



## Understanding the Concept of Sunda Wiwitan Religion in the Baduy Community in Indonesia Related to Environmental Management

Sodikin

Faculty of Law, Universitas Muhammadiyah Jakarta, Indonesia.

### ABSTRACT

Published Online: 09 December 2022

The *Sunda Wiwitan* religion is a sect of worship of natural forces and ancestral spirits which is commonly called animism and dynamism. *Sunda Wiwitan* is believed to be the 'religion' of the Sundanese people in the past, which later became a religion attached to the Baduy tribe. The next development, the *Sunda Wiwitan* religion cannot be separated from the concept of monotheism because there is a supreme power, namely *Sang Hyang Kersa* which is equated with God Almighty. This study analyzes the concept of Belief in the Baduy customary law community related to environmental management as part of their belief. The research method used is descriptive-analytic with the aim of analyzing the state of the research area with the object of the *Sunda Wiwitan* religion in Baduy. The results of this study explain that the orientation, concept, and practice of the *Sunda Wiwitan* religion is only aimed at *pikukuh* for the welfare of life in the world. The highest power that until now is believed to be the spirits of ancestors who when cared for will give strength both physically and mentally to their descendants. For this reason, Baduy people until now consider worship to their ancestors so sacred or they call them *karuhun*. *Karuhun* is a strict customary provision in the form of taboos (*pamali*) that must be followed by all communities. The *karuhun* is related to the natural surroundings that should not be damaged, so that environmental management is an order of the *Sunda Wiwitan* religion.

### Keywords:

Religion, *Sunda Wiwitan*, Environment.

### I. INTRODUCTION

Indonesia consists of several islands, both large and small islands that stretch between two continents and two oceans. The Indonesian archipelago has the largest diversity of cultures, languages, religions, social, economics and biodiversity in the world (Boedihartono, 2017, p.9). The characteristics of the Indonesian state which are diverse in culture are stipulated in the 1945 Constitution which is the basis for the Indonesian state in the practice of state life. The affirmation of cultural diversity is contained in Article 18B paragraph (2) of the 1945 Constitution which states, "The state recognizes and respects customary law community units and their traditional rights as long as they are still alive and in accordance with community development and the principles of the Unitary State of the Republic of Indonesia, which are regulated in law".

The 1945 Constitution stipulates the existence of a customary law community unit, because history has recorded that the Indonesian state has always been a country that has

*Corresponding Author: Sodikin*

*\*Cite this Article: Sodikin (2022). Understanding the Concept of Sunda Wiwitan Religion in the Baduy Community in Indonesia Related to Environmental Management. International Journal of Social Science and Education Research Studies, 2(12), 742-749*

the greatest cultural diversity in the world (Safa'at et al., 2022, p.619). One of the adat law communities studied in this research is the Baduy adat law community in the province of Banten which is located not too far from the capital city of Indonesia, Jakarta. The Baduy people, known for their uniqueness, live at the foot of the Kendeng mountains, about 900 m above sea level. The Baduy tribal area belongs to the Kanekes village area, Leuwidamar District, Lebak Regency, Banten Province, with a distance of about 50 km from the center of Rangkasbitung city. To get to the Baduy area can be done by traveling from Jakarta by traveling the distance to Baduy ± 140 km by traveling via Cikande-Rangkasbitung-Leuwidamar-Ciboleger (Hakiki, 2011, p.63). The Ciboleger area is the main entrance to the Baduy community. The Baduy community residing in the Kanekes village area, Leuwidamar sub-district, Lebak district, was made the definitive village through the Decree of the Governor of the First Level Region of West Java No. 140/Kep.526-Pemdes/1986 dated April 10, 1986 with an area of 5,101.85 hectares. The Governor's Decree was followed up by the Lebak Regency Regional Regulation No. 32 of 2001 concerning the Protection of the Ulayat Rights of the Baduy Community. This effort provides protection for the lands of the Baduy community so that they have a clear ownership

## Sodikin, Understanding the Concept of Sunda Wiwitan Religion in the Baduy Community in Indonesia Related to Environmental Management

status on ulayat land. However, since 1968 there has been a Decree of the Governor of the First Level Region of West Java No. 203/B.V/Pem/SK/1968 dated August 19, 1968 regarding the Determination of the Status of the "Prohibited" Forest of Kanekes village in the Baduy Region as an "Absolute Protected Forest" in the Customary Rights Area of West Java Province as a form of protection for the Baduy community.

Judging from its geographical location, Baduy is included in the province of Banten. Banten province is a division of the province of West Java. Banten Province is one area that is quite large, especially the forest area, namely the total forest area itself is around 282,105, 64 ha. The forest area includes 8% protection forest, 27% production forest and 65% conservation forest (Hakiki, 2011, p.63). Banten is a province that was established based on Law Number 23 of 2000 administratively, divided into 4 regencies and 2 cities, namely: Serang Regency, Pandeglang Regency, Lebak Regency, Tangerang Regency, Tangerang City and Cilegon City, with an area of 8,651,20 Km<sup>2</sup> (Banten, 2012). Geographically, the Baduy area is located at coordinates 6027'27"- 6030'0" North Latitude and 10803'9"- 10604'55" East Longitude (Iskandar, 1992, p.43), by having a hilly and wavy topography with an average soil slope of 45%, which is volcanic soil (in the north), sedimentary soil (in the middle), and mixed soil (in the south) (Hakiki, 2011, p.64).

The Baduy adat law community is still maintained as an inland community or indigenous tribe whose culture has not been contaminated with outside culture until now (Fadli, 2017, p.601). The authenticity of Baduy culture from the past until now makes the Baduy community interesting to be the object of research by socio-cultural experts from all over the world. The Baduy adat law community living around the Kendeng mountains, Lebak district, Banten province is a community of people whose lives adapt to their environment according to their perceptions and socio-cultural systems to fulfill their needs in accordance with their religious teachings (Asteria et al., 2021, p.5). According to folklore in Banten, the word Baduy comes from the name of a place that is used as a place to live, called Sendang which is named Cibaduy, but it turns out that the name Cibaduy spring was obtained after the people who fled first opened the village, so the word Baduy is a place of escape (Nuryani, 1985, p.32). There is another opinion that says that Baduy comes from the word Buddha which turns into Baduy. There are also those who say from the word Baduyut, because in the village where they live, many baduyut trees grow, a type of banyan. So the word Baduy was born after the people who ran away built a village which until now was known as the Baduy people (Nuryani, 1985, p.32).

The *Baduy* community as indigenous peoples are bound by their customary law order, as joint citizens of a legal alliance that recognizes and applies the provisions of their legal alliance in daily life, has a ulayat area and has a

relationship with its territory. Seeing from the side of the *Baduy* who still adhere to their customary law order as their identity as Baduy people and adhere to their religion, their religion is known as the *Sunda Wiwitan* religion (Sodikin, 2006, p.176). The *Sunda Wiwitan* belief is a sect of worship of natural forces and ancestral spirits which is commonly called animism and dynamism. *Wiwitan* itself means as a prefix. So *Sunda Wiwitan* is believed to be the 'religion' of the Sundanese people in the past. Even so, *Sunda Wiwitan* is also inseparable from the concept of monotheism because there is a supreme power, namely *Sang Hyang Kersa* which is equated with God Almighty (Anggara, 2018).

The *Sunda Wiwitan* religion has become a religion recognized by the state through a Constitutional Court Decision, because embracing a religion or belief in God Almighty is a citizen's constitutional right which is not a gift from the state. This means that the state exists or is formed precisely to protect, respect and guarantee the fulfillment of these rights, including in religion (Setiawan, 2017). The author, who has conducted previous research, has tried to re-examine the religion of the *Baduy* people, because the religion they adhere to is closely related to the management and preservation of the environment in their area. Therefore, the problem is how the concept of religion as belief in God is related to environmental management.

## II. RESEARCH METHODS

This study uses a descriptive-analytic research method with the aim of describing, explaining and analyzing the state of the research area as the object of research. This research method generally aims to determine the pattern or sequence of developmental processes and or changes as a function from time to time, as well as research to develop a knowledge of something that already exists (Sunggono, 2001, p.36). This means explaining or analyzing the concept of Belief in the Baduy adat law community related to environmental management as part of their religion. Materials or data are collected from existing research results which are obtained empirically from the field and supporting data from the library to strengthen research analysis.

## III. DISCUSSION

### 3.1. The origin of religion and beliefs of the *Baduy* society

The religion adopted by the *Baduy* community is inseparable from the history of the formation of the *Baduy* community located around the Kendeng mountains. The *Baduy* community belongs to the Sundanese sub-tribe, which has not been affected by modernization and still has distinctive traditions and customs that are almost completely isolated from the outside world (Adryamarthanino, 2022). However, the mention of isolated tribes is not appropriate, because the *Baduy* community attracts researchers both from within the country and abroad to conduct research that has unique characteristics from other community groups around

## Sodikin, Understanding the Concept of Sunda Wiwitan Religion in the Baduy Community in Indonesia Related to Environmental Management

the *Baduy* community settlements (Kusmayanti et al., 2019, p.396). The interesting thing is the issue of the religion they adhere to which they call the *Sunda Wiwitan* religion. The *Sunda Wiwitan* religion is related to the origin of the *Baduy* tribal community that forms the community and religion adopted by the Sundanese in general in the province of West Java (Adryamarthanino, 2022).

The name of the *Sunda Wiwitan* religion which means "first Sundanese" is a reference to the name of the religious identity of the *Baduy* people. This naming appears to describe how the belief was the earliest of the Sundanese people. In ancient Sundanese literature, *Sunda Wiwitan* is a name change from the religion adopted by the Padjadjaran dynasty (Hakiki, 2011, p.64), which at that time the Padjadjaran kingdom ruled over the Sundanese ethnic West Java area called the "*Tatar Pasundan*" area. The origins of the *Sunda Wiwitan* religion and the *Baduy* Community cannot be separated from the Islamic Sultanate in Banten and the Padjadjaran Kingdom in West Java involved in a war which was later won by the Islamic Sultanate (Garna, 1993, p.65). Some people from the Padjadjaran kingdom who did not want to submit and embraced Islam, they fled to the foot of the Kendeng mountains and formed a community which became known as the *Baduy* community until now. So, the descendants of the Padjadjaran Kingdom who came from the senapatis and courtiers who were loyal to the king who fled from the center of the kingdom went into the forests and mountains of Kendeng, South Banten. This incident occurred in the 12th century during the reign of King *Prabu Bramaiya Maisa Tandraman* of the Padjadjaran kingdom. (Muhyidin, 1988, p.27).

The *Sunda Wiwitan* religion was actually born after the Padjadjaran kingdom in West Java which was then followed by the emergence of an Islamic sultanate in the Banten region (into the West Java region), but the origin of the *Baduy* religion is not widely known (AS, 1986, p.18). The belief of the *Baduy* people is very respectful and afraid of their *lelembut* (ancestral spirits). They think that the spirits of their ancestors (*lelembut*) are the ones who cause and revive all kinds of things that exist, while the noblest among the *lelembut* is the "*Batara Tunggal*" (AS, 1986, p.18). According to their belief, the spirit or the *lelembut* is located in the south of the village, which is near the Ciujung and Cisimeut springs, the place they named the "*Arca Domas*" place (AS, 1986, p.18).

The concept of *Batara Tunggal* is the concept of divinity in monotheistic religion, because *Baduy* people believe that human life and destiny are governed by something powerful and abstract, which they call *Batara Tunggal* (Adimihardja, 1976, p.51). According to GA. Kruseman (1976) who has written about *Baduy*, *Eenige dagen onder de Badoewis* suggests that *Baduy* people believe that *Batara Tunggal* is of human origin, lives like the *Baduy* people and then dies in *ngahiang* (disappears). *Baduy* people

also believe and believe that their ancestors and also *Puun* (traditional leaders) are direct descendants of *Batara Tunggal* (Adimihardja, 1976, p. 51).

As explained above, that the *Sunda Wiwitan* religion emerged simultaneously with the birth of the Padjadjaran kingdom in West Java, so that the *Sunda Wiwitan* religion is a religion adhered to by the Sundanese in West Java, while the *Baduy* are a sub-Sundanese ethnic group (Michrab, 1993, p.9). After the defeat of the Padjadjaran Kingdom in the war against the Islamic sultanate in Banten, they called themselves the *Baduy* tribe with a religion and belief that they believed was the *Sunda Wiwitan* religion. Later, the *Sunda Wiwitan* religion was mixed with Islam, because they lost the war against the Islamic sultanate of Banten so that they became part of the Islamic sultanate in Banten (Halwany & Chudari, 1989, p.12). This is even though their religion is influenced by Islam but in daily practice they still believe in their old beliefs. So, the basic beliefs of the *Baduy* people, ranging in the form of beliefs before Islam are animistic, although in the practice of religious life today there are also influences from Buddhism, Hinduism and Islam (Adimihardja, 1976, p.51).

It can be proven that the *Sunda Wiwitan* (First Sundanese) religion believes that the first prophet is Adam and besides Adam, he also believes in Muhammad. However, they put the position of the Prophet Muhammad in the position of the brother of Prophet Adam, even from where the source is, until now *Baduy* people believe that Prophet Muhammad is the younger brother of Prophet Adam (Hakiki, 2011, p.76). They also believe in God Almighty called *Sanghyang Tunggal*, which they call the unbeatable *Batara Tunggal*. They believe that in human life there is pain, joy, life and death. They also believe that things are arranged by God *Sanghyang Tunggal*, who cannot be touched with the hands or seen with the eye, so that in their religion the concept of living is simple and considers what is enough (AS, 1986, p.18). Another influence of Islam on the *Sunda Wiwitan* religion is the great-grandfather (abstinence/prohibition) of drinking wine (khamar and eating dog meat) (Hakiki, 2011, p.76).

In addition, the influence of Islam on the *Sunda Wiwitan* religion is that they have their own shahada as a sign of their loyalty to their religion. There are two shahada that they practice, both of which are practiced against two groups of *Baduy* people, namely the first group is called *Urang Kajeroan* and the second group is *Urang Kaluaran* (Ekadjadi, 2009, p.68). The shahada of *Urang Kajeroan* are:

<i>Asyhadu syahadat sunda</i>	( <i>Asyhadu Syahadat Sunda</i> )
<i>jaman Allah ngan sorangan</i>	(Allah is only one)
<i>kaduanana Gusti Rosul</i>	(second, the Prophets)
<i>ka tilu Nabi Muhammad</i>	(third, Prophet Muhammad)
<i>ka opat umat Muhammad</i>	(fourth, the people of Muhammad)
<i>nu cicing di bumi angaricing</i>	(who lives in a crowded world)
<i>nu calik di alam keueung</i>	(who sits in the realm of fear)

## Sodikin, Understanding the Concept of Sunda Wiwitan Religion in the Baduy Community in Indonesia Related to Environmental Management

*ngacancang di alam mokaha* (exploring in the realm of lust)  
*salamet umat Muhammad* (congratulations to Muhammad's people) (Wahid, 2010).

The shahada of *Urang Kaluaran* are:

*Asyhadu Alla ilaha illallah wa asyhadu anna* (*Asyhadu Alla ilaha illallah wa asyhadu anna*

*Muhammad da Rasulullah*            *Muhammad da Rasulullah*  
*isun netepkeun ku ati*                    (I determined in my heart)

*yen taya deui Allah di dunya ieu*    (that there is no more God in this world)

*iwal ti Pangeran Gusti Allah*        (besides God Gusti Allah)

*jeung taya deui iwal ti Nabi*        (and there is none but Prophet Muhammad)

*Muhammad utusan Allah*    the messenger of Allah (Wahid, 2010).

Two editorials of the shahada show that the *Baduy* themselves recognize Allah as their Lord, but the *Baduy* worship procedures are different from that of Muslims in general. This is stated by adherents of the *Sunda Wiwitan* religion that, *abdi mah ngan kabagean syahadatna wungkul, hente kabagean sholat* (that they only get their shahada, while other pillars of Islam including various types of ritual worship in Islam have never been carried out) (Wahid, 2010).

The existence of the two editors of the shahada explains that the *Sunda Wiwitan* religion is a syncretistic religion of Islam and Hinduism adopted by the *Baduy* community. Their faith in Allah is only seen in the pronunciation of the shahada, but they practice religious rituals based on their own *pikukuh* (adat rules) which are similar to the Hindu religious tradition, namely worshiping the gods and the ancestors or *lelembut* in a sacred place called *Sasaka Domas* (Hakiki, 2011, p.76). *Sasaka Domas* or also called *Arca Domas* is an object of belief by the *Baduy* whose location is kept secret and is considered sacred (Permana, 2006, p.40). *Baduy* people visit this location to worship once a year, precisely in *Bulan Kalima* (fifth month) (Permana, 1998, p.19). In this worship process, only *Puun* (adat leader) who is the highest adat leader, followed by a few elected members of the community only comes (Hakiki, 2011, p.80). and *Puun* must be respected and followed by all the rules because *Puun* is a descendant of *Batara Tunggal* (Ulum, 2014, p.6).

### 3.2. The *Sunda Wiwitan* belief system with the surrounding nature

The core of the *Sunda Wiwitan* religious belief is the belief in *pikukuh* (absolute adat provisions) (Kurnia, 2011, p.134), which were conveyed by their ancestors to always be embraced and used as a guide in the daily life of the *Baduy* community (Hakiki, 2011, p.76). This *pikukuh* inheritance from our ancestors has been used as the "Holy Word" and a role model for the *Baduy* people to this day (Nadroh, 2018,

p.199). The most important content of the concept of *pikukuh* (stipulations) of the *Baduy* community is the concept of "without any changes", or "change as little as possible" (meaning that in carrying out its life, it is the duty of religion to preserve nature, and religion does not have a holy book because its teachings are united with nature, so that nature must not be damaged, violated and does not accept external currents/understandings that will destroy nature) (Djoewisno, 1987, p.67), (Rosmana, 1993, p.78), (Sam, 1986, p.68). Such a lifestyle, by relying on a simple and modest lifestyle (in the sense of not being excessive), by believing in the mandate of *karuhun* (ancestors) which is embodied in adat law, can raise awareness for its citizens of their rights and obligations (Kusmayanti et al., 2019, p.399).

The existence of *pikukuh* in the *Sunda Wiwitan* religion has given birth to many taboos (*pamali*) as part of their lives (Simamora et al., 2021, p.203), which later taboos (*pamali*) are in the form of *tapa raga* (worship not physically) and *tapa rasa* (worshiping with the heart). This kind of worship is in accordance with the beliefs and religions they profess, and the results of this worship produce the *Dasa Sila* or ten points of prohibition or taboo which basically means to be devoted to life on earth. The ten points (*Dasa Sila*) prohibitions or taboos are:

*Moal megatkeun nyawa nu lian*        (don't kill each other)

*Moal mibanda pangaboga nu lian*    (Don't steal other people's property)

*Moal linyok moal bohong*            (don't deny and don't cheat)

*Moal mirucaan kana inuman nu matak mabok* (don't drink intoxicating drinks)

*Moal midua ati ka nu sejen*        (Do not double your heart to others such as

jealousy, cheating, slander and polygamy)

*Moal barang dahar dina waktu nu kakurung ku peuting* (don't eat after night)

*Moal make kekembangan jeung seuseungitan*    (don't use flowers and fragrances to decorate yourself)

*Moal ngageunnah-ngeunnah geusan sare*        (not having fun sleeping and always remember being awake)

*Moal nyukakeun ati ku igel, gamelan, kawih atawa tembang* (it's not fun with the drumming dance, singing or also happy hums that can make you forget yourself)

*Moal make emas atawa salaka*        (Don't wear gold gems that can make other people

jealous and envious) (AS, 1986, p.32), (Djoewisno, 1995, p.160-162).

Another *Sunda Wiwitan* belief system related to the natural surroundings is that after a long time Islam developed in Banten, there was someone who had a lineage from the *Baduy Dalam* tribe, namely *Dalem Bombang* and his group who were followers of the *Padjajdaran* kingdom who did not want to convert to Islam (Sodikin, 2006, p.58). The followers

## Sodikin, Understanding the Concept of Sunda Wiwitan Religion in the Baduy Community in Indonesia Related to Environmental Management

of the Padjadjaran kingdom were willing to do anything, as long as they did not embrace Islam, then *Dalem Bombang* entered into an agreement with the Baduy people who were not yet Muslim (Nuryani, 1985, p.32) with the following agreement:

1. Can't make rice field bunds
2. Should not wear trousers like other people (in the sense that he must wear a sarong)
3. It is not allowed to keep four-legged animals
4. Not allowed to use the vehicle
5. Within a few years, their village must move to another place
6. The number of houses in their village should not be more than 40 houses/roof, the rest must move and leave the village to become *Baduy Panamping* (Nuryani 1985:35).

Two of these six conditions (i.e. points 3 and 6) have now changed due to a shift in time, as was done by the *Baduy Luar* community, namely:

1. It is not allowed to keep four-legged animals, but now it is permissible, only dogs and cats are allowed, because according to them dogs are to protect their pets (chickens) from predators, while cats are allowed to be kept because they are considered as pets of the Prophet Adam.
2. Restriction on the number of houses in their village should not exceed 40 houses, the rest have to move and leave the Baduy Panamping village, now it has exceeded more than 40 houses, because Baduy people are also starting to want to be like other people (living like outside of Baduy people) (Nuryani, 1985, p.35).

Socio-politically and in order to maintain the mandate of their *karuhun*, in the *Sunda Wiwitan* religion, the Baduy community divides into two groups with their respective territories. The first group is known as the *Baduy Dalam* or called *Urang Kajeroan* or *Urang Tangtu* and the second is the *Baduy Luar* called *Urang Kaluaran* or *Urang Panamping* (Terpadu, 2011, p.4). *Baduy Dalam* are still very much bound by the provisions of the *Sunda Wiwitan* religion and the many traditional *karuhun* and must be obeyed, so they must continue to maintain their ancestral customs (Adimihardja, 2000, p.49). In contrast to the *Baduy Dalam* community, the *Baduy Luar* community does not obey the rules of the *Sunda Wiwitan* religion and its *karuhun* (Djatisunda, 1984, p.105). This is, even though the *Baduy* community is divided into two groups, the status of kinship or kinship relations with each other is not cut off. The *Baduy Luar* still consider themselves part of the *Baduy Dalam* family, even though they are in the *Panamping* area. This principle of life is what makes the integrity of the Baduy community still well maintained. Group differences will only

affect certain things such as marriage, appointments to government structures.

### 3.3. Environmental management as part of their religious beliefs

The Baduy community is known to have full authority in regulating the natural environment and its customs in the Republic of Indonesia. The relationship between religion and the environment has been studied by Marisa Ronan, in an article (Ronan, 2017). Likewise, the Baduy people inhabit the land and live according to their customs without being disturbed by the swift modernization, even though changes have occurred in the *Baduy Luar* community. Peaceful nature and simplicity of being friends is their way of life according to the Sunda Wiwitan religion. The attitude of simplicity (in the sense of not exaggerating) and a strong traditional life can be seen in the architecture of the house and the layout of the village (Kristianto & Seha, 2016, p.276). A typical Baduy house is built of wood and bamboo with straw obtained from the surrounding nature. Baduy houses are shaped houses on stilts (panggok) (Widyarti et al., 2011, p.125). The road from one village to another, passes through a road that climbs and bends, which is made of neatly arranged stone. Villages bordered by rivers are connected by hanging and curved bamboo bridges.

The village of Baduy people is surrounded by a natural environment that contains grasslands and shrubs that live fertile. Villages are built in groups with distances between villages as far as tens of kilometers, which are connected by footpaths (Harapan, 2018, p.421-428). Areas that have cool air and a quiet atmosphere are still natural areas. Rocky rivers that never dry throughout the year divide the forest and hills with clear water flowing. The fog and dew that continuously enveloped the lush green trees. The residents maintain and protect their natural environment well, not displacing each other. Everything that is done, such as cutting, uprooting and cutting plants uses Baduy customary rules. Familiar like one with the environment, all grow and develop according to their nature side by side (Budiaman, 2018, p.6).

These things are one of the environmental wisdom of the Baduy community which is realized by being understood, developed, guided and passed down from generation to generation by the community in the form of *karuhun* (adat law) (Meilani et al., 2022, p.107). Deviant attitudes and behavior in environmental wisdom are considered deviations, not wise, destructive, disturbing and so on, so that people who do not comply with the provisions of *karuhun* are considered to disturb the preservation of the surrounding natural environment. However, a small part of the Baduy community who come from Baduy Luar have accepted social and cultural culture from outside Baduy, so that their environmental wisdom has shifted from the

## Sodikin, Understanding the Concept of Sunda Wiwitan Religion in the Baduy Community in Indonesia Related to Environmental Management

provisions of the *Sunda Wiwitan* religion and its *karuhun* (Halmahera *et al.*, 2019, p.83), (Sujana, 2020, p.88).

In the *Baduy Dalam* community, it is still very strict to apply the *Sunda Wiwitan* religion and its adat law (*karuhun*). Adat regulations also determine efforts to preserve all natural life. All animals living in the area are protected. It is strictly forbidden for guests who enter the area to bring soap, detergent, medicine, toothbrush, because they are considered to pollute the water and kill life in the area (Juansah, 2021, p.36). Unlike the case with the *Baduy Luar* community, which has allowed them to bring and use soap, detergent, modern medicine, toothpaste, and toothbrush, the equipment for *Baduy Luar* is used for personal hygiene and health. Likewise for the *Baduy Dalam* community regarding the results of felling trees, shooting animals, catching fish if known by the adat courtiers they will be confiscated and destroyed, and the bearers are tried or expelled from the *Baduy Dalam* village to the *Baduy Luar* village.

According to the adat of the *Baduy Dalam* community, farming rice fields (*nyawah*) using technology such as hoes, chemical fertilizers, pesticides, and poisoning wild animals and fish is taboo. They avoid the things above because these habits are considered as a new tradition. In contrast, farming (*ngahuma*) is considered an obligation in their religion (*Sunda Wiwitan* religion). This is also the same with the *Baduy Luar* community, who consider farming with *nyawah* using modern technology in *Baduy* villages prohibited (Rochman *et al.*, 2020, p.65), (Misno *et al.*, 2021, p.75).

The *Baduy Dalam* community is very obedient to their leader (*Puun*), so that everything they do must be in accordance with adat law (*buyut*) (the rules contained in the *Baduy* community), for residents who try to violate the rules will be expelled from the *Baduy Dalam* village and become the *Baduy Luar* community (Armawi & Susilawati, 2021, p.152). Only truly devout residents may live in the *Kajeroan* village (*Baduy Dalam*), which is also the residence of the most holy *Puun*. Those who cannot stand heavy restrictions, such as having to walk everywhere they go, may only live in one of the *Panamping* villages (*Baduy Luar*) (Mustomi, 2017, p.312). Therefore, the *Baduy Luar* community has environmental wisdom that is different from the environmental wisdom of the *Baduy Dalam* community. This is done, because *Baduy Luar* wants to live better than their habits, so that the pattern of wisdom towards their environment is also different from *Baduy Dalam*. In addition, the *Baduy Dalam* community is living together with nature, which can only be maintained as long as the population is not large, but when the ratio of population to nature is no longer balanced, then the rules of the *Sunda Wiwitan* religion and adat law (*karuhun*) are very strict, so that Violators will be subject to punishment in the form of being expelled from the *Baduy Dalam* village to become *Baduy Luar*.

## IV. CONCLUSION

The *Sunda Wiwitan* religion adopted by the *Baduy* community is a religion that originated from their ancestors who were influenced by Islam. The orientation, concept, and practice of the *Sunda Wiwitan* religion is aimed at *pikukuh* for the welfare of life in the universe. In the *Sunda Wiwitan* religion, with the existence of this supreme power, until now the *Baduy* people believe that ancestral spirits if cared for will give strength both physically and mentally to their descendants. That is the reason, so that the *Baduy* people until now have so considered the worship of their ancestors sacred or they call it the *karuhun*. *Karuhun* is a strict customary provision in the form of taboos (*pamali*) that must be followed by all communities. The *karuhun* is related to the natural surroundings that should not be damaged. Environmental management carried out by the *Baduy* community because of the *Sunda Wiwitan* religious order, is due to the issue of community residence which is mutually agreed upon due to the historical experience between the *Padjadjaran* kingdom and the Islamic Sultanate in Banten, which places the *Baduy* ethnicity in a separate village, namely in the *Kendeng* mountains. Likewise, when the government provides legal protection for the *Baduy* community to continue to have customary rights owned by the *Baduy* community.

## REFERENCES

1. Adimihardja, K., (2000). *Orang Baduy di Banten Selatan Manusia Air Pemelihara Sungai*. Bandung: Universitas Padjadjaran.
2. Adryamarthanino, V., (2022). <https://www.hipwee.com/travel/mengenal-sunda-wiwitan-agama-yang-dianut-masyarakat-baduy-bagaimana-konsep-ibadah-mereka/>. [Online]
3. [Accessed 1 Juni 2022].
4. Anggara, S. B., (2018). *Mengenal Sunda Wiwitan, 'Agama' yang Dianut Masyarakat Baduy. Bagaimana Konsep Ibadah Mereka? Aliran Kepercayaan Sunda Wiwitan*. [Online]
5. Available at: <https://www.hipwee.com/travel/mengenal-sunda-wiwitan-agama-yang-dianut-masyarakat-baduy-bagaimana-konsep-ibadah-mereka/>
6. [Accessed 1 November 2018].
7. AS, M., (1986). *Kehidupan Suku Baduy*. 1 ed. Bandung: Rosda Karya.
8. Banten, P., (2012). *Peraturan Daerah Provinsi Banten*. Banten: s.n.
9. Boedhihartono, A. K., (2017). *Can Community Forests Be Compatible With. RIO Research Ideas and Outcomes 3: e20860, vI(11)*.
10. Budiaman, W. Z. b. M., (2018). *Baduy local wisdom and enviromental sustainability*. *Opcion*, 35(15).

## **Sodikin, Understanding the Concept of Sunda Wiwitan Religion in the Baduy Community in Indonesia Related to Environmental Management**

11. Djatisunda, S. D. d. A., (1984). *Kehidupan Masyarakat Kanekes*. Jakarta: Departemen Pendidikan dan Kebudayaan Direktorat Jenderal Kebudayaan Proyek Penelitian dan Pengkajian Kebudayaan Nusantara (Javanologi).
12. Djoewisno, M., (1987). *Potret Kehidupan Masyarakat Baduy*. Banten: Cipta Pratama Adv.pt..
13. Donna Asteria, A. B. M. R. S. F. N. N., (2021). Adat law and culture: The local authority elements of Baduy tribe on environment preservation. *IOP Conference Series: Earth and Environmental Science*, 7(16).
14. Ekadjati, E. S., (2009). *Kebudayaan Sunda; Sebuah Pendekatan Sejarah*. 3 ed. Jakarta: Pustaka Jaya.
15. Fadli, M., (2017). Constitutional Recognition and Legal Protection for Local Religion in Indonesia: A Discourse on Local Religion of the Tengger and Baduy People. *Pertanika Journal of Social Sciences and Humanities*, 25(2). 601-614.
16. Garna, J., (1993). *Orang Baduy di Jawa: Sebuah Studi Kasus Mengenai Adaptasi Suku Asli terhadap Pembangunan*. 1 ed. Jakarta: Yayasan Obor Indonesia.
17. Hakiki, K. M., (2011). Identitas Agama Orang Baduy. *Al-Adyan: Jurnal Studi Lintas Agama*, 6(1). 61-84.
18. Halwany Michrab, & A. C., (1989). *Catatan Masa Lalu Banten*. Serang: Saudara.
19. Harapan, A., (2018). *Pola Perkampungan dan Rumah Tradisional Kampung Adat Baduy Luar Kadu Ketug, Kabupaten Lebak, Banten*. Medan: s.n.
20. Iskandar, J., (1992). *Ekologi Perladangan di Indonesia, Studi Kasus dari Daerah Baduy Banten Selatan, Jawa Barat*. 1 ed. Jakarta: Djambatan.
21. Juansah, D. E., (2021). Expression of Prohibition as a Representation of Taboo in Baduy Society. *Litera*, 18(1). 36-56.
22. Kurnia, A., (2011). *Saatnya Baduy Bicara*. Jakarta: Bumi Aksara.
23. Kusmayanti, H. D. K. D. M., (2019). The Protection of Relegius Freedom of Sunda Wiwitan Believers. *Jurnal Hukum dan Peradilan*, 8(3). 391-406.
24. Kusmayanti, H. D. K. D. M., (2019). The Protection of Relegius Freedom of Sunda Wiwitan Believers. *Jurnal Hukum dan Peradilan*, 8(3). 391-406.
25. Mega Halmahera, A. S. P. ., F. H. ., A. I. B., (2019). Local Wisdom Pikukuh Sapuluh Suku Baduy Dalam Konservasi Lingkungan Budaya Desa Kanekes. *Geo-Image*, 8(1). 83.
26. Meilani, J. S. & J. S., (2022). *Pikukuh Karuhun Suku Baduy: Sebuah Refleksi Alkitab tentang Memelihara Warisan Leluhur*. *Magnum Opus: Jurnal Teologi dan Kepemimpinan Kristen*, 3(2). 107.
27. Meiske Widyarti, B. I. S. H. S. A. d. A. S. Y., (2011). Ecohouse's Concept in The Inner Baduy Community. *JTEP Jurnal Keteknikan Pertanian*, 25(2). 125.
28. Michrab, H., (1993). *Sejarah Perkembangan Arsitektur Kota Islam Banten: Suatu Kajian Arsitektur Kota Lama Banten Menjelang Abad XVI Sampai Dengan Abad XX*. 1 ed. Jakarta: Yayasan Baluwarti.
29. Misno, A. K. K. L. R., (2021). Dilema Suku Baduy: Antara Kewajiban Ngahuma dan Keterbatasan Lahan Huma. *Kawalu: Journal of Local Culture*, 8(2). 75.
30. Muhyidin, M., (1988). *Banten Menuju Masa Depan*. 1 ed. Banten: Yayasan KH Wasyid Pahlawan Geger Cilegon.
31. Mustomi, O., (2017). Perubahan Tatahan Budaya Hukum Pada Masyarakat Adat Suku Baduy Provinsi Banten (The Change of Legal Culture Order on Indigenous People of Baduy Tribe in The Banten Province). *Jurnal Penelitian Hukum DE JURE*, 17(3). 309-328.
32. Nadroh, S., (2018). Pikukuh Karuhun Baduy Dinamika Kearifan Lokal di Tengah Modernitas Zaman. *Jurnal Pasupati*, 5(2). 196-216.
33. Nuryani, A., (1985). *Orang-Orang Baduy*. Jakarta: Cipta Indah Aksara.
34. Permana, R. C. E., (1998). *Mitra Seajar Pria dan Wanita Dari Inti Jagat; Sebuah Kajian Antropologis*. Jakarta: Pusat Penelitian Kemasyarakatan dan Budaya Lembaga Penelitian Universitas Indonesia.
35. Permana, R. C. E., (2006). *Tata Ruang Masyarakat Baduy*. Jakarta: Wedatama Widya Sastra.
36. Rochman, K. L. M. Z. M. B. & B., (2020). Ngahuma (Planting Rice in The Field) and Tilled Land Limitation of The Baduy Tribe in Indonesia. *GeoJournal of Tourism and Geosites*, 34(1). 65.
37. Ronan, M., (2017). Religion and the Environment: Twenty-First Century American Evangelicalism and the Anthropocene. *Humanities*, 6(4). 92.
38. Rosmana, T., (1993). *Kompilasi Eksistensi Lembaga Adat di Jawa Barat*. Bandung: Departemen Pendidikan dan Kebudayaan Dirjen kebudayaan dan Balai Kajian Sejarah dan Nilai Tradisional.
39. Safa'at, R. et al., (2022). Legal Implications Regulation of Citizens's Rights and Government Obligations in Managing Natural Resources and the Environment in the 1945 Constitution of the Republic of Indonesia. *International Journal of Multicultural and Multireligious Understanding*, 9(3). 611-625.
40. Santa Lorita Simamora, D. A. R. B. W. W., (2021). Shift of Pikukuh Karuhun Values due to Communication Technology Exposure to Baduy

## **Sodikin, Understanding the Concept of Sunda Wiwitan Religion in the Baduy Community in Indonesia Related to Environmental Management**

- Society. *Journal of Communication Nyimak*, 5(2). 203–217.
41. Seha, D. K. & N., (2016). Nilai Moral Ddalam Tanda Basa Baduy (Moral Values Inside Tanda Basa Baduy). *Kandai*, 12(2). 276.
  42. Setiawan, K., (2017). Mahkamah Konstitusi Putuskan Aliran Kepercayaan Masuk Kolom Agama KTP. [Online] [Accessed 2 8 2022].
  43. Sodikin, (2006). Kearifan Lingkungan Pada Masyarakat Baduy (Faktor-faktor Yang Mempengaruhi Pelestarian Fungsi Lingkungan dan Perubahannya di Kabupaten Lebak, Banten). Jakarta: Universitas Indonesia.
  44. Sujana, A. M., (2020). Pikukuh : Kajian Historis Kearifan Lokal Pitutur dalam Literasi Keagamaan Masyarakat Adat Baduy. *Historia: Jurnal Pendidik dan Peneliti Sejarah*, 3(2). 81-92.
  45. Sunggono, B., (2001). *Metodologi Penelitian Hukum*. 1 ed. Jakarta: Raja Grafindo Persada.
  46. Susilawati, A. A. d. D., (2021). Konstruksi Identitas Nasionalisme Dalam Pikukuh Masyarakat Adat Baduy. *Paradigma: Jurnal Kajian Budaya*, 11(2). 152.
  47. Terpadu, G., (2011). *Masyarakat Baduy Desa Kanekes, Leuwidamar, Lebak, Banten*, Yogyakarta: Program Studi Pendidikan Geografi-FISE UNY.
  48. Ulum, B., (2014). Nilai-nilai Demokrasi Dalam Pengangkatan Puun/Raja Pada Masyarakat Hukum Adat Baduy. Malang: Brawijaya University.
  49. Wahid, M., (2010). Sunda Wiwitan Baduy; Agama Penjaga Alam Lindung di Desa Kanekes Banten, Makalah disampaikan dalam Seminar Internasional Annual Conference on Islamic Studies (ACIS) Ke-10, Banjarmasin: ACIS.