Adat law and culture: The local authority elements of Baduy tribe on environment preservation

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Abstract. Indonesia is a country that has cultural diversity and Adat law, one of which is the culture of the Baduy tribe. However, social and economic changes that impact the environment led researchers to identify how the Baduy tribe maintains an environment based on cultural and adat laws. This paper used observation and interview methods to identify the environmental preservation that the Baduy tribe has been doing. Baduy Luar has used modern goods, but Baduy Dalam still does not use it. Both do not cut down trees in protected forest areas and still rely on the river to meet their daily water needs, from farming, drinking, or only bathing and cleaning the furniture. They believe and trust "ancestral rules". That beliefs make them trust to Pu’un as someone with authority, which always preserves that ancestral rules. Pu’un can decide on preserved their ancestral rule. These are fundamental aspects as the laws here represent how the culture tries to reserve the environment. That is much needed as the laws will not do it anymore to prevent environmental damage by society. However, this paper results can be used to build the culture and law for preserved the environment in national society with further study.

1. Introduction

Indonesia is a big country with an abundance of people inside. As a result, Indonesia has many cultures that are contained within the area of 33 provinces. Diversity, or often referred to as cultural diversity, is a necessity in Indonesia. The existence of Indonesia's cultural diversity cannot be denied. The Indonesian people have so many types of differences, ranging from ethnicity, culture, religious race, and many others, with more than 250 million people spread throughout Indonesia's archipelago. They inhabit areas with diverse geographical conditions but with the same climate. The assimilation of Indonesian culture is also strongly influenced by the encounter of local culture with outside culture. That is also one of the factors of Indonesia's cultural diversity. In addition to culture from outside, the development and spread of religion also influence and support Indonesian culture development. Indonesia can be said to be one of the countries that have a high level of heterogeneity. The strengths of the Indonesian people over other nations are that they have a very varied culture. Moreover, no less exciting and essential is that Indonesian people have an interesting historical dynamic, socially, culturally, and politically. One of Indonesia's cultural diversity is represented by the uniqueness of the existing tribes' culture, one of which is the Baduy tribe.
The Baduy tribe in Banten Province, Indonesia, is the traditional society. Baduy society is living in harmony with nature and other organisms. There is a contradiction with modern society's view, which believes that human beings are entitled to alter and follow desires to control the resource. Baduy names derive from mountain and river names in Kanekes, CiBaduy River, and Baduy Peak [1]. Baduy lives in Kanekes Area, Banten. The people of Baduy are divided into three divisions of society, namely Baduy Dangka, Baduy Penamping, and Baduy Tangtu. Each division society of baduy lives in a different village in Kanekes. Baduy Dangka is a Baduy community whose existence is side by side with the outside community, and their life has followed the lives of people outside the tribe. They still follow the adat law in just a few ways. The Baduy pedamping (Baduy Luar) community is the Baduy community who has the characteristic of wearing clothes and a black headband. At the same time, Baduy Tangtu (Baduy Dalam) is Baduy communities, which must strictly follow the culture and adat law of the Baduy tribe [2]. The Baduy tribe's people respect the natural life they have so much that the custom law and traditional knowledge they set are also being made to protect the natural world. An indigenous group like the Urang Kanekes, traditional knowledge is the primary factor enabling them to maintain their environment sustainably. The loss of language will eventually contribute to the loss of traditional knowledge and biodiversity [3]. Therefore, in this study, we made observations of the environmental safeguards carried out in the Baduy tribe based on the perspective of the adat law and culture of the Baduy tribe.

One component of culture is the value that functions as a reference held as a guide for community members' behavior in each particular culture [4]. Culture is a way of life developed by a human being and passed down through the generations. That consists of many forms from language, buildings, tools, clothing, artwork, customary law to religious systems that promote the "social good." The vast diversity of imaginary experiences created by Sapiens and the resultant variety of behavior patterns are the key components of what we call 'culture' [5]. That is to form thinking patterns, feelings, psychological arrangements, beliefs, sensitivities, body actions, social conditions, and social action [6]. Culture is manifested through communication and interaction [7]. That aspect builds the culture and makes it the center of decision-making in each individual or community live [8]. Therefore, any decisions taken based on existing cultures will also affect how individuals or groups take action.

Adat peoples in various archipelago regions have various characters; some have adat institutions with complex institutional mechanisms, others have simple mechanisms [9]. Adat law is legal regulations relating to human habits, spirituality, and beliefs. That law is the basis of each group or individual action and decisions [8-11]. The nature of adat law is traditional with the ancestors' origin, which generally comes from unwritten legal regulations that grow and develop and are maintained based on the community's legal awareness [12,13]. Community members who have internalized Adat values in their environment, without demanding proof of written regulations, can distinguish between what is prohibited or obligatory in their community groups. Adat law is dynamic because of the changing effects of social events and circumstances [13]. Commitment indicates that these community members regard existing values as legitimate and appropriate values. In contrast, involvement explains community members' level of interaction with "appropriate" agents or socialization [14].

Western ideas, values, objects, and practices may, or may not, find resonance in a community whose ontological reference points are very different [15]. Nevertheless, transformation is always happening, even though it is insignificant and striking. The development of science has implications for social and economic transformation. These transformation creates a benefit but also bring a negative impact [16]. For instance, the environmental crisis and discrepancies between tradition and modernity [17]. That transformation made many social-ecological research studies that advocate for deeper integration with social science and address environmental concerns in this way. As part of ecosystems and seascapes' stewardship efforts, new projects specifically consider and value traditional and indigenous information structures [18]. Therefore, this research focuses on the subject of maintaining the environment carried out by the Baduy tribe. In general, the Baduy have some research related to the Baduy tribe, among others that have links to religion [2], local wisdom [19], local knowledge [20], and education [21]. However, this research tries to identify how Baduy tribes
maintain the environment based on their cultural and adat laws. This study's results can be used to understand environmental preservation conducted by indigenous people.

2. Method
The results of these data were analyzed using qualitative approaches. Qualitative research methods can be generated based on interviews, historical research observation, in-depth interviews, and focus groups [22]. However, this paper used observation and interviews to obtained the data. The research was conducted and methods conducted at field research activities in September 2019 in the Baduy tribe area, Kanekes, Banten. At the field research, we visited and walked through Baduy Dalam and Baduy Luar, which five researchers conducted. The qualitative approach was chosen because the purpose of this research was to describe of Baduy culture. This article used interview data and documentation data related to this study's purpose as source data analysis. Interviews were conducted with several Baduy people dan the head of the village. The interview process is conducted face-to-face and not in a unique or closed room because it follows activities carried out by the source and observes their activities directly. The documentation process is carried out in accordance with the permission of the source. Field observation is carried out in conjunction with the search of the area of the Baduy Luar and Baduy Dalam.

3. Results and discussion
Homogeneous a form of social life; in it, there are always interests that can lead to conflict between members of the community [23]. This is where a rule is needed to prevent the conflict from causing social disintegration. Culture is part of an effort from society to prevent that conflict. In anthropology, culture is the central object of research. The conceptualize culture is on the debates in recent decades; instead, they have argued about the concept's importance [24]. We have created an imaginary arrangement to control and predict every member of society's behavior. Suppose we reflect on the history of human civilization. In that case, our species feels compelled to create many imaginary arrangements that are cultivated to meet the demands of life that are increasingly complex as time goes by.

Based on observations and interviews of Baduy Luar and Baduy Dalam, Both of them have a primary economic activity is farmed. As notified by Baduy Luar and Baduy Dalam resident

"Each household in here should be do farming, and we need to find a need to make an effort so we can do farming" (Interview with Baduy Luar Resident)

Baduy Luar does not produce honey, only Baduy Dalam that produce honey. As notified bu Baduy Luar resident

"We did not produce honey, the one that produces are Baduy Dalam Cibea, and this madu take it from the forest in there" (Interview with Baduy Luar Resident)

Both of them still rely on the river to meet their daily water needs, from farming, drinking, or only bathing and cleaning the furniture. In general, the Baduy Dalam is a Baduy tribe whose activities are more directly related to the utilization of forests and the outer baduy tribes that do the activity of buying and selling the Baduy Dalam proceeds. The Baduy tribe does not allow to open land from protected forests, as notified by the baduy tribe resident.

"We can not cut down the tree in the "protected forest, because there are rules we can not cut down the tree in there" (Interview with Baduy Tribe Resident).
This is performed until now, although there are members of the community from a new generation growing and need farm areas to grow. In conducting the farm activities, Baduy Luar will farm according to the day allowed, while the Baduy tribe conducts farm activities according to the specified date. As said by Baduy Luar and Dalam Resident:

"On Sunday, Tuesday, and Friday we cannot go to farming because that day is "tabo day", we will do other activities" (Interview with Baduy Luar Resident).

“In here, "tabo day" is not defended by day but by the date. We cannot go farming on 15th and 30th each month” (Interview with Baduy Dalam Resident)

Besides, Baduy Luar dan Baduy Dalam has differences in the use of soaps, shampoos, and chemical products. In the Baduy Luar, the goods can still be used, while in the Baduy Dalam, the goods should not be used. As mentioned by the neighborhood:

“If we go to Baduy Dalam area we cannot use soap, shampoo, and other chemical product” (Interview with Baduy Luar Neighbourhood)

Not using chemical goods makes the Baduy Dalam indirectly prevent contamination of the soil and water that become natural resources. Moreover, the Baduy tribe still holds to the idea of Gunung teu meunang dilebu, Lebak teu meunang dirusak, Buyut teu meunang dirobah, (Mountain should not be activated, the flat ground should not be tampered with, laws cannot be changed). That idea and each environment action that the Baduy tribe does is protecting the environment around Baduy, which supports people beyond Baduy, including 25 sources flowing into Rangkasbitung, Serang, and nearby areas the general public, which means tremendous environmental benefits. This local wisdom is derived from each generation's ancestors to conserve forests through reforestation on critical land, exploited forests, and watersheds. These are fundamental aspects as the laws here represent how the culture tries to reserve the environment. This is much needed as the laws will not do it anymore to prevent environmental damage by society. Society needs to start cultivating a culture that is mindful of the environment. Otherwise, the environment will break, and there would be nothing else. That results show that Baduy culture developed their life not to exploit existing natural resources. That same with literature that stated how culture constructs discourses that fit/express their lives' realities and make it the center of decision-making in each individual or community life [7,8].

Generally, everything that the Baduy tribe does is not all members of the baduy tribe to understand these things' intent and why they need to be done. As mentioned by Baduy Tribe Resident:

“We do not know why we cannot farm the groundnut and clove, and this rule is already there since old generation” (Baduy Tribe Resident)

"We do not know why we cannot use soap, and this rule is already there since old generation" (Baduy Tribe Neighbourhood)

Although they do not understand it, they still do because they believe in it. The Baduy tribe's culture to always obey Pu’un (chieftain) keeps them applying the rules set by Pu’un.

Adat Law is an unwritten law that consists of daily provisions and actions that are continuously carried out by people in life and relationships, manifested in real life without coercion from the community or nation, as long as this habit is followed continuously. Austin defines adat and law as "an order from a king or a sovereign person, who is politically superior" [12]. This superiority can be an individual or a group of people who have the power to sanction. The superiority of an individual or
group of people, according to Austin, is characterized by two main characteristics, (1) some citizens have a habit of obeying orders issued by the superior; and (2) the superior is not subject to others. These two characteristics mark the supremacy and independence of law in society [12]. Several factors are inherent and identify adat law, including traditionalism, religion, togetherness, concreteness, simplicity, dynamic, not codified, and its importance in deliberation [25]. In general, adat law is traditionally patterned, meaning it is hereditary, from the ancestors' time to the present grandchildren whose conditions remain true and preserved by the indigenous group [25]. Recent research demonstrates the link between Southern people's spirituality and their health decisions [8].

As from the interview results, we found if they want to cut down trees from the "protected forest" to make a house, then there must be approval from Pu’un. If the Baduy people violate the rules, then there are sanctions imposed by Pu’un. The rules of Pu’un are the rule that formed by their ancestors. As notified by Baduy Dalam Resident

“No, this is not the Pu’un rule but this rule already there since our ancestors” (Interview with Baduy Dalam Resident)

Pu’un will continue the law without reducing or adding existing laws since their ancestor lived there. That is because the Baduy have a principle that they still hold to this day, namely “gede sandang dicokot, panjang temenan dipotong, pendek temenan disambung” (big should not be taken, the length should not be cut, short should not be connected). Baduy opposes the shift from that “ancestral rules” even if the world shifts nature's development, Baduy must be held and preserved as it is. The country may be changed for its future development, but Baduy culture, teaching, and adat law should not be modified and removed [26]. Because they still held to they are beliefs. The community responds by maintaining that they want to practice certain behaviors for fear of prohibition and respect the law in Baduy. Ubi societas Ibi ius, where there is a community, and there is the law, so a legal rule is needed to regulate community life to achieve public order. If a society is in a state of peace, the law must maintain that life [27]. In this case, the law seeks to protect the peaceful people's lives from severe disturbances [23]. Togetherness in adat law means that the priority is shared interests in the adat law, where personal interests are overwhelmed by mutual interests. This adat law is clear, tangible, and visible. The simplicity of adat law means that this law is modest, uncomplicated, and implement based on mutual trust.

4. Conclusion
Baduy tribe and people treated the ecosystem kindly by incorporating their culture and adat law to be beneficial for the ecosystem. Based on observations and interviews with several figures in the Baduy Luar and Baduy Dalam communities, many differences distinguish their communities' views regarding environmental management. Baduy Luar has used modern goods. Meanwhile, Baduy Dalam still does not use modern goods. Not that they cannot afford or cannot reach, but that they obey the Adat rules of their ancestors. Both of them still rely on the river to meet their daily water needs, from farming, drinking, or only bathing and cleaning the furniture. When bathing or cleaning something in the river, Baduy Dalam does not use soap, toothpaste, or chemicals. Baduy tribe will not cut down the tree in a protected forest; if they need wood, they will be asked the Pu’un to get permission. However, most of the Baduy Dalam members make "ancestral rules" as their reason for abiding by such Adat law, from a pragmatic perspective. They believe and trust in "ancestral rules", which traditionally patterned. That beliefs make them trust to Pu’un as someone with authority that always preserves the ancestral rules. Togetherness in adat law means that the priority is shared interests in the adat law, where personal interests are overwhelmed by mutual interests. The simplicity of adat law means that this law is
mode, uncomplicated, not much administration, even mostly unwritten, easy to understand and implement based on mutual trust. These are fundamental aspects as the laws here represent how the culture tries to reserve the environment. This is much needed as the laws will not do it anymore to prevent environmental damage by society. However, this paper results can be used as information about environmental preservation in indigenous people. They can be used to build the culture and law for preserved the environment in national society. Nevertheless, we suggest further study about the effectiveness of that culture and adat law to preserve the environment.

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