

## The Analysis Of Seba Baduy Tradition As A Form Of Indigenous Community Existence

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**Abstract.** *The Purpose of Research on Seba baduy conducted by STKIP Sheikh Manshur students in Lebak Regency, aims to get to know more closely the Baduy community in preserving their culture in Seba baduy activities. The research method used is descriptive with a functional approach through data collection techniques in the form of interviews and observations. The result of this research illustrates that Seba Baduy activity is the culmination of a ritual event conducted once a year which is intended to express gratitude to God and the government for the welfare of the Baduy community that has been produced in a period of one year. In addition, Seba Baduy activity has a ritual ceremony, this ceremony is a proof of customary recognition and aims to stay in touch between Kanekes community and the government both in the regency and province, namely to the regent and governor officials who informally become the leaders of Baduy community. The best time and date for the ceremony is chosen, especially after the harvest. The seba ceremony is a series of religious or belief systems of the Sunda Wiwitan religion adopted by the Kanekes community, so this ceremony must be carried out because it is an ancestral heirloom that must continue to be maintained and preserved which is passed on continuously to its children and grandchildren in a firm and binding manner. (Ayuna et al., 2021)*

**Keyword :** *Seba Baduy, Kanekes, ritual event.*

**Abstrak.** Tujuan Penelitian tentang *Seba baduy* yang dilakukan oleh Mahasiswa STKIP Syekh Manshur di Kabupaten Lebak, bertujuan untuk mengenal lebih dekat masyarakat Baduy dalam melestarikan budaya mereka di kegiatan *Seba baduy*. Metode penelitian yang digunakan bersifat deskripsi dengan pendekatan fungsional melalui teknik pengumpulan data berupa wawancara dan pengamatan. Hasil penelitian ini menggambarkan bahwa kegiatan *Seba Baduy* merupakan puncak acara ritual yang dilakukan setahun sekali yang dimaksudkan untuk mengungkapkan rasa syukur kepada Tuhan dan pemerintah atas kesejahteraan masyarakat Baduy yang telah dihasilkan dalam kurun satu tahun. Di samping itu kegiatan *Seba Baduy* ini terdapat upacara ritual, upacara ini menjadi bukti adanya pengakuan secara adat dan bertujuan untuk bersilaturahmi antara masyarakat Kanekes dengan pemerintah baik di kabupaten maupun di provinsi yaitu kepada pejabat bupati dan gubernur yang secara informal mereka menjadi pemimpin masyarakat Baduy. Pelaksanaan upacara dipilih waktu yang terbaik untuk hari dan tanggal pelaksanaannya, terutama setelah selesai panen. Upacara seba merupakan rangkaian dari religi atau sistem kepercayaan agama Sunda Wiwitan yang dianut oleh masyarakat Kanekes, maka upacara ini wajib dilakukan karena merupakan pusaka leluhur harus terus dijaga dan dilestarikan yang diwariskan secara berkesinambungan kepada anak cucunya secara tegas dan mengikat. (Ayuna et al., 2021)

**Kata kunci:** *Seba Baduy, Kanekes, acara ritual.*

## INTRODUCTION

Lebak Regency is a regency located in Banten Province, Indonesia. In the Lebak Regency area, there is a Sundanese indigenous community, namely the Baduy Tribe, located in the Kadujangkung area, Bojong Menteng, Leuwidamar, Lebak Regency, Banten Province. The Baduy tribe is a tribe that isolates themselves from the outside world, the Baduy tribe also has distinctive characteristics ranging from dressing, the work produced, and their daily routines. The Baduy tribe has a routine that is always carried out every year, namely the

*Received Desember 14, 2023; Accepted Januari 04, 2024; Published Januari 31, 2024*

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Traditional Ceremony. The traditional ceremony of handing over agricultural products (earth) to the head of the Lebak Regency government, usually called Ibu Gede and Bapak Gede, namely the Regent of Lebak Regency and the Governor of Banten. (Sabilla et al., 2020). This is done to preserve the culture given by our ancestors.

One of the important elements in preserving cultural values in indigenous communities is ceremonies related to their beliefs and religion. Research on ceremonies has been conducted by anthropologists as well as social scientists interested in studying religion, religion and belief in various societies (Mushowwir AL, 2013). Many classic ethnographies describe ceremonial processes, both transitional and inaugural ceremonies in various fields of life. These ceremonies are an ever-present part of traditional societies, especially in Indonesia.

The Kanekes community and its culture, is a unity with their attachment to aspects of belief, legal morals, customs, environment, and so on. Kanekes or Baduy community is a group of Sundanese indigenous people in Lebak Regency, Banten Province. The term "Baduy" is a term given by researchers to the community group. It started from the term given by Dutch researchers, as a nomadic community. Another possibility is due to the Cibaduy River and Mount Baduy in the northern part of the area. They themselves prefer to refer to themselves as urang Kanekes, "Kanekes people" according to the name of the area they live in, or a title that refers to the name of their village such as urang Cibeo. (Rusnandar, 2013).

The Kanekes community has a culture that is different from the wider community, as a characteristic of the community. Because, culture in a society that includes a knowledge system is an essential tool for humans to overcome problems faced from the natural environment (natural environment), social (social environment), and cultural environment (cultural environment). All societies and their members always try to adapt themselves to the various changes that occur around them (the environment) so as to give birth to new patterns of behaviour. The success of humans in adjusting and engineering their surroundings is evidence of their success in achieving a high level of culture.

## **THEORETICAL REVIEW**

*Seba Baduy* activity is carried out by all Baduy tribe communities, both those who live in Inner Baduy and Outer Baduy. The purpose of this *Seba Baduy* activity is to honour the existing government because it has been allowed to occupy an area that does not belong to the Baduy community, besides that the Seba event is carried out to carry out what has been ordered by their ancestors as a gratitude to the almighty God. Broadly speaking, the *Seba Baduy* ceremony begins with a walk from their residence to the government centre after which they

perform a prayer of gratitude together. The Baduy community believes that by doing this activity the next year's harvest can be more abundant and much better.

The Baduy community in running their lives is guided by the traditions passed down by their ancestors. They hold on to the values, norms, knowledge and rules as a belief that if they violate the tradition, it is believed that they will meet with disaster. Therefore, the series of *Seba Baduy* activities are always the same and never change in its implementation. As a social being, the life of the Baduy community in carrying out *Seba Baduy* activities cannot be separated from communication activities, because communication is an important part of human or community social life.

## **RESEARCH METHOD**

The method used in this research is descriptive qualitative method. Meanwhile, data collection was carried out through observation, interviews and literature studies. The data obtained were then analysed qualitatively including: data collection, data reduction, data display, and conclusion drawing or verification Milles and Huberman, 1992. (in Kartika & Edison, 2019).. Interviews were conducted with Baduy outsiders Mr Arsuni and Mr Sarja, as well as the local community to explore information about their daily lives, especially in maintaining cultural values and local customs.

## **RESULT AND DISCUSSION**

### ***Seba Baduy***

Indonesia, which consists of various tribes, certainly has a number of indigenous communities that still show their existence, one of which is the Baduy community. The Baduy community or urang Kanekes is an indigenous community that lives in the area of Lebak Regency, Banten, which is divided into two parts, namely the outer Baduy (Panamping) and the inner Baduy (Tangtu) (Isnendes & Upi Bandung, 2016: 204). The people who are members of the outer Baduy still carry out the traditions that have been passed down to them even though there is a tendency to accept the influence of globalisation in their lives, but for the inner Baduy community, they still uphold the traditions and customs of their ancestors and choose not to accept the influence of globalisation.

When we hear the word Badui, we immediately think of a unique tribe with a Sundanese dialect that inhabits the Rangkasbitung area (Lebak Regency) on the western tip of Java Island, Banten Province. This tribe inhabits Kanekes Village (which is drained by the Cibaduy River), a highland area in Leuwidamar District, Lebak Regency and borders Pandeglang Regency.

Therefore, the Badui people are also known as urang Kanekes, which means people who come from Kanekes. One of the ancient cultural heritages that still survives in the modern era from urang Kanekes is the seba ceremony, better known by the people of Banten as *Seba Baduy*.

Seba (meaning offering) is a series of traditional ceremonies carried out after Kawalu and Ngalaksa (fasting kawalu and staying in touch with relatives and neighbours by bringing harvests/making Laksa food).(Mushowwir AL, 2013). Seba is a manifestation of urang Kanekes' obedience to the government of the Republic of Indonesia, which is symbolically carried out to the heads of government in the region, namely the Regent of Lebak and the Governor of Banten. Seba has been carried out since the heyday of the Banten Sultanate (Samandi, 2004). (Samandi, 2004).

The Baduy community can be said to be a living indigenous community unit because they still maintain and practice the traditions that have been passed down by their ancestors. (Kartika & Edison, 2019). The Baduy community has a number of traditions that are still being practised, one of which is the Seba tradition. Seba is one of three series of religious rituals performed once a year after the harvest period has ended, namely Ngalu, Ngalaksa, and Seba. Seba is considered the culmination of a series of events which is a medium of communication between fellow humans, humans and nature, and the supernatural.

Seba is considered as a communication medium that can show the existence of Baduy community. In the process of implementing this tradition, the Baduy community will walk to the Pendapa of Lebak Regency and then to the Pendapa of Banten Province where they will conduct a gathering to the leaders of Lebak Regency and Banten Province with the aim of conveying the condition of the Baduy community in one year and providing a number of crops. (Rusnandar, 2013). This shows that seba tradition is a symbol of communication that can connect the Baduy community with the outside community, make the government and the outside community can understand the environmental conditions of the Baduy community, provide a solution to the messages brought by the Baduy community. (Fitri, 2023).

### **Cultural Actualisation With Great Value**

Our Constitution through the second amendment of the 1945 Constitution (Article 18B) recognises and respects the unity of customary law communities and their traditional rights. *Seba Baduy* is one of the customary traditions that has great value and must be carried out by urang Kanekes every year. The state guarantees and protects the cultural actualisation of these customary law communities.

The seba ritual generally begins with the selection of urang Kanekes representatives by the elders and the highest customary elder (Puun). (Kartika & Edison, 2019). Representatives of urang Kanekes will participate in a journey from the Inner Bedouin (Badui Tangtu, dressed and wearing a white headband) and Outer Bedouin (Badui Panamping, dressed in black and wearing a blue headband) to the Lebak Regency Hall and end at the Banten Province Hall. The Bedouin seba journey is about 80 kilometres and is done on foot, without a vehicle (urang Kanekes from the Outer Bedouin region can use a vehicle). In 2023, the number of seba participants was around 1,224, consisting of the outer and inner Baduy communities.

Furthermore, after the group arrived at the regency/provincial pavilion, the representatives of the customary elders (Tanggungan Jaro Duabelas) began the seba with the pronunciation of tatabean (greetings in the Bedouin native language, preceded by the greeting "tabe") which included reports on the condition of the residents, the condition of the harvest, and the security conditions of the region. After that, a dialogue was held between the regent/governor which focused on the government's gratitude to the Bedouin region residents who have maintained the values of the ancestral heritage as well as preserving nature and protecting the environment well.

*Seba Baduy* ends with the handover of urang Kanekes' crops (rice, sticky rice, palm sugar, bananas, durian, taro and the like) and a set of kitchen tools (bamboo steamer, basket, fan, ladle, dulang and the like) to the regent/governor. The meaning contained in the submission of crops and a set of kitchen utensils is an affirmation that urang Kanekes is a farming community that is very dependent on natural conditions. In addition, they also have a duty from their ancestors to preserve nature and protect the watershed. The Bedouin seba ritual proves the participation of customary law communities in nature conservation that has been carried out long before the Indonesian state was proclaimed. In return, the regent/governor will give gifts to the representatives of urang Kanekes who led the Badui seba.

### **The Noble Culture Of *Seba Baduy***

The noble culture implemented through *Seba Baduy* has exemplified to us that customary law communities through cultural actualisation which is ancestral heritage can still survive in the midst of the progress of the times. *Seba Baduy* has an important purpose that humans as servants must always be grateful and expect salvation only to the Prima Causa, urang Kanekes has been implementing and able to maintain religion and traditions from their ancestors for generations.

Specifically, *seba Baduy* aims to carry the mandate of Puun (the highest leader in Baduy), report the condition in the Badui area, convey the hopes of urang Kanekes to the government, submit crops, and to strengthen the bond of friendship formally to "Bapak Gede" (regent/governor). The value crystallisation of the Badui seba actually illustrates that our customary law communities (especially in the Badui region) have implemented one of the modern concepts of the democratic government system, namely the active involvement and dialogue between the community and government leaders.

### **Love The Country Through Cultural Heritage**

Urang Kanekes through the *Seba Baduy* ritual has exemplified to us that the cultural heritage passed down by its ancestors provides lessons on how humans should treat nature and the environment as subjects not just as objects. Nature and the environment have the right to be preserved and the community (even including all of us) has an obligation to protect and manage nature wisely. (Ismayadi Sidik, 2019). It is interesting that the concept of protection and management of nature and the environment has been inherited by our ancestors long before the Stockholm declaration in 1972, which is considered the initial foundation in the global regulation of environmental protection.

*Seba Baduy* also proves that contributing to the country can be done through a commitment of loyalty support between indigenous peoples (urang Kanekes) to the government and the state. Urang Kanekes also proves that the cultural heritage of their ancestors to maintain and preserve nature is clear evidence of how they love this country. (Octavitri, 2012).

## **CONCLUSION AND SUGGESTION**

### **Conclusion**

Seba is an implementation of pikukuh karuhun or ancestral mandate institutionalised in the Selam Sunda Wiwitan religion. Nevertheless, when seba links the social relationship between Baduy community and community outside Baduy, especially governmental institutions, there is a political function. (Fitri, 2023). Seba from the perspective of Baduy community and the government is not necessarily equal, even from its history it has been stated that the Sultanate of Banten has a different view on seba. However, seba seen from various perspectives still presents something urgent and positive. There is even a reciprocal relationship that is beneficial for the Baduy community and the government of Banten Regency and Province. As a structure, seba is composed of factors that surround it, namely the event itself

and its elements, namely: name, type, stage, time, actors, accompanying items, and speech. The content of seba is the value and function of the ceremony. The whole structure (form and content) presents seba as a unique, valuable, and profitable cultural activity to the government, an important asset of cultural tourism. As for the Baduy community, seba is a religious practice and traditional activity, as well as a means of political demands for customary rights and customary land that must be protected. More than that, seba is an activity of mutual advice in maintaining the harmony of the universe for the welfare of mankind.

*Seba Baduy* activity is an obligation that must be carried out, so its value becomes valuable for the Baduy community and the Regency and Provincial Governments. The value of seba is related to its urgency and essence, which according to Mr Marja as the outer Baduy community is as follows.

- 1) Seba is a religious ceremony that must be carried out by the entire Baduy community (Inner and Outer).
- 2) Seba is a custom that has been carried out for generations. (Fitri, 2023).
- 3) Seba is a gathering of the Baduy community with the Ratu and Menak (regional leaders).
- 4) Seba has special rules, especially deliberation and consensus, so it is not just carried out (Isnendes & Upi Bandung, 2016:212).
- 5) Seba is not a submission of tribute or a sign of Baduy's submission to the government because there has never been a war, but a sign of respect and appreciation due to gratitude and happiness for carrying out the pillars of religion.
- 6) Seba is the implementation of an ancestral mandate to the government to remind and pray for each other so that the country remains safe from disasters and natural damage, especially in the case of the Seba.(Rusnandar, 2013).
- 7) Seba is a means of conveying the mission and vision, hopes, complaints, and desires of the Baduy community so that with their understanding the Government fulfils these things.

### **Suggestion**

We are proud of the Baduy tribe, which has many cultures and they still maintain and preserve them. I hope seba baduy will be seen by many foreign tourists so that it will make an attraction for them so that they can participate in other baduy tribe activities.

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