

## The Role of Pikukuh Karuhun in the Decision-Making of Indigenous Communities in Daily Life: A Case Study of the Baduy Traditional Village

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### **Abstract**

*This study aims to: 1) Analyze the implementation of Pikukuh Karuhun in the Baduy Indigenous Community's decision-making in everyday life. 2) Explain the indicators underlying Baduy Indigenous Community decision-making. This study uses a qualitative approach with a case study method. Data collection techniques include: 1) Direct observation conducted with informants, namely the Baduy Indigenous Community, who observed their daily character and behavior. 2) Interviews with two informants representing the Baduy community. 3) Documentation by conducting document searches referring to data collection from various written sources or relevant documents. Validity testing in this study used triangulation of methods and data sources. Data analysis used interactive data analysis techniques, namely data collection, data condensation, data presentation, and drawing conclusions. The results of the study indicate that: 1) The Baduy community's decision-making in daily life reflects the strength of the Pikukuh Karuhun (root) system. 2) The structure of society influences how individuals make decisions. 3) Authority is an important determinant of Baduy community decision-making in daily life.*

**Keywords:** *Pikukuh Karuhun, Baduy Tribe, Decision Making .*

### **Introduction**

Terminologically, the origin of the word Baduy – "*badoe'i, badoei, and badowei*" – was a designation given by the Dutch when compiling ethnographic reports in the Lebak region of Banten Regency (Permana, R., C., 2010: 27). Meanwhile, Moenawar, M. et al., (2019: 74) explains that the indigenous Baduy people refer to themselves using the terms "*Urang Kanekes*" or "*Urang Rawayan*." The belief system held by the Baduy Indigenous Community is *Sunda Wiwitan*, which is rooted in the mandate of the *Karuhun* (ancestors or customary heritage). This mandate consists of *Pikukuh*, meaning precepts or ancestral guidance, and *Buyut*, meaning taboos or prohibitions (Lestarini, 2022: 325). Through her

perspective, Ratih states that the Baduy people are those who adhere to the *Sunda Wiwitan* faith, a belief system passed down by the *Karuhun* or ancestors in the form of guidance and prohibitions (*buyut*).

In daily life, the decision-making process of the Baduy Indigenous Community is deeply influenced by the traditional values of *Pikukuh Karuhun*. The decisions they make are not based solely on personal desire, but rather on the considerations and approval of the *Pu'un* as the Baduy Customary Leader. The *Pu'un* is regarded as the heir and supreme customary authority, tasked with and responsible for maintaining the continuity, balance, and preservation of the Baduy community's life through inherent authority passed down through generations. In practice, the *Pu'un* is responsible for imposing sanctions on members who violate customary laws or granting forgiveness to those who have committed such violations (Rositawati, 2000: 45).

In Giddens' (2004) social adaptation system, *pikukuh karuhun* (ancestral tenets) are referred to as a 'structure'—a set of rules and resources that function to maintain the existence of a group. If a discrepancy occurs between subjective reality and objective reality, there will be an adjustment to reality through the process of (re-)production and the transformation of the social environment via social interaction (Poole, et. al., 1996). One form of the Baduy community's adherence to customary rules is *Adat Lunang*, which pertains to how they grant authority to their leaders. *Adat Lunang* is practiced in Baduy society because, historically, the Baduy people have never taken sides; they always remain neutral toward all parties, including in politics. They only—and certainly—offer prayers for anyone and any party competing in an election. Therefore, during elections, Baduy customary law adheres to the concept of *Lunang* (*milu kanu meunang*—following whoever wins) as a reinforcement to implement and ensure the fulfillment of the task *ngasuh ratu ngayak menak*. This does not mean "choosing" the ruler or the nobleman, but rather "nurturing the ruler/leader and guiding the officials/aristocracy." Asep Kurnia, "Tugas Ethnis Baduy Ngasuh Ratu Ngayak Menak" <https://beritanew.id/budaya/tugas-ethnis-baduy-ngasuh-ratu-nyayak-menak/>.

Research on the Baduy community has extensively documented their adherence to Sunda Wiwitan and their resistance to modernization (Permana, 2010; Lestarini, 2022). Previous studies have largely categorized the Baduy through a lens of "Inner" vs. "Outer" or focused solely on their ecological conservation methods. However, there remains a lack of empirical focus on the internal cognitive process of decision-making among the Baduy when traditional *Pikukuh* meets modern daily dilemmas. Most literature views *Pikukuh* as a static prohibition rather than a dynamic tool for social governance. This article fills this gap by analyzing the *Pu'un*'s authority not merely as a symbolic figurehead, but as a central "decision-engine" that dictates daily life choices. The novelty of this study lies in its exploration of how the *Pikukuh Karuhun* serves as a contemporary

legal framework that effectively substitutes individual autonomy with collective customary wisdom, ensuring communal survival in the 21st century.

Consequently, this article is written with the aim of demonstrating that the strong customary authority of the Baduy, held by the *Pu'un* and articulated through the *Pikukuh Karuhun*, has a significant impact on the Baduy people regarding the choices they make in their daily lives.

## Method

This research design employs a qualitative approach with a case study method. The case study allows the researcher to gain a profound understanding of the *Pikukuh Karuhun* within the decision-making processes of the Baduy community. The use of a qualitative approach with a case study is intended to ascertain in-depth and objective conditions related to the research focus. The case study approach was selected because the issues focused upon in this research occur only in a specific location, namely the Baduy Indigenous Village.

Therefore, in its implementation, the researcher predominantly utilizes an interpersonal approach, establishing frequent contact and maintaining relationships with individuals within the research environment. Consequently, it is expected that the researcher will have more flexibility in seeking information and obtaining detailed data regarding various matters necessary for the research objectives. The research subjects in this study are the Baduy people, featuring two key informants: Jaro Sami (the Village Head of Inner Baduy) and Jaro Oom (the Village Head of Outer Baduy). Furthermore, the validity of the data in this study is tested using triangulation of methods and data sources. The researcher performs data analysis using interactive analysis techniques, which include data collection, data condensation, data display, and drawing conclusions.

## Result and Discussion

### A. Baduy and *Pikukuh Karuhun*

The Baduy people realize that in order to maintain the existence of their tribal identity, their customs and ancestral heritage must be continuously preserved and protected by passing them down to future generations in a strict and binding manner (Oktavitri, 2012: 4). The term "Baduy" was a designation given by outsiders to this community, originating from Dutch researchers who seemingly likened them to the "Arab Bedouin," a nomadic group. Another possibility is that the name derives from the Baduy River and Baduy Mountain located in the northern part of the region. They

themselves prefer to be called *Urang Kanekes* or "the people of *Kanekes*," in accordance with the name of their territory, or by designations that refer to their specific village, such as *Urang Cibeo* (Oktavitri, 2012: 24).

The language they use is Bantenese Sundanese. To communicate with outsiders, they are fluent in Indonesian, even though they did not acquire this knowledge through formal schooling. The "Inner Baduy" people do not recognize a writing culture; thus, their customs, beliefs/religion, and ancestral stories are preserved solely through oral tradition (Suryani, 2014: 180-181). The various unique characteristics of the Baduy community serve as their identity, presenting a clear distinction that differentiates them from society in general. This condition is indeed evident, as the Baduy community possesses a distinct social stratification or layering. This stratification is measured based on the level of adherence to Baduy customary rules or the noble values of their *kemandalaan* (sacredness). In general, the layering of Baduy society is divided into three levels (Hakiki, K., 2011: 61-84).

#### 1. Baduy Tangtu

The Baduy Tangtu (Inner Baduy) settlements – or what the Baduy people themselves typically refer to as *Urang Tangtu*, *Urang Girang*, or *Urang Kajeroan* – are located in the southern region. The Baduy Tangtu community is divided into three groups based on the names of their residential villages: *Cibeo Village* or *Tangtu Parahiyangan*; *Cikeusik Village* or *Tangtu Pada Ageung*; and *Cikartawana Village* or *Tangtu Kadu Kujang*. The entire territory of these Baduy Tangtu villages is known as *Telu Tangtu* (The Three Tangtu). The population of the Baduy Tangtu community is currently estimated to be approximately 800 people (Hakiki, K., 2011: 78).

#### 2. Baduy Panamping

The Baduy Panamping, also known as the "Outer Baduy," represents the largest group in terms of population quantity. The "Outer Baduy" – or those who refer to themselves as *Urang Panamping* or *Urang Kaluaran* – inhabit the northern area of the Baduy territory. Currently, the "Outer Baduy" community is spread across 26 villages, including *Kaduketug*, *Cihulu*, *Sorokokod*, *Cigula*, *Karahkal*, *Gajeboh*, *Cicakal Girang*, *Cipaler*, *Cipiit*, *Cisagu*, *Babakan Ciranji*, *Cikadu*, *Cipeucang*, *Cujanar*, *Batubeulah*, *Cipokol*, *Pamoean*, *Kadukohak*, *Cisaban*, and *Batara*. Each village within the Baduy Panamping region is led by a *kokolot lembur* (village elder).

#### 3. Baduy Dangka

The third layer of Baduy society is the Dangka community. The existence of the Dangka village community is closely integrated with the society outside of Baduy. In terms of dress, there is no longer a visible distinction between the Dangka people and the general public. Furthermore, many members of the Dangka community have now embraced Islam, even wearing the hijab like other Muslims. Only in certain matters do they occasionally adhere to customary rules, particularly during Baduy traditional ceremonies that are considered sacred. Unlike the "Inner" and "Outer" Baduy, the Dangka live outside the Kanekes territory. Currently, only two remaining villages exist, namely Padawaras (Cibengkung) and Sirahdayeuh (Cihandam) (Abdillah, 2018).

The belief system of the Baduy Indigenous Community is Sunda Wiwitan, which is an ancestral mandate (titipan Karuhun) containing precepts and prohibitions. Historically, the word Karuhun refers to a noble group regarded as cultural actors who have passed away (Rositawati, 2000: 20). Meanwhile, the values of life balance serve as the fundamental principles upheld by the Baduy people, originating from their ancestors; consequently, the behavior of every individual in Baduy automatically aligns with customary boundaries (Rositawati, 2000). For instance, one of the teachings of Sunda Wiwitan or Pikukuh Karuhun that is consistently taught and practiced in daily life concerns maintaining the balance of natural laws. This is interpreted to mean that nature is not merely a physical place in the world, but also encompasses humans whose social relationships must be preserved to ensure the continued harmony of social life. As Kurnia and Sihabudin in Permana, R., C., (2010) wrote in their book, the laws for protecting nature are enshrined in the Pikukuh Karuhun as follows:

*Lojor teu meunang dipotong, pondok teu meunang disambung. Gede teu beunang dicokot. Leutik teu beunang ditambah. Mipit kudu amit ngala kudu menta. Ngagedog kudu beware mun neuteuk kudu sateukna. Mun nilas kudu sapasna mun ngadek kudu sacekna. Nu lain dilainkeun nu enya dienyakeun. Ulah gorok, ulah linyo.* (Kurnia dan Sihabudin dalam Permana, R., C., (2010)).

The verse above conveys the following meanings:

"The long must not be shortened, the short must not be lengthened. The large must not be taken, the small must not be augmented. To pluck is to ask for permission. To take is to request. To shake a tree is to speak (offer a prayer). To chop must be precise. To slash must be in a single stroke. To cut must be in a single slice. Let the wrong be declared wrong. Let the right be declared right. Do not deceive, do not lie." (Armawi & Susilawati, 2021: 151-156).

Within the Baduy community, as per the *Pikukuh Karuhun* mentioned above— which contains rules or prohibitions commonly referred to as *Buyut*— it is these *Buyut* that serve as social control mechanisms to create order and peace, which must be implemented and followed by every member of the Baduy society. In the implementation of *Buyut*, the *Pu'un* plays a central role as the customary leader who manages the traditional governance system (Setiani, 2006: 157). The *Pu'un* is regarded as both the heir and the supreme customary authority, tasked with and responsible for maintaining the continuity, balance, and preservation of the Baduy community's life through inherent authority passed down through generations. In practice, the *Pu'un* is responsible for imposing sanctions on members who commit customary violations and/or granting forgiveness to those who have violated the tradition (Rositawati, 2000: 45).

## B. Decision Making

According to Robbins (2020:180) in Pasolong (2023), a decision is a choice made from two or more alternatives. Meanwhile, Stoner (2020) in Pasolong (2023) defines a decision as "a selection among alternatives." Furthermore, Morgan & Cerullo in Salusu (2016:51) as cited in Pasolong (2023), state that a decision is "a conclusion reached after consideration, occurring after one possibility is chosen while others are discarded." In this context, consideration refers to the process of analyzing several possibilities or alternatives, after which one is selected.

The foundations used in decision-making vary depending on the nature of the problem. George R. Terry, as cited in Pasolong (2023: 11), identifies the applicable foundations of decision-making as follows:

### 1. Intuition

Decision-making based on intuition or feelings is subjective in nature, making it susceptible to external influences. Intuition, in this context, refers to paying attention to what occurs within a human being by listening to the "inner voice" through the sixth sense.

### 2. Experience

Decision-making based on experience offers significant benefits for practical knowledge. Through experience, one can anticipate circumstances and weigh the pros and cons; the quality of a decision is often a direct result of past experiences. Furthermore, an experienced individual can often intuit a solution to a problem even with just a cursory glance.

### 3. Facts

Decision-making based on facts leads to sound, solid, and high-quality outcomes. When supported by facts, the level of confidence in a decision increases, allowing people to accept it more readily and wholeheartedly.

#### 4. Authority

Decision-making based on authority is typically carried out by leaders toward their subordinates, or by individuals in higher positions toward those in lower positions

Structuration Theory: Beck et al., (1994: 20-30) states that individual actions are influenced by social structures. In the context of the Baduy indigenous community, their strong and organized social structure within their customs (adat) influences voting decisions, which are typically directed by customary leaders or community figures. Giddens, as cited in Ritzer & Smart (2011: 112-113), emphasizes that structure and agency—or the individual—are inseparable, as they are interconnected and bound together as a 'duality of structure.' Human actors are elements that enable the creation of social structures by establishing norms and values, which are further reinforced through social acceptance. Nevertheless, at the same time, humans are constrained by social structures; for instance, an individual cannot choose their birth or their parents. Giddens also describes structure as a modality, namely a set of rules and resources involved in human action. Besides the function of rules to constrain human action, they also serve as resources that facilitate it Giddens in Ritzer & Smart (2011: 112-113). Giddens' Structuration divides three types of structures within the social system: Signification, Legitimation, and Domination (SLD). Signification produces meaning through organized language networks, such as interpretive schemes, semantic codes, or discursive practices/reasoning of reality. Legitimation is regarded by Giddens as a moral order encompassing values, norms, and social standards. Meanwhile, domination focuses on the exercise of power derived from the control of resources. This implies that the forces of domination and subordination reside within power relations (Ritzer & Smart, 2011: 112-113).

### C. **Pikukuh Karuhun in Daily Decision-Making**

"Pikukuh Karuhun, or commonly referred to as 'ancestral customs,' is a Sundanese tradition upheld by the Baduy people, who remain highly isolated, ensuring their daily lives remain untouched by outside influences. Pikukuh Karuhun is governed by a Puun, or Customary Leader, and is strictly followed by the entire Baduy community. As the Baduy territory is a customary village (desa adat), the daily affairs of its people are regulated by Baduy customary law. Through the implementation of this law, various decisions made by the community in their daily lives fall under the authority

of the Puun. Consequently, the Puun is the central authority in determining decisions. Some of the customary decisions still practiced by the Baduy people in their everyday lives include the following:

1. Clothing Codes and Attire

The way the Baduy people dress signifies their identity as either 'Outer Baduy' (*Baduy Luar*) or 'Inner Baduy' (*Baduy Dalam*). The 'Outer Baduy' community wears dark-colored clothing, while the 'Inner Baduy' wear clothes in natural white. Men in the Inner Baduy community wear unsewn trousers that are secured only with white fasteners. In contrast, the 'Outer Baduy' community has adopted clothes sewn with machines and even purchases ready-to-wear clothing (Adimihardja, 2000: 53).

2. Rice Cultivation Methods

The Baduy community plants rice only once a year, unlike most Indonesian farmers who can cultivate multiple crops annually. Consequently, the Baduy experience only a single harvest per year. The timing for planting is usually determined just before the rainy season begins, and the rice is cultivated on hilly and steep terrains (Senoaji, 2004: 301).

3. House Architecture and Construction Process

The form of Baduy houses is very simple, constructed from natural materials such as local timber, bamboo-woven walls (*bilik*), thatch roofing, and palm fiber (*ijuk*). Logically, the orientation of all houses facing North and South ensures optimal sunlight exposure and air circulation. In the morning, sunlight enters from the East, and in the evening, it enters from the West. The house-building process is always carried out through *gotong royong* (communal cooperation). This demonstrates that the Baduy community possesses a profound sense of togetherness and social cohesion.

4. Community Obedience to Customary Rules

Within the *Pikukuh Karuhun*, there is a regulation known as the *Lunang* custom. *Lunang* is an abbreviation for 'Milu Kanu Meunang' (following the winner), which represents the Baduy community's attitude of accepting and obeying government regulations, regardless of which candidate or party wins an electoral contest. This *Lunang* custom is generally practiced by the entire Baduy community without exception. Specifically, in the Inner Baduy (*Baduy Dalam*), no electoral process is held because their governmental structure is based strictly on the *Pikukuh Karuhun* customary law. Unlike the Inner Baduy, who submit absolutely to customary rules, the Outer Baduy (*Baduy Luar*) utilize a dual

governance system: the national administrative structure that follows the regulations of the Indonesian State, and the customary administrative structure that follows their traditional beliefs. These two systems are integrated, and their roles are divided in such a way that there is no conflict in their execution. The entire Outer Baduy community understands and respects both systems, ensuring they know which authority to approach regarding specific matters or issues encountered in their daily lives (Bintari, 2012: 21).

In the national government system, the Outer Baduy residents in Kanekes are led by a Jaro Pamarentah. Administratively, the Jaro Pamarentah is responsible to the national government hierarchy above them, specifically the Camat (sub-district head), while customarily, they are accountable to the highest traditional leader, the Puun. The Puun is regarded as the supreme leader who oversees all aspects of life in the world and maintains a spiritual connection with the karuhun (ancestors). Within the Puun leadership circle, seniority is determined based on kinship lines for specific roles in the implementation of Sunda Wiwitan customary and religious practices. The Puun possesses immense power and authority; consequently, the subordinate leaders and the Baduy community submit and remain obedient to them. For the Baduy people, government leaders must descend from the lineage of the Puun, meaning that they are all interconnected through kinship ties (Bintari, 2012: 26).

The structure of customary legal culture positions the Puun as the religious leader. Their authority and influence command strict obedience, as this trust is carried with full responsibility toward the community, making them a revered role model. The Puun is assisted by the Punggawa, who serve as officials to implement their policies. Within the administrative structure of customary regulations, there are hierarchical positions that carry accountable authority and power. For instance, as the highest customary and religious leader, the Puun holds the authority to formulate policies, implement programs, and provide fair protection for the community. The Puun is accompanied by an advisor known as a Kokolot; those appointed as Kokolot are typically retired Puun aged between 70 and 80 years. Their duties include reminding, advising, deliberating, and providing recommendations to the Puun. These assistants support the Puun's duties regarding community welfare, socio-cultural development, and the fostering of creativity to enhance residents' income (Bintari, 2012: 21).

##### 5. Traditional Way of Life

The simple and highly tolerant Baduy people possess a forward-looking perspective on life, which ensures their long-term sustainability. Their environmental protection is aimed at maintaining the integrity of their existence and ensuring self-sufficiency. Their views on environmental conservation align with the principles of sustainable development; they believe that environmental degradation or alterations to the landscape will threaten their livelihoods, leading to famine and other economic hardships. The destruction of life caused by environmental damage would trigger the extinction of the Baduy tribe. Consequently, they prohibit and even resist outside parties attempting to damage their environment (Indrawardana, 2014: 118).

To regulate land use by the community, there is no private land ownership in Baduy. The land there is customary land (*tanah adat*) used collectively. In the 'Inner Baduy' (Baduy Dalam) territory, there is no system for buying, selling, or leasing land; instead, what exists is 'crop ownership.' The crops belong to the individual who planted them, while the land remains customary property. Through this system, the customary authority can control the land and its designated purposes. Land available for agricultural fields is used on a rotational basis by the families there. In contrast, in the 'Outer Baduy' (Baduy Luar) region, a land-leasing system exists, yet the buying and selling of land remains prohibited. Leasing is conducted for agricultural purposes through a sharecropping system. The family leasing the land pays the landowner with a portion of the harvest, the amount of which is determined by an agreement at the beginning of the planting season (Sugiwa, 2015: 135-142).

The Baduy community does not recognize a formal education or school system, as customary law (*Adat*) prohibits its members from attending formal schools. They believe that if the Baduy people receive a formal education, they will become 'too clever,' and clever people are perceived as those who will ultimately destroy nature and alter the rules established by the *karuhun* (ancestors) (Senoaji, 2004b: 304). The educational approach in Baduy is non-formal, conducted directly within homes or in the field. There are no formal school buildings there; nevertheless, 40% of the population is literate in reading and writing. In addition to using Sundanese as their daily language, they are also capable of speaking Indonesian."

"They possess their own educational system, where children under the age of 10 are guided by their respective parents. After the age of 10, they learn about the prevailing norms and regulations in Baduy in small groups. These groups are based on the proximity of their homes and are guided by a leader or *Jaro* within

their neighborhood. Generally, their learning takes place at the leader's house, which typically has a spacious area; furthermore, lessons are more frequently conducted directly in nature. For them, the learning process is continuous and no longer restricted by age; anyone can approach their leader or learn from others who are more knowledgeable whenever the need arises ) (Senoaji, 2004b: 310).

The educational material or substance passed down through generations is essentially tailored to meet their basic life necessities. Aspects of life regulations, economics, social structures, and the environment constitute the core curriculum taught to the entire community. The economic aspect is taught simply, focusing on cultivation while maintaining ecological balance. All Baduy men are skilled in farming according to their traditional methods. Meanwhile, Baduy women learn to weave cloth and produce palm sugar. Social knowledge is provided to ensure an understanding of the customary structures and the rituals that must be performed. Lessons on environmental conservation are aimed at preserving the integrity of the natural landscape. They understand which specific areas are sacred and must not be utilized, and which areas are permissible for use. To maintain hygiene, they use natural plant-based materials as substitutes for soap and toothpaste (Hakim, A., 2005: 115-116).

The non-formal education provided is highly practical, designed solely to fulfill life's requirements. As stated by one of the Jaro (leaders), they educate their people not to be 'clever' but to be honest. Nature is the source of knowledge, distilled by the elders and passed down to their children. The principle they uphold is that 'minimal change' serves as the foundation for the lessons taught to the younger generation (Hakim, A., 2005: 110).

#### 6. The Baduy Community's Belief System

Djajadiningrat revealed that the religion and beliefs within Sundanese culture, specifically those practiced by the Kanekes people, were once a subject of discussion within the Tweede Kamer (Parliament) of the Kingdom of the Netherlands. This discussion was based on a 1907 report from the Controleur of the Lebak Afdeeling, which stated that there was still a community of 40 families practicing Hinduism in the region. In response to an inquiry from a member of the Tweede Kamer, the Dutch Minister of Colonies requested further information regarding the accuracy of the report. It is certain that the group referred to as 'Hindus' were the Kanekes people (Ekadjati, E., 1995: 62).

In the practice of Sunda Wiwitan in Kanekes, religious traditions are manifested through various ceremonies that fundamentally serve four primary

objectives: (1) to honor the Karuhun or ancestors; (2) to purify the Pancar Bumi, representing the contents of the universe and the world at large; (3) to revere and cultivate or 'wed' the Rice Goddess (Dewi Padi); and (4) to implement the Baduy pikukuh (the prevailing customary laws) to ensure the well-being of the heart of the universe. Consequently, the mantras recited before and during these ceremonies contain supplications for permission and safety through the grace of the ancestors, the avoidance of peril, and protection for a peaceful and prosperous life in this world (Indrawardana, 2014: 7). They believe in the unseen – that which cannot be perceived by the eyes but can be felt through the heart. The prophets explicitly recognized in their faith are Prophet Adam and Prophet Muhammad. Furthermore, they believe that life, illness, death, and destiny are divine entrustments (Indrawardana, 2014: 7).

The Sunda Wiwitan followers also practice the Sunnah Rasul ritual, namely circumcision (khitan). The Baduy community believes that the first humans created on Earth were located in Kanekes, which they regard as the heart of the universe, the pancar bumi. Consequently, they perform worship rituals at Sasaka Domas as a form of reverence to the spirits of the karuhun (ancestors). They firmly believe that their religion is Sunda Wiwitan, distinct from both Hinduism and Islam. Prophet Adam is revered by the Sunda Wiwitan community as a symbol of the first human creation at Sasaka Domas. Similar beliefs can also be found in Javanese traditional religion, which continues to honor their kings and ancestors. There is a genealogical relationship between Islamic Prophets, Hindu Batara (deities), and Javanese kings, as documented in the preface of the Babad Tanah Jawi. The implementation of these aforementioned decisions was confirmed by Jaro Sami, the Head of the Inner Baduy Village, on February 10, 2024. He stated that:

*Keputusan sehari-hari masyarakat Baduy mah ditentukan sama Puun. Saya Jaro, bertugas ngurus warga, lingkungan, budaya, pertanian. Kalau Pembantu Jaro ngurus sungai, pami tanah, plastik dibakar ulah berserakan 1 minggu sekali operasi. Pakaian hitam putih, rumah tidak boleh pakai paku, menghadap ke selatan dan utara hadapnya. Kalau menanam bersama-sama, bergiliran ditentukan oleh Puun. Buat menghitung jumlah warganya mah Urang Kajerohan pakai lidi, jadi kalau ada yang meninggal, lidi dicabut, pami aya yang lahir deiu, lidi ditancapkeun heula.*

Jaro Oom, as the Head of the Outer Baduy Village, also explained on November 22, 2024:"

"There are presentations for the Baduy youth regarding the Baduy system, held four times a year during the months of Kanem, Kapitu, Kasalapan, and

Hapit Kayu. This ensures that the Baduy generation understands the Baduy regulations, including Lunang, clothing codes, planting rules, and Sunda Wiwitan. There are meetings between the Jaro Dalam (Inner Jaro), Jaro Luar (Outer Jaro), and other customary institutions as well. Our decisions here in.

It can be understood that the daily implementation of decisions by the Baduy community is heavily determined by the customary decisions held by the Puun. The Baduy people consciously adhere to the prevailing customary laws because, in their view, the Puun is the custodian of the Pikukuh Karuhun (ancestral principles). Possessing immense power and authority, the Puun is regarded as the heir and the supreme customary ruler, tasked with the responsibility of maintaining the continuity, balance, and sustainability of Baduy life through the inherent authority and power passed down through generations.

### Conclusion

Based on the research findings above, it can be concluded that: 1) Pikukuh Karuhun constitutes an inseparable unity, as it exists exclusively within the Baduy community, and only the Baduy people practice these ancestral principles. 2) Authority serves as the primary foundation for decision-making within the Baduy community, rooted in the implementation of customary laws determined by the Puun. 3) The daily decision-making of the Baduy people is a reflection of the implementation of Pikukuh Karuhun across various aspects of their lives.

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