

Local Expertise of the Baduy Indigenous Community as a Literacy Reference in The Millennium Era

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Abstract

Every ethnic group has inherited local cultural wisdom from their predecessors. Similarly, the Sundanese people's riches include a wide range of great ideas, religious systems, and perspectives on life. This local wisdom can be utilized as a reference for the next generation, as it is still relevant to modern millennial life. One is related to the habits, traditions, and religious systems practiced by the Baduy traditional community. This indigenous wisdom is reflected in rituals and traditions that the community still follows and fiercely adheres to. This is inextricably linked to their belief system. Baduy society's beliefs are based on *Sunda Wiwitan* teachings. The existence of these teachings is intimately related to the customs. This page also seeks to reveal the calculation and calendar system, which will serve as a reference and guideline for '*kolénjér*' and 'literature' calculations. This study employs both descriptive analytical research methodologies and multidisciplinary cultural study methods, such as ethnography, social anthropology, communication, and oral traditions. The findings can disclose practices, traditions, religious systems, calculations, and calendars that have previously been hidden and unknown to individuals outside Baduy and are generally significantly different from other belief systems. The findings of this study can be used as a literacy resource for other scientific domains in a multidisciplinary context.

Keywords:

Baduy indigenous people; hidden fragments of local wisdom; millennial era literacy reference; religious system

Abstrak

Setiap suku bangsa, memiliki kearifan lokal budaya tinggalan para leluhurnya. Begitu juga dengan *karuhun* orang Sunda yang menyimpan beragam pemikiran cemerlang, ide, gagasan, sistem religi, dan pandangan hidup. Kearifan lokal dimaksud dapat dijadikan acuan bagi generasi muda, yang masih sejalan dengan kehidupan zaman milenial saat ini. Salah satunya berkaitan dengan adat, tradisi, dan sistem religi yang terungkap di masyarakat adat Baduy. Kearifan lokal tersebut tercermin melalui adat dan tradisi yang masih taat dan teguh dipegang oleh masyarakatnya. Hal itu tidak terlepas dari sistem kepercayaan yang mereka anut. Sistem kepercayaan yang ada di masyarakat Baduy menganut ajaran *Sunda Wiwitan*. Keberadaan ajaran tersebut berkelindan erat dengan adat istiadat dan tradisi yang menyertainya. Keterjalinan itulah yang ingin dicapai dalam tulisan ini. Lewat ajaran dan seluk-beluk kearifan lokal dimaksud, diharapkan mampu mengungkapkan nilai-nilai

kehidupan manusia pada masa silam di masyarakat Baduy, yang sudah memiliki norma-norma sebagai makhluk sosial yang tertata dan saling memerlukan serta berinteraksi di antara satu sama lainnya, baik di dalam komunitas itu sendiri maupun dengan komunitas lainnya di luar Baduy. Tulisan ini pun bertujuan mengungkap sistem perhitungan dan penanggalan, sebagai acuan dan pedoman perhitungan dan penanggalan yang disebut 'kolénjér' dan 'sastra'. Penelitian ini menggunakan metode penelitian deskriptif analisis dan metode kajian budaya secara multidisiplin, baik etnografi, sosial, antropologi, komunikasi, maupun tradisi lisan. Hasilnya mampu mengungkap adat, tradisi, sistem religi, dan perhitungan serta penanggalan yang selama ini terpendam dan belum diketahui oleh masyarakat di luar Baduy, yang secara umum sangat berbeda dengan sistem kepercayaan lainnya. Hasil kajian ini bermanfaat sebagai referensi literasi bagi bidang ilmu lain secara multidisiplin.

Kata kunci:

masyarakat adat Baduy; referensi literasi era milenial;
serpihan terpendam kearifan lokal; sistem religi



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Introduction

The Baduy traditional community is known as a typical Sundanese village, which is now part of Banten Province. The people are still adamant and strong in maintaining their religion, traditions and customs. Some of the local wisdom possessed by the Baduy tribe is considered an icon and prototype of Sundanese. Among them is a system of government and division of power known as *Tri Tangtu di Buana*, including Prebu (Cibeo), Rama (Cikartawana), and Resi (Cikeusik). This is adapted to the *tilu kapuunan* (the three leaders) that prevail in Baduy society.

The Baduy community (especially the Baduy Dalam) is an indigenous people who always obey and firmly adhere to the customs of their ancestors (Syarbini, 2015). However, along with the times, now the Baduy community must be more assertive, fortifying themselves from outside influences, especially the people bordering Ciboleger, which are increasingly crowded and filled with various cultural customs from outside, which have a significant influence on norms, rules, and governance of the Outer Baduy community. The influence is not only in terms of technology but also from various cultural elements, including seven elements of Sundanese culture (Sumarlina & Permana, 2019). One of the cultural things that the Outer Baduy community is the phenomenon of giving names, in which they are prouder to have names that they consider modern so that some of them have nicknames that are far different from their original names (Sobarna & Afsari, 2020).

However, we can explore and reveal various hidden fragments related to the local wisdom and culture of the Baduy people, which are very useful in efforts to trace and study the ancestral heritage of the Sundanese, especially tools for determining dates such as *Kolenjer* and *Sastra*, if you are going to hold large and unique events, including: weddings, circumcisions, home education. Apart from that, the system of government and division of power, as well as *Puun* elections, does not exist in other Sundanese regions.

Each community, including Sundanese, possesses the wisdom to maintain unity, integrity, and clan identity, and traditional or local wisdom is based on the history of local life and serves as a reference for order and culture (Sumartias et al.,

2022). The level of civilization owned by a nation or ethnic group can be seen from its cultural heritage, because each ethnic group has local wisdom implied by the cultural wisdom of its predecessors (Sumarlina & Darsa, 2022).

The term 'Baduy' is a term for the people who live and are around Kanékés Village, Leuwi Damar District. They adhere to the belief and teachings of *Selam Wiwitan* (most Sundanese people call it *Sunda Wiwitan*) but do not include the Muslim community who live in Cicakal Girang village. The Baduy tribe is one of the indigenous communities in the Banten area that still firmly maintains and carries out the customs and traditions that it maintains, in addition to beliefs that in their daily lives are closely intertwined with each other, which cannot be separated.

The Baduy tribe can be divided into three separate community groups, namely: 1) Two Baduy communities, which are one community unit called the Baduy Tribe, namely the Inner Baduy and Outer Baduy; 2) Another community called the Other Than Baduy Tribe, which is a community that is not part of the Baduy Tribe. Some assume the term Baduy, with the Arabic word *Badwi*, Cibaduy (a river in Kanékés Village), or Mount Baduy (Garna, 1975; Suhandi, 1986).

The origin of the term Baduy can be interpreted as a term, term, or title given by people outside Baduy to the inland tribes who live and reside in Kanékés Village, excluding the Cicakal Girang community. Meanwhile, according to community leaders and elders from Kampung Kadu Jangkung (Outer Baduy), the designation or term Baduy is a designation that has existed for a long time and is a designation for all Kanékés community members who embrace the teachings or beliefs of *Selam Wiwitan*, which distinguishes them from other communities outside Baduy (Yani, 2008).

The origin of the Baduy tribe, according to Barés Kolot's information, is not Pajajaran refugees and not descendants of the King of Siliwangi (Yani, 2008). Other information states that the Baduy people are descendants of the Prophet Adam (Batara Tunggal), the first human on this earth. Based on this belief, the Baduy Indigenous Community always maintains the teachings and customs inherited from their ancestors, as a form of devotion to the Creator who has provided life with all its needs throughout this time. Baduy people who live in nature are always maintain the balance of their nature through traditional rules (*pikukuh karuhun* and *pikukuh sapuluh*) (Arif, et al., 2021).

The Baduy tribe lives in the area of ancestral land located in Kanékés Village, Leuwi Damar District, Lebak Regency, which is a hilly area. Kanékés Village borders the Bojong Manik Sub-district, which borders Parakan Village, Kebon Cau Village, and Karang Nunggal Village to the west. Then Muncang Subdistrict borders Karang Combong Village and Cilebang Village in the east. At the same time, in the south, it is bordered by Cijaku Subdistrict, which borders Cikadu Village. In the north, it is bordered by Bojong Ménténg Village, Cisimeut Village, and Nagayati Village, Leuwi Damar Subdistrict (Sumarlina, 2015).

The distance to the Baduy area is around 173 km from Jakarta or about 37 km from Rangkasbitung. The location can be reached by two-wheeled or four-wheeled vehicles to the border of the Baduy area in the north, namely Cibolégér Village, Bojong Ménténg Village, Leuwi Damar District. Meanwhile, to enter the Baduy area, we must walk because all vehicles are not allowed to enter the Baduy area.

There is quite a lot of research and studies that have been carried out on the Baduy indigenous community, especially from an anthropological perspective. These

include research on information management of the Baduy indigenous community (Ahidin et al., 2018), research in the context of the Baduy indigenous and natural community environment (Iskandar, 2004; Senoaji, 2012; Sumarlina, et al., 2021). This article tries to fill the gap in the context of customs, traditions and calculation systems, government, distribution of power, and religion of the Baduy indigenous community.

Methods

Methods are divided into research methods and study methods. This research using a qualitative research methods, which is focusing on basic principles and become the foundation for many human activities (Darsa et al., 2020). In contrast, the study method is a multidisciplinary cultural study, which relies heavily on the provisions of efforts based on data conditions and text content, both oral and written texts. The technique of collecting data sources, both primary data sources and secondary data sources, is carried out using library research and fieldwork.

Field studies are carried out in the Baduy and data storage areas in libraries in museums, including information on journal articles, books, or scientific works that contains an encyclopedia, history and development as well as local wisdom of the Baduy indigenous people.

Data processing is done by describing the manuscript under study, which includes all aspects according to the data obtained. Data collection uses participant observation techniques (Adler & Adler, 2009) and in-depth interviews (Fontana & Frey, 2009). Observation participants were chosen to establish good relations with informants. In this case, the researcher made participatory observations. Researchers are involved in environmental management activities due to environmental problems in the Baduy indigenous community, which are inseparable from customs, traditions, and religion. Observation is involved in making it easier for researchers to conduct in-depth interviews. Environmental Problems are very important for the Baduy community, because the intertwining of religion, customs and traditions of the Baduy community is visible in the daily life of the community, and cannot be separated. The customs and traditions of the Baduy people are integrated into religion, and so it is better. That is why, the preservation of nature and all aspects of the lives of its people, especially the Baduy community, is neatly arranged, neat, must not be violated and remains well maintained. In-depth interviews were conducted before and after the activity.

The initial interview with the main informant took precedence. The interview continued on the main informant's recommendation by snowballing, interviewing the next informant, and so on, until getting "saturated data," i.e., no new information was found. The technique of collecting data sources, both primary data sources and secondary data sources, in this study was carried out by employing library research and fieldwork (Heriyanto et al., 2019).

Result and Discussion

The Intertwinedness between Baduy Customs, Traditions, and Religions

The intertwining between religion, customs, and traditions of the Baduy community, visible in everyday life in society, cannot be separated. That is why preserving nature and all aspects of people's lives, especially the Inner Baduy community, is neatly arranged and neat, should not be violated, and is appropriately

maintained (Zid, et al., 2017). The system of government and distribution of power that applies in the Baduy traditional community refers to the *Tri Tangtu di Buana*, which includes Prebu, Rama, and Resi (Permana, 2015), (Sumarlina, et al., 2021), which is in Kapuunan Cibéo, Cikertawana, and Cikeusik, is still embodied normatively (K & Purwanto, 2002; Saringendyanti, et al., 2018; Sumarlina, et al., 2020; Widyonugrahanto et al., 2017). It shows that they have their own mechanism in determining leader, that is by deliberation among customary figures (Karman, 2015). Parties or candidates in parliament do not substantively or symbolically represent the Baduy people (Mahpudin, 2020).

The Baduy community, judging from their religious system or belief, adheres to the *Selam Wiwitan* teachings of 'the earliest Islam' (so far known as *Sunda Wiwitan*), which they believe existed earlier than the teachings of Hinduism, Buddhism, and Islam in Banten. The Baduy indigenous people's *Sunda Wiwitan* religion is their most important symbol. It is a dimension that touches every facet of life and is a collective representation of their belief system (AS, et al., 2020). It differs from the Sundanese people in West Java and Banten, whom Hinduism and Buddhism predominantly influenced before Islam came (Yani, 2008). Religion is often understood as a set of values and norms that function to control human behavior (Aliyudin, 2020).

The Baduy community adheres to and believes in the belief in God Almighty (*Gusti Allah*, that is why they consider *Selam Wiwitan* because they only believe in one God, which is not contrary to Islamic teachings in general), namely teachings that emphasize the human responsibility for the care and preservation of nature and the environment. *Selam Wiwitan* is teaching left by their ancestors' hundreds of years ago that continues to be preserved to this day, embodied and harmonized with customs and traditions (Sumarlina, 2012; Yani, 2008).

The belief and trust of the Baduy community are only for them, not for other people or other areas, but only for the residents and the Baduy community. According to them, spreading or broadcasting the teachings of beliefs and beliefs to other people outside Baduy is a 'taboo' or prohibited by their customs and beliefs. Based on observations, Baduy residents do not impose their teachings and wishes on other people who come to their place. On the contrary, they are very tolerant and respectful of people and religions other than their beliefs and beliefs. In carrying out their teachings, they always heed the mandate of their *Karuhun* (ancestors) and the advice given by the leaders in their area. The latter is considered to know about the teachings of *Selam Wiwitan*.

The existence of beliefs and convictions in daily practice in society cannot be separated from customs, in fact these teachings are applied and implemented in everyday life, so that it is almost indistinguishable between the two. In other words, it cannot be distinguished between beliefs and customs. What is clear is that between belief/religion, customs and daily habits, it is implied that there are values of human life in the past which already had great and noble norms as social creatures who were organized and needed each other and interacted with each other. others, both within the community itself and with other communities outside Baduy society.

One example is when the community observes Rukun Selam Wiwitan, which consists of: *ngukus*, *ngawalu*, *muja*, *ngalaksa*, *ngalanjakan*, and *kapundayan*. When religion is implemented, customs and traditions run their course. So we cannot differentiate between the two.

Baduy people's beliefs also recognize the existence of angels and prophets. It is also stated that there are three realms that every human being will pass through, consisting of *Buana Panca Tengah* 'the realm of the world', *Buana Nyungcung* 'the realm of the grave', and *Buana Larang* 'the realm of the afterlife'. Apart from that, according to *Puun*, there is an eternal afterlife called *Poé Panjang Tunjung Sampurna*. With the existence of these three realms, they also believe in the existence of heaven and hell (Yani, 2008).

The spread or symbols of the Baduy beliefs are carried out through 'oral' *pitutur*, which is conveyed from their ancestors to the next generation without a holy book. These symbols are carried out by them from time to time so that their beliefs remain secret and cannot be distorted by anyone except their memory, conscience and thoughts. The Baduy people are very confident in their beliefs and teachings, in *Puun* and *Jaro*, as their role models, so that no one dares to violate the rules that have existed since they were there (Sumarlina, 2018a; Yani, 2008). In order to maintain the integrity of their teachings, Baduy residents who want to live a different life and customs from Baduy are allowed to leave their village or community. In addition, those who have left Baduy are no longer considered citizens and communities of Baduy people. Thus, the symbols of their teachings or beliefs remain eternal in the customary lands in their community of life.

Baduy Indigenous Community Religious System

Like Islam which has the Pillars of Islam and the Pillars of Faith, the *Selam Wiwitan* teachings also have guidelines, known as the *Selam Wiwitan* Pillars, which consist of *Ngukus*, *Ngawalu*, *Moja*, *Ngalaksa*, *Ngalanjakan*, and *Kapundayan* (Sumarlina, 2007). The six pillars of *Selam Wiwitan* are calculated and determined according to *Kolénjér* and *Sastra*, which are considered as calculations/calendars, as well as calendars for Muslims and Christians, in determining religious holidays.

Kolénjér and *Sastra* are not only used in calculating and determining the implementation of the *Selam Wiwitan* Pillars. However, they are also used in calculating and determining 'custom ceremonies/tradition' that apply in Baduy, such as the *Séba*, *Panyapuan*, *Narawas*, *Muja*, *Nyacar*, *Nukuh*, *Sunat*, *Peupeuran*, *Kawinan*, *Ngaduruk*, *Minnih*, *Ngirab Sawan*, *Ngoréd*, *Ngubar Paré*, *Kawallu* in *Kasa* month, *Kawallu* in *Karo* month, *Kawallu* in *Katiga* month, *Ngalaksa*, *Made*, *Rumpak Jami*, *Salamatán Panen*, *Ngunjal*, *Peureuhan*, *Nujuh Bulan*, and *Paeheun* (Sumarlina, 2007)

The Baduy community still strongly believes in local wisdom and beliefs in various sectors, especially the Inner Baduy community. Therefore, the Baduy people are not affected by the current of globalization that is currently hitting society in general. We can see this from the lives of the people who live simply, simply, peacefully and serenely, not too concerned with material things. Because they always think according to their roots that everything has been regulated by the Almighty Creator.

The *Selam Wiwitan* Pillars, called *Ngukus*, are ceremonies and prayers for safety and health, which are usually carried out in the third month of *Ngalaksa*, which is held once a year. *Ngawallu* is fasting for three months, which all Baduy residents must carry out except for children who do not do it. Fasting is carried out in the month of *Kawallu*, which consists of the months of *Kasa*, *Karo*, and *Katiga*. *Kawallu* fasting is performed on 18 in the month of *Kasa*, 19 in the month of *Karo*, and 18 in the month

of *Katiga*, carried out for a full day, starting at dawn without suhoor and breaking the fast when the sun begins to set.

Muja is a pilgrimage activity to Sasaka Domas, carried out by *Kokolot*, *Kokolotan*, *Puun*, *Tangkesan*, *Jaro Adat*, and *Jaro Pamaréntah* as well as Baduy people who are more than 15 years old, especially men. *Muja* at Sasaka Domas is only held for one day, from morning to evening, and is carried out on the fifth month of the seventh. Then, *muja* is continued in Cibéo Village (Baduy Dalam) with the term *Pada Ageung*, held on the 17th. Those who want to participate in the *muja* event must fast the day before. In *Muja* activities, Palawari or some committee usually provides *kupat* for pilgrims' food. Those who want to participate in the *muja* event must fast the day before. *Puun* in the ceremony on behalf of the entire Baduy community. According to this custom that has been carried out for centuries, it is alleged that the origin of *Kupat* is said to have come from Baduy.

Ngalaksa is a holiday for Baduy people in the month of *Katiga* for eight days, namely the 20th – 27th, which must be celebrated yearly. *Ngalaksa* year-end party is the end of a series of activities for Baduy people in farming. *Ngalanjakan* is a hunting activity that every Baduy citizen must carry out. *Ngalanjakan* activities are carried out individually and in groups every year. Animals become prey in the form of squirrels, deer, and other animals that can be eaten live in Baduy land areas.

The sixth pillar of *Selam Wiwitan* is called *Kapundayan*, the activity of catching fish in the river without using pesticides at least once a year. Pillars of *Selam Wiwitan* are obligatory for Baduy residents to carry out their daily lives to achieve the perfection of the implementation of the *Selam Wiwitan* teachings they adhere to.

Sundanese *Wiwitan* teachings recognize the term five laws, which apply to all adherents, consisting of: *sunnah*, *haram*, *makruh*, *obligatory*, and *kudu*. *Sunnah* is a law that if you do it you will get a reward, but if you don't do it you won't get any sin or reward. Examples of actions that are *Sundanese* in the *Sundanese Wiwitan* teachings are learning *jajampéan* to cure illnesses or for trading and farming purposes. To learn *jamampéan*, you have to fast for one to forty days. 2. *Haram*, including laws which if carried out are subject to sin and customary sanctions, and if left behind will be rewarded. Examples of actions that are forbidden in the *Sundanese Wiwitan* teachings include actions such as the following: Committing adultery.

Makruh, one of the five laws, which if ignored will be rewarded and if done there will be no reward or sin and any sanctions. Examples include: Using bath soap and arriving in Outer Baduy and for Outer Baduy people, Using brush and toothpaste in Outer Baduy and for Outer Baduy, Smoking for residents of Inner Baduy and Outer Baduy Villages, Eating food at night for all Baduy people. Regarding the law of *makruh*, it does not have the same meaning as what is meant by *makruh* in Islam,

Examples of actions that are forbidden in the teachings of *Sunda Wiwitan* include: Using bath soap and shampoo in the Outer Baduy and for the Outer Baduy, using a toothbrush and toothpaste in the Outer Baduy and for the Outer Baduy, smoking for the residents of the Inner Baduy and Outer Baduy villages, and eat food at night for the whole Baduy community.

Wajib is a law that, if done, gets a reward, but if left, it gets a sin. Examples of actions that Baduy residents must carry out are: (1) Implementing the *Sunda Wiwitan* pillars; The Pillars of *Sunda Wiwitan*, which consist of six elements as described previously, are mandatory for every Baduy member to carry out their daily lives in

order to achieve the perfection of the implementation of the *Sunda Wiwitan* teachings they adhere to; and (2) Marrying only one wife.

Marrying one wife is obligatory if marrying more than one wife is a sin and will be subject to sanctions as described previously. To get married, you must meet the requirements of the pillars of marriage, which consist of: (1) *Pangantén*, are the bride and groom; (2) *Wali*, the woman's parents or their representative from the family of the woman who will marry her; (3) *Penghulu*, is the person who marries the bride and groom or also called *naib*; (4) *Saksi*, are the closest people to the bride and groom who witnessed their marriage contract; (5) *Mas Kawin*, is money that is used as a dowry in a marriage; (6) *Ijab Kabul*, is a marriage statement that is disclosed at the time of the marriage contract (Sumarlina, 2007; Yani, 2008).

Kudu is a law that must be implemented and is non-negotiable because it must be carried out without exception. In this case, there is no threat of sin or customary sanctions or rewards. Examples of actions that Baduy people or residents must carry out among them are *Sunnat* and *Séba*. *Sunnat*, in the belief of the Baduy people, it is stated that they will not be called humans if they have not been circumcised. Therefore, circumcision must be done and cannot be abandoned because all Baduy people want to be called humans. There is not a single Baduy citizen who has reached adulthood and has not been circumcised because, generally, they have been circumcised at the age of 7 to 10 years. Circumcision activities can only be carried out in the month of *Kalima* to *Kanem* according to the Baduy calendar.

Séba is a tradition that has been practiced since ancient times. *Séba* is performed once a year and is held in the month of *Kapat* on the fourth day after the month of *Kawalu*. *Séba* is the concern of the Baduy people towards their young brothers who lead the country to maintain reasonable and harmonious relations throughout the ages. Thus, *Séba's* activity was not a tribute to the ruler. During the *Séba* activity, information was presented and discussed the natural conditions in certain parts, such as Ujung Kulon, Mount Pulosari, Mount Baduy, Mount Halimun, and so on. In addition, suggestions and hopes were also discussed to preserve the surrounding nature for the survival of people in the world in general. Problems of social life in Baduy and its surroundings were also discussed in the *Séba* activity. *Séba* is held in *Kapat* on the 4th-8th. Those visited by Baduy residents in *Séba* were the Regent of Lebak, the Regent of Serang, and the Governor of Banten. The *Séba* event was led by Jaro and was attended by some residents who wished to participate.

If we look at the belief system of the Baduy people, they are adherents of the *Selam Wiwitan* teachings (we usually call them *Sunda Wiwitan*). The *Selam Wiwitan* teachings that they adhere to and believe in being one of the beliefs in God Almighty (*Gusti Allah*), namely the teachings that emphasize human responsibility for the care and preservation of nature and the environment, which were left behind by their ancestors' hundreds of years ago, which continue to be preserved, exist, and are implemented and functioning until now (Sumarlina, 2018c; Yani, 2008).

Ngalaksa is a holiday for Baduy residents that falls on the moon, Katiga, for eight days, from the 20th-the 27th, which must be followed and celebrated yearly. His habit is to make holiday cakes, just like Muslims celebrate Eid al-Fitr. Cakes are made by Baduy residents, especially the *laksa* cake, which is made from rice flour. *Ngalaksa* is a year-end party and is the end of a series of activities for Baduy residents in farming.

Ngalanjakan is a hunting activity that every Baduy citizen must carry out. *Ngalanjakan* activities can be done individually or in groups. In one year, required to hunt at least once. The animals they hunt are squirrels, deer, and other animals that can be eaten and live in Baduy land areas. *Kapundayan* is an activity of catching fish in the river without using pesticide drugs that can pollute the water and harm the environment and the lives of surrounding residents. This fishing activity can be done individually or in groups at least once a year (Sumarlina, 2007; Yani, 2008).

There are several prohibitions and taboos in the teachings of *Sunda Wiwitan*, which of course, should not be violated by its adherents because it is considered contrary to its teachings, including: (1) It is forbidden to kill people; (2) It is forbidden to scold people; (3) It is forbidden to marry more than one wife; (4) It is forbidden to eat at night; (5) It is forbidden to drink/eat intoxicating; (6) It is forbidden to be alone with the opposite sex; (7) Forbidden to commit adultery; (8) It is forbidden to steal; (9) No lying; (10) It is forbidden to violate customs; (11) Begging is prohibited; (12) It is forbidden to torture animals, and so on (Garna, 1980; Yani, 2008).

In addition to prohibitions and taboos, there are also obligations that all Baduy residents must carry out following the teachings of *Sunda Wiwitan*, namely: (1) It is obligatory to maintain the *Pancer Bumi* in mind; (2) Mandatory keeping chickens; (3) Must make a pilgrimage to Sasaka Domas at least once a year; (4) It is obligatory to fast in the month of *Kasa* for three months, namely on the 18th of the month of *Kasa*, the 19th of the month of *Karo*, and the 18th of the month of *Katiga*; and (5) Mandatory *Ngalaksa* in the month of *Katiga* of the 20th to the 27th.

Get to Know the *Almenak* and Saka Calculations

Indonesia generally recognizes three cycles of time calculation, namely the Gregorian calendar, Saka calendar, and Hegira calendar. The AD cycle was first proposed by Dionysius Exiguus, who named a particular year of the Roman time the year 532 of the AD cycle. The Gregorian cycle was initially calculated from March. So, February is the last month. The rest of this system is still present in the names of September (7th month), October (8th), November (9th), and December (10th). Currently, the calculation starts from January, which was originally the 11th month, so the serial number of the month goes up by two. The month of December, originally the 10th, became the 12th but with a fixed name (Darsa, 2011; Sumarlina, 2012).

The Saka calendar cycle is divided into *suklapaksa* (*paroterang* 'time of the bright moon'), which is from the beginning of the moon rising when the sun sets until the full moon, and *kresnapaksa* (*parogelap* 'the dark part of the moon'), which is after the full moon until the moon sets. The names of the months in each year consist of *Caitra* (March-April), *Vaisaka* (April-May), *Jyesta* (May-June), *Asadha* (June-July), *Sravana* (July-August), *Bhadrapada* (August-September), *Asvina/Asuji* (September-October), *Karttika* (October-November), *Margasirsa* (November-December), *Pausa/Posya* (December-January), *Magha* (January-February), and *Palguna* (February-March).



Figure 1. Almanak *Abadi Kawali*
Source: (Sumarlina, 2018d)

The names of the dates in the *Saka* count, for each month, are divided into: *pratipada* (date 1 = 16), *dwitiya* (date 2 = 17), *tritiya* (date 3 = 18), *caturthi* (date 4 = 19), *pancami* (date 5 = 20), *sasti* (date 6 = 21), *saptami* (date 7 = 22), *astami* (date 8 = 23), *nawami* (date 9 = 24), *dasami* (date 10 = 25), *ekadasi* (date 11 = 26), *dwadasi* (12 = 27), *trayodasi* (date 13 = 28), *caturdasa* (date 14 = 29); and the *purnatilem/pancadasa* (15th = 30th). The number of days in each year is 365. However, because the date calculation is based on the lunar cycle, each year, there is a difference between 10 or 11 days. To overcome this difference, a *kalamasa* is held every three years, which is a month that is not counted. It means that the beginning of the fourth-year calendar is one month (Darsa, 2011; Sumarlina, 2015).

Revealing the Hidden Fragments of the Sunda Baduy Calendar

The Baduy community is considered not to know letters or numbers. Even though they know numbers and letters that they can memorize and their respective values, they are known as *Almenak Baduy*. The Baduy people's calendars and calculations are revealed in the *Kolénjér* and *Sastra*, which are used as their calendars.

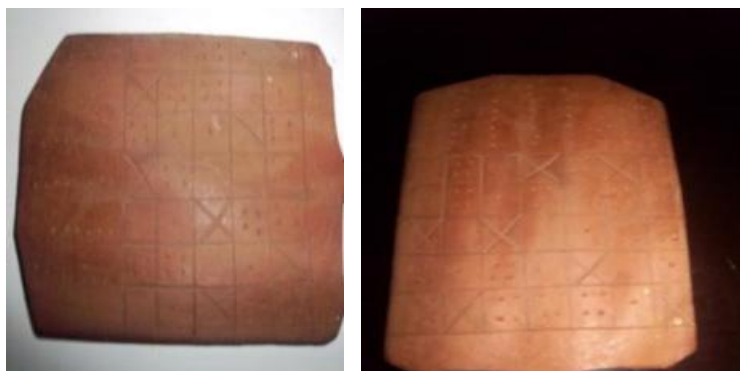


Figure 2. *Kolénjér Baduy*
Source: (Sumarlina, 2018c)

The Baduy calculation tool is called the *Kolénjér*, made of wood, given impermeable holes, so that it is dots and lines that form certain boxes. The number of dots in a box has its meaning and interpretation. Likewise, with all the inscribed signs, there is a sequence of days that have their respective values and its *pasaran* (calculation of meaningful numbers). In principle, *Kolénjér* Baduy is almost the same as the Perpetual Calendar found in Kawali, Ciamis Regency, as are the other six Kawali inscriptions whose contents reveal the advice of Prabu Niskalawastu Kancana, which is still philosophically helpful and can be exploited (Sumarlina, 2018d).

The use of *Kolénjér* Baduy's calculation is Sunday, worth 5, as it is called (*Hadma*); *Sénén* = *opat* 'four' (*Nenpat*); *Salasa* = *tilu* 'three' (*Salu*); *Rebo* 'Wednesday' = seven (*Bojuh*); *Kemis* 'Thursday' = *dalapan* 'eight' (*Mispan*); *Jumaah* 'Friday' = *genep* 'six' (*Manep*); and *Saptu* 'Saturday' = *salapan* 'nine' (*Tupan*). Meanwhile, what is called *pasaran* in the calculation of *Kolénjér* has a value, *Pahing* is worth *dalapan* 'eight', called *Papan*; *Pon* = *opat* 'four' (*Ponpat*); *Wagé* = seven (*Wajuh*); *Kaliwon* 'Kliwon' = *salapan* 'nine' (*Wonpan*); and *Manis* = five (*Nisma*) (Garna, 1987).

The combination of the calculation of the value of the day and the market can be seen whether or not an intention/intention/strength is carried out. In addition, according to the beliefs of the Baduy people, everyone has their fateful day. It can be done to find out the fateful day by calculating the value of the person's name. Thus, everyone who intends to carry out essential and prominent work, such as marriage, traveling, and building a house, is always looking for a good day so that his intentions can run well.

There is another calculation tool in the Baduy indigenous community, known as *Sastra*, which is a calculation tool made of a bamboo stick, which is used to determine attitudes and actions based on various traits contained in humans. On the back of the literature, the *hinis* (*sembilu*) are given lines with longitudinal strokes, divided into 20 parts. Each part has an unequal number of lines, ranging from 1 to 9. The division refers to the *Cacarakan* script (*Hanacaraka*), which is used in the calculation based on the order of the characters, namely the script /*ha*/ to /*nga*/ (Garna, 1975), (1980), (1987), (Suhandi, 1986).

For the use of *Sastra*, the first sequence starts from the end of the *Sastra* handle, indicated by lines, and a small circle delimits each space. The order of the characters and the number of lines indicate the value of the *Cacarakan* characters. For example, *ha* is 4; *na* = 3; *ca* = 3, *ra* = 2; *ka* = 2; *da* = 3; *ta* = 3; *sa* = 2; *wa* = 4; *la* = 5; *pa* = 2; *dha* = 5; *ja* = 3; *ya* = 8; *nya* = 9; *ma* = 1; *ga* = 7; *ba* = 5; *tha* = 6; and *nga* = 6. Based on the value of each character, anyone can be counted and matched according to their intentions and desires. In addition, it can also be counted the good days to carry out the work. Likewise, on a fateful day, people can avoid specific actions through the good or bad an action they will do (Garna, 1975).

Sastra can be used for various purposes, including determining a perfect day to carry out a marriage or other celebration by finding the fateful day. It is done so that the celebration will run safely and smoothly. In addition, *Sastra* is also used to determine farming activities, namely to determine when the activity can be started, so that wrong actions can be avoided and reduce the risks that may arise from wrong actions, so when the activity begins needs to be carefully calculated first.

The basis for use and calculation is by adding up the values of the names of the husband and wife who are responsible for the activity. For the huma sérang 'sacred

field', the names of the husband and wife Girang Serat 'in this case the ceremony organizer' are counted and added up. Then the number of characters is increased by one and subtracted by the number of husband and wife's names so that there is a number indicating the fateful day. This actually needs to be explained in more detail through direct use of *Kolénjér* and Literature.

Knowledge about the use of *Kolénjér* and the typical Baduy literature is actually not only still used by Baduy people, but Sundanese people outside Baduy and Javanese people who believe in *paririmbon* 'primbon', only the tools they use are different. These two tools still exist and are used by Sundanese traditional people, especially in rural areas, to find good days and months when holding ceremonies or big days, such as weddings, circumcisions and building houses.

Another way can also be based on the *Sri* 'paddy'; *Lungguh* 'position'; *Gedong* 'wealth'; *Lara* 'suffering,' and *Pati* 'death,' which are considered a collection of the main characteristics possessed by a particular understanding. So, the number of husband and wife names then divided by five will produce the quotient and remainder. In this calculation, it is not important how much the result is for him, but how much is the remainder of the division. A remainder of zero is considered equal to a remainder of one.

Conclusion

The Baduy traditional community adheres to *Rukun* and *Sunda Wiwitan* Law, namely teachings that emphasize human responsibility for the care and preservation of nature and the environment. Local wisdom continues to be cultivated, maintained and implemented to this day. This happens because of the intertwining of customs, traditions and beliefs/religions that they adhere to. Religion is manifested in customs and traditions. When religion is adhered to, customs and traditions also run simultaneously, so we cannot differentiate between the two. The Baduy indigenous people are very obedient in protecting the environment, because for them this is a *Sunda Wiwitan* obligation that must not be violated. *Sunda Wiwitan* teachings are implied through the values of human life in the past which already had norms as social creatures who were organized and needed each other and interacted with each other, both within their own society and with the environment outside Baduy. The Baduy Indigenous People have a counting and calendar system as a 'reference and guide' for their calendar which is called '*kolénjér*' and '*sastra*'.

The results of the research reveal what and how the customs, traditions and religious systems exist in the Baduy indigenous community, which in general do not conflict with other belief systems. Meanwhile, '*kolénjér*' and 'literature, to this day, still exist and are applied to indigenous communities in West Java, one of which is the Kampung Naga indigenous community, although the terms are different, their use is almost the same. The Baduy community has its own characteristics that cannot be separated from beliefs and traditions. Religion is manifested in customs and traditions, so that a magical religious life emerges. This article helps trace and perfect the Sundanese calendar by involving *kolénjér* and literature as relics of *Karuhun* and icons of Sundanese life in the past. The Baduy community adheres to *Sunda Wiwitan* teachings which have norms as social creatures who are organized and need each other and interact with each other. The *Sunda Wiwitan* tribe knows the term *Rukun* and *Sunda Wiwitan* Law, a wedding custom that is different from other Sundanese wedding traditions in the West Java Region. The calculation and calendar system as

a reference and guide for calculations and calendars is called '*kolénjér*' and '*sastra*'. Apart from that, there are still other cultural elements that are still hidden, which if not introduced and preserved to the younger generation will eventually be lost to time. It is hoped that this article can become a reference for literacy in other sciences in the millennial era.

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