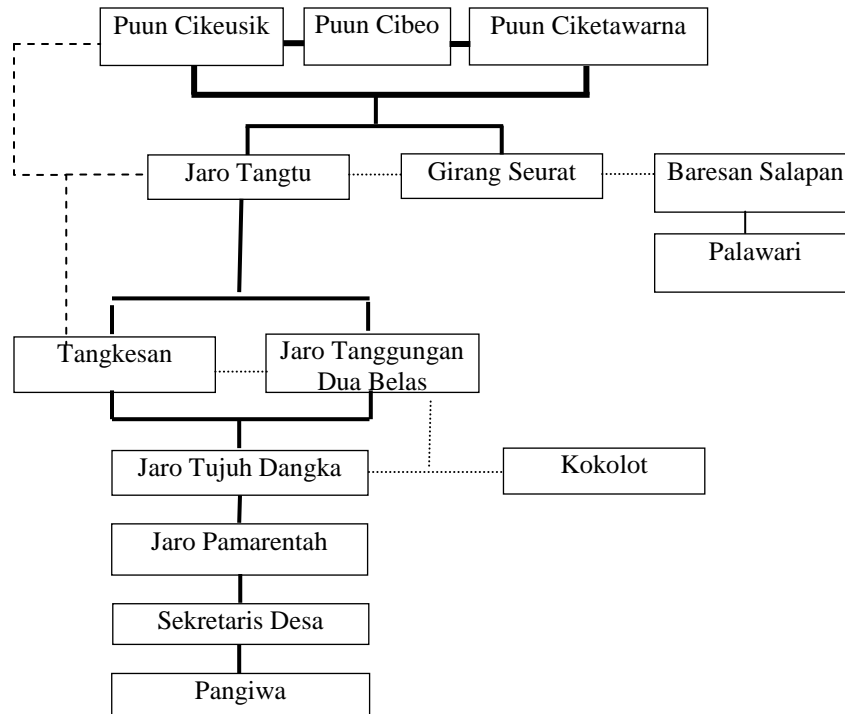
Buyut Adam Tunggal	Buyut Nahun	
	Baduy Tangtu	Baduy Panamping
The shape of the house nyanda facing North-South.	The soil contours should not be changed and left to fit the Original.	The contour of the ground may be flattened as you wish.
Roofs using rumbia and injuk, form of stage, do not use wall, colored paint and do not wear glass, housing made near water source (river).	Not using nails, just wearing pegs, ropes and rattan.	Using nails, and using modern tools and modern materials.
	Only one door and no window.	Doors can be more than one and already wear windows but do not use glass.
	The shape of the chamber does not use shades or models.	Booths using shades or models.
	Floor should only wear Bamboo spindles (palupuh).	Allow palupuh, board usage.
	The bedroom is just one.	Bedrooms may be more than one.
	In every village there is Imah Balai Adat.	In every village there is no Imah Balai Adat.
Clothing only uses two colors.	Wearing ivory black or white.	Wearing black and white colors, may also be colored.
Ladies dress with kebaya model, men wearing headband.	Clothing should not be sewn.	Clothes can be trained.
	The headband is white.	Black dark blue headband.
Using a furnace from clay mold.	Use the stove.	Use furnaces and other modern appliances such as stoves.
Using dandang, kali, steamer, bamboo fan.	Should not use glasses and plates.	May use glasses and plates.
Prohibited from selling rice.	Prohibited from selling rice.	It is prohibited to trade rice, but other crops.
Obligated to plant rice in accordance With the set schedule.	Planting huma serang and huma arable pribai according to the time set in unison.	Plant your own rice.

Source: Village Head Kanekes.

Prohibition for Baduy Dalam	Prohibition for Baduy Luar
Traveling out may not use a vehicle, must walk.	Can use the vehicle.
No singing uses pantun, just a tone.	Use chants with tones, rhythms and words.
Do not use chemicals, bath soap, toothpaste, and perfume.	May use chemicals.
Do not use footwear.	May wear footwear (shoes and sandals).
Do not travel by vehicle.	Travel may use the vehicle.
Do not have electronic equipment.	Must not have electronic tools.
It is prohibited to have gold and smoking jewelry.	May have gold and smoking jewelry. .
Do not open a shop to trade.	Can open a shop to trade.

Adapted from Village Head Kanekes 2016.

The prevailing system of government in Baduy is dual that is, customary institutions and government institutions. The structure of the Adat Institute accommodates all structures in the interior and external areas of Tangtu and Panamping. The structure of customary institutions can be seen in Figure 3.



Source: Adapted from Village's Monography.

Figure 3
STRUCTURE OF BADUY CUSTOMARY INSTITUTION GOVERNMENT

Puun is the supreme leader in the structure of the Adat Institute. Puun as the ultimate decision-maker about the customary law and the pikukuh Sunda Wiwitan, is also responsible for all kinds of inner and outer mandate business.

The Adat Institute deals with Government Institutions led by Jaro Pamarentah who acts as Kanekes Village Chief, also called Jaro Kanekes. Under the Village Head, there is the Village Secretary (Carik). The village head is assisted by the Pangiwa-Pangiwa in charge of carrying out government activities. The function of Government Institutions as a liaison is between the interests of the government and with adat.

The Baduy Community Kinship System Model in Anticipation of Social

Environment change

The Baduy kinship system is based on the nature of marriage and kinship. Marriage in Baduy is endogamy; marriage is only done among Baduy people. Usually, the marriage in Baduy is based on the group. The Tangtu are married to the Tangtu, Panamping with Panamping, and Dangka with Dangka. It can happen that the Tangtu people marry the Panamping people, but not

the people of Dangka with the Tangtu people. In the case of a marriage between Tangtu and Panamping, the Tangtu can move to Panamping, and also the Panamping may move to Tangtu.

In marriage a parent has the right to decide and choose a mate for her child. Her son has no right to choose her own partner. In the customary rule when a child and woman are ready to marry, it will be arranged by the master's man who is still in the family's descendant, in order to avoid the things that cannot be desired (SR: 2016). If the parents of both parties have agreed, then the marriage will be executed. The marriage ceremony and the inauguration for the Panamping or Dangka is performed in front of the penghulu in the village of Cicakal Girang who is Muslim. The inauguration was attended only by the bridegroom of men and women and their respective guardians, while the marriage of the Tangtu people was carried out customarily in front of Puun which in Baduy is called inner mating. A well-regarded marriage is a marriage between cross siblings (cross cousin), while an unlikely marriage is when a man marries a woman who is much older. The marriage of Baduy people is monogamous. A man is not allowed to have more than one wife (nyandang). Very rarely found any divorce in Baduy society, considering they are very obedient with local customs. Individually casuistic, divorce occurs as an excess of the prohibition of polygamy, intention to do polygamy because couples have no offspring, gradually no more matches. In the case of a limited divorce due to one spouse committing an affair, but the case is closed tightly (SJ: 2016)

Customary changes appear to be seen in Panamping residents. A divorce case is deemed to have qualified if the wife has been returned by her husband to her master. For a husband who wants to divorce his wife must first report to the Tangkesan by raising a strong reason. If the reasons are not clear, then the concerned sanction is called the malik jasa, which is to pay a fine. The fine is 10 sticky rice pods, 2 male and female cocks, as well as a set of women's clothing. A divorce can be reconciled, if the husband comes to ask his wife back to his parents, but must get approval from the tangkesan (Lukman & Krajnc, 2012).

In traditional ceremonies marriage, there are several different rules, as the implications of the existence of two social groups (Baduy Dalam and Baduy Luar) which have different functions and tasks. In general, the age of marriage Baduy residents, still under age, especially among women, this is between twelve to fifteen years. Even some of them are only eleven years old, already married.

In addition to the Baduy Dalam girl, a young Baduy Dalam boy is allowed to marry Baduy Luar girl and his wife may move to Baduy Dalam or remain in the Baduy Luar. Meanwhile, if Baduy Dalam girl married with Baduy Luar man then he should not be staying in Baduy Dalam. In other words he had to take his husband to the Baduy Luar.

Teenagers should not make their own choices. Because that determines the mate in Baduy Dalam are their parents. So before heading to the level of marriage, the teenagers in Baduy Dalam generally do not know the courtship. Despite the association, young men and daughters get along in groups. Because just touching a girl by kissing her for example, then both will get severe punishment from custom. If there is already agreement between the two sides concerning the marriage of their children, the parent of the bride and groom will report it to the Ramadan Interpreter for the next time it is determined. The time required between the agreements of both parties with the day of marriage is more than one year.

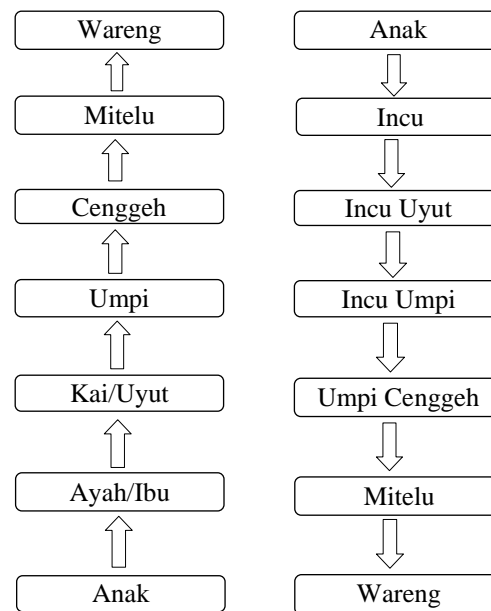
Baduy people are not allowed to be alone between men and women. Therefore dating is done in groups. Usually, Bobogohan or "courtship" is done at night at the home of one of the girls. Some other girl's age 15-20 year will come to the house according to agreement. The trace of age 17-25 year comes with harps. Courtship is usually filled with chatter and the strains of

harps without a poem. The courtship event took place since sareureuh slave time until the middle of peuting or around 20.00 until 23.00. Dating is usually done to get to know each other to find the appropriate match. Dating can take several months. In the past also sometimes now dating matters in Baduy society is still a matter of parents. It may happen that the parent's choice is different from the child's will. However, now some families have entrusted a complete match to the will of the child. However, the problem is also subject to approval or blessing Puun, if not sanctioned, matchmaking failed (SK: 2016).

Matching patterns are based on strict rules. A Baduy Luar man, besides being able to marry a Baduy Luar girl, may also marry a Baduy Dalam girl. With a note he should not stay and settle in the Baduy Dalam. Whereas, if there is a resident, both Baduy Dalam any Baduy Luar men and women, who married villagers instead of Baduy tribe, then he should no longer live in Baduy community in Kanekes Village. However, custom does not restrict/ban them to connect ropes or visit the relatives who are still in Baduy region (Suhada, 2003).

The pattern of settling after marriage is left to the agreement between the women and men, but now there is a tendency that custom settling after marriage shifts to a sedentary pattern around the family's residence center of the wife. This phenomenon is caused by the men have not prepared the material to prepare a new house (SP: 2016)

In kinship the Baduy people know seven levels up and seven levels down. Upper and downward levels can be seen in Figure 4.



Source: Kanekes Village Head.

Figure 4
KINSHIP OF EGO UP AND DOWN IN BADUY'S COMMUNITY SYSTEM

Baduy personality is born from the process of internalization of their long and hereditary culture intergeneration. From their predecessors they gain knowledge of prohibitions and orders as followers of wiwitan. Maintaining the conservation of nature and social environment is done by ascetic that is to keep the lust greedy by maintaining firmness for simple life. Simplicity is manifested in the construction of homes, living things, and clothing.

In building houses Baduy people do not use materials that processed natural resources, such as iron and tile, because both are non-renewable natural resources. Life appliances do not use materials made of plastic, glass, iron, and electricity. Similarly, clothing, do not use materials made of synthetic fabric. Baduy people are only allowed to wear cotton clothes made of cotton yarn. The happiness for the Baduy people is not material, but the harmony of life with fellow human beings and nature. The harmony of life between man and man and nature can be achieved through the fulfillment of the rabune of Wiwitan.

The kinship of the Baduy people is based on a bilateral principle, which calculates kinship relationships through men and women. This bilateral principle determines in terms of inheritance distribution when a parent dies, inheritance will fall on his son by the same amount and share of the division. Vice versa, if the woman's parents died the inheritance will fall to her daughter.

Based on the beginning of the growth of a settlement, a group of relatives consisting of two or three houses form a unitary embryo of the village, called Babakan. A house is usually inhabited by one family (kuren). Marked by a parako (family stove) contained in the space of the house is called imah (main room of the family). Sometimes in a house there is more than one family. Therefore, in the house there is also more than one parako. Parako second or third placed on the other room space such as tepas or sasoro. Rarely in a house found up to three parako, let alone more than that. Usually every family member who has been married will make a new home.

CONCLUSION

Baduy community kinship system obtained through the process of internalization of value that lasted from generation to generation. The process of kinship system that developed in Baduy society in terms of preservation of social environment has a strong relationship with the establishment of social harmony. The formation of social harmony, simultaneously can anticipate the rapid process of social environment changes.

The value of wisdom in the formation of kinship system in among them is the prohibition of dating, determination of the match made by the old, determination of marriage by parties, endogamy and monogamous marriage systems, and the prohibition of marriage with outside Baduy community. The values that have been inherited in this way can create social harmony as well as anticipate social change outside Baduy society.

This internalization model of adat customs can be implemented through two interrelated patterns, through the local leadership of the adat institution to the family institution; then resumed among family institutions in the kinship system. According to this empirical research, this paper has two contributions both of theoretical and empirical dimension. The theoretical contribution could deeply increasing the kinship system in ethnic and local indigenous particularly Baduy community. In other hand, the empirical contribution can propose to the local government as well as the state government in term of social and adaptation policy to accommodate the right minority such as education, economy and also environment. However, the limitation of this research can't generalize to all of variant kinship in Indonesia because there are local systems which must understand as an entry point to analyze and further discussion. The standing position of this research, it was not the end of research but will be continuing for further research with any aspect and dimension of Baduy community as well as part of the road map the research.

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