

Baduy People of Banten Disagree with Some Accounts of Researchers: A Comparative Text Analysis

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ABSTRACT

The Baduy people, a tribal group from Banten, Indonesia, are known for their self-isolation, environmental care, and resistance to change. With a cultural aversion to writing, they rely on oral traditions to preserve their history and beliefs. Concerns over misrepresentation in research publications led the Baduy elders to authorize *Saatnya Baduy Bicara* (SBB), the first official book presenting their viewpoints. This study uses comparative text analysis to examine SBB alongside external research publications, focusing on conflicting statements regarding the Baduy people's origin and preferred titles. Five variables are analyzed to assess the credibility of statements from both sources. The findings show that the Baduy elders demonstrate strong internal consistency and source perspective, reflecting their cultural and ideological coherence. However, their weaknesses in methodology, data collection, and external validation are attributed to their cultural rejection of writing. Conversely, external researchers excel in methodology, data collection, and intent/purpose but lack source perspective and often present limited or biased theories. The results emphasize the need to address cultural and methodological biases to ensure balanced and accurate interpretations of indigenous knowledge systems. By bridging gaps between oral traditions and academic research, a more credible and inclusive understanding of the Baduy people can be achieved.

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INTRODUCTION

This study began as a final project for the class entitled Anthropolinguistik (Linguistic Anthropology) in the doctoral program at Universitas Pendidikan Indonesia, Bandung. The class was instructed by Dr. Retty Isnendes, and the Baduy people of Banten, Indonesia, were selected as the focus of study. A fieldtrip was planned to interview Baduy leaders. In preparation, background information was gathered through a systematic literature review. The class also benefitted from the pre-trip briefing of Dr. Retty Isnendes. Dr. Retty is an expert on Baduy life and culture based on her twenty years of interactions with the Baduy Luar (Outer Baduy). She has also published several articles about the Baduy people, and her youtube channel (Chye Retty Isnendes) contains many video documents about Baduy life and culture.

The Baduy is a group of tribal people who live in Lebak Regency, Banten Province, on the island of Java, Indonesia. They inhabit about 5,100 hectares (51 square kilometers) of hills,

valleys, and mountains which they claim are their ancestral lands. The Baduy claim that their name is derived from the Cibaduy river and Baduy Mountain which are major landmarks in their territory (Asteria, D, 2021; Kurnia, A. 2010; “Baduy People,” 2023). The Baduy believe that they are the direct descendants of Adam who was the first human created by God. Aspects of the Baduy’s beliefs are similar to the Biblical narrative of creation found in chapters 1 and 2 of Genesis (Holy Bible, 1769). They also believe that they are the guardians of the earth, and that they are the original inhabitants of their territory (Isnendes, 2016; Judistira Gama, 1993; Mahendra, 2021; Prawiro, 2013; Kurnia, A. 2010; Schefold & Nas, 2008). The Baduy are known for their self-isolation, simple lifestyle, care for the environment, and resistance to change. The language of the Baduy is Sundanese, and their religious practice is called Slam Sunda Wiwitan (Saringendyant, E. 2018; Arif et al., 2021; Romi & Purwanto, 2022c; Kurnia, A. 2010; Isnendes, 2016; Sucipto & Limbeng, 2007b; “Sunda Wiwitan,” 2023). The Baduy tribe is divided into two main groups: the inner group (Baduy Dalam) and the outer group (Baduy Luar). The Inner Baduy consists of three villiages (Cibeo, Cikartawan, and Cikeusik). The tribal decision makers and historians are from the Inner Baduy. The Outer Baduy consists of 55-65 settlements (Nurrochsyam, 2021; Sumawijaya et al., 2020). As of 2010, the total population of the Baduy people was 11,700 with 400 residents of the Inner Baduy (Kurnia, A. 2010). More recent population data was not found. Their houses are constructed from natural materials without the use of modern tools or materials. Each aspect of house construction has a mystical connection (Nuryanto et al., 2021). The Baduy follow their traditional system of laws and punishments, but also comply with the governmental system of the Republic of Indonesia (Isnendes, 2016; Umam, 2021). The high value that the Baduy place on the family unit can be seen in their traditional laws about marriage and divorce (Romi & Purwanto, 2022c; Anwar & Muslih, 2021b). Their traditional laws center around a restorative justice system (Winandi, 2018; Yulia et al., n.d.). An interesting aspect of Baduy traditional law is its parallel to the Biblical record of the Ten Commandments as found in Exodus chapter 20 of the Bible (Arif et al., 2021; Holy Bible, 1769). For countless generations, the Baduy have subsisted by farming and living off the land. However, they are becoming increasingly dependent on the sale of handcrafted items, wild honey, and fruit-gathering from the jungle (Sumawijaya et al., 2020; Umam, 2021; Hakim & Wiersum, 2006). One of the handcrafted items that has become world renown is their adu mancung weaving (Mahendra, 2021). In the Baduy culture, parents are tasked with the education of their children. Formal education is rejected. All education is accomplished through spoken language only. Traditionally, writing has been considered taboo by the Inner Baduy; however, the Outer Baduy are incorporating writing into the education of their children (Danasamita, S. 1986; Kurnia, A. 2010). Adapting the traditional beliefs and practices of the Baduy to the modern age of globalization has produced significant challenges to the Baduy leadership (Arif et al., 2021; Nurrochsyam, 2021). Although the Baduy Dalam are considered to be illiterate, they have a complex mathematical calendar system for calculating time (Arisetyawan & Supriadi, 2020; Kurnia, A. 2010). Due to their proximity to Jakarta (150 km southwest), tourism is bringing swift and dynamic changes to the realm of the Baduy. A wide range of anthropologic, ethnographic, and linguistic studies have been conducted with the Baduy. Several studies focused on the social development of the Baduy, women’s rights in the Baduy community, and the Baduy’s adjustment to the electronic age (Humaini. 2021; Sumawijaya et al., 2020; “Reimaging Indigenous Baduy Women in the Vortex of Digital Technology: Female Empowerment Perspective, Naniek Novijanti Setijadi,” 2023).

Dr. Retty Isnendes arranged for our team to spend two nights in a house on the edge of the Outer Baduy settlement of Ciboleger. There, we were greeted by Mr. Asep Kurnia who was to be our guide and liaison. Later that evening, Mr. Kurnia showed me a book that he and Dr. Ahmad Sihabudin had co-authored entitled *Saatnya Baduy Bicara* (SBB). SBB is written in the Indonesian language. In English, the title means “It’s time for the Baduy to speak out.” Mr. Kurnia explained that as the Indonesian government expanded infrastructure and services to

remote areas, the Baduy people had become an attraction for tourists and researchers. Articles published by researchers began to form general perceptions about the Baduy with which the Baduy elders strongly disagreed. For countless generations the Baduy have used only oral means to disseminate information. As a result, no direct statements from the Baduy themselves have been published and made available for public consideration. In *Saatnya Baduy Bicara* (SBB), the Baduy elders present their views in an attempt to correct views about them that they consider to be false. I was captivated by Mr. Kurnia's explanations and by the content of the book. For the next two days, when we were not interviewing the Baduy elders, I spent every available hour reading the statements of the Baduy leaders and discussing them with Mr. Kurnia. It must be noted that although the purpose of SBB was written to correct alleged misconceptions about the Baduy, the book does not enjoy a wide circulation. In fact, it is quite difficult to obtain. The limited distribution of SBB can be traced to the Baduy elders' struggle to maintain their ancestral mandates while adjusting to the new age of globalization.

The issues raised in SBB and explained by Mr. Kurnia were also noticed during the literature review. Two of these issues became the focus of this study. First, the Baduy's claims to be the original inhabitants of their ancestral land is questioned by several researchers. In fact, journals suggest at least three alternate theories for the Baduy's origin. Second, the source from which the various titles for the Baduy have been derived is debated.

The tribal elders of the Baduy people believe that they are being misrepresented and mislabeled in many research publications. The systematic literature review did not reveal any research aimed at evaluating the credibility of the claims of the Baduy and the credibility of opposing claims presented in published journals. Therefore, a need exists for a comparative text analysis to examine both. This research can provide useful insight for future studies into isolated and isolating people groups who do not use writing.

Comparative text analysis is used to evaluate the credibility of statements made on two selected issues. Two corpora are chosen for comparison. The first corpus (C-1) is the book *Saatnya Baduy Bicara*. SBB is the sole document in this corpus because it is the only printed record of the official statements of the Baduy elders about their origin and preferred titles. However, information gleaned through personal interviews with Mr. Kurnia and the Baduy elders is also considered as part of C-1. The second corpus (C-2) consists of published journal articles about the Baduy. Five variables are chosen for study and a credibility matrix is developed to assign values for comparison across two conflicting corpora (LeCompte, 1982; José et al., 2018). The analysis process is explained in METHODS.

The following hypothesis is formulated. The divergent views about the identity and origin of the Baduy people stated in the book *Saatnya Baduy Bicara* (C-1) and in certain published books and journals (C-2) stem from differing cultural perspectives, external and internal biases, and methodological approaches. Based on this hypothesis, the following research question is formulated.

1. To what extent do the cultural, ideological, and methodological differences between the Baduy elders and external researchers affect the credibility of each group's statements on specific disputed claims?

REVIEW OF LITERATURE

The systematic literature review uses the search engines of Elicit, Google Scholar, and SciSpace to find resource materials. The following search strings are used: Baduy people of Banten, Kanekes tribe of Banten, Pakuan Pajajaran, Wiwitan, and cross corpus analysis. A total of 50 articles are reviewed with 28 being rejected for duplication or lack of relevancy. Twenty-two articles are retained as the corpus. Retained articles are limited to 2013-2023 with the exception of two relevant articles published in 1982 and 1983. Six books are selected as references which were published in 1769, 1986, 2006, 2008, and 2010. Three internet sources

(web pages) are also included because they contain relevant references to trace original sources.

METHOD

Comparative text analysis (CTA) is used to answer the research question. Data is managed according to the following seven steps:

Step one gathers data about the Baduy people through a systematic literature review (SLR) and personal interviews with the Baduy elders and their liaison.

Step two selects two issues of conflict between the statements of the Baduy elders and certain researchers for examination. These two issues are the correct titles of address for the Baduy people and the most credible theory about the origin of the Baduy people.

Step three forms a hypothesis and research question.

Step four divides the resources found by SLR into two corpora. *Saatnya Baduy Bicara* (SBB) is used as the first corpus (C-1) because it contains the only written statements made by the Baduy elders about their origin and correct titles of address. Information gleaned through personal interviews with the Baduy is also included in C-1. All other books and journals compose the second corpus (C-2) which contain the views of researchers whose statements differ from those of the Baduy elders. An effort is made to discover the original source documents for the claims made by the researchers in C-2.

Step five analyzes the two issues across two corpora by a comparative text analysis (CTA). The CTA examines separately the two issues identified in Step two. A credibility matrix is developed for the comparative text analysis. Five variables are identified, and an ordinal scoring scale is developed with values ranging from 1 to 5. Low credibility is assigned a rating of 1, and high credibility is assigned a rating of 5. Although the process of assigning values to the variables is a bit subjective, an attempt is made to reduce subjectivity by assigning values according to a set criteria. Factors considered for assigning values are noted under each variable. The five variables, criteria, and scoring scales are as follows:

Source perspective

Criteria: Emic (insider's view – may reflect cultural, ideological, or historical bias). Etic (outsider's view – influenced by anthropological, theoretical, or scientific frameworks).

Scoring:

5: First-hand account from within the people group. Deep cultural knowledge.

3: External view with balanced cultural knowledge.

1: External view with little command of cultural knowledge.

Intent and purpose

Criteria: Objective/ neutral (least bias). Self-promoting/ preserving (most bias).

Scoring:

5: Objective/ neutral. No apparent agenda, focused on empirical research.

3: Mixed motives. Partially objective but resists external views. Influenced by cultural promotion/ preservation.

1: Obvious agenda to promote/protect specific narrative. (official statements from the group).

Methodology and data collection

Criteria: Thorough and transparent with empirical support (least biased). Informal and self-referential (most bias).

Scoring:

5: Clearly defined. Thorough with multiple data points. Triangulation.

3: Some form of systematic observations. (historical records, anecdotal evidence).

1: No clear methodology. Subjective, unverified claims.

External validation

Criteria: Presence of third-party research, historical records, empirical data.

Scoring:

5: Well-supported by external data. Peer-reviewed studies, historical records.

3: Some validation. Gaps in support for claims.

1: No validation. Total reliance on internal perspectives.

Consistency within corpus

Criteria: Consistent statements throughout corpus (most credible). Inconsistent statements within corpus (least credible).

Scoring:

5: Consistent statements throughout the corpus about the issues examined.

3: Some inconsistencies with little thematic impact.

1: Unjustifiable inconsistencies.

Step six assigns credibility scores to variables of each viewpoint based on the criteria and scores outlined in Step five.

Step seven The scores of C-1 and C-2 are tallied and compared to determine the extent to which the cultural, ideological, and methodological differences between the Baduy elders and researchers impacted their claims or observations about the identity and origin of the Baduy people.

All the resources in C-2 were written in the English language, therefore no translation was required. However, the quotations of the Baduy elders in C-1 (SBB) are written in the Sundanese language. These Sundanese texts were translated into the Indonesian language by Mr. Kurnia and Dr. Sihabudin who are native speakers of both languages. In SBB, the translations into Indonesian immediately follow the Sundanese text. The initial translation of the Indonesian text into English was done by this author who is a native English speaker. This author has also resided in Indonesia and studied the Indonesian language for over 10 years. The translation tools of Microsoft Office 365 for Mac were also used. Translation accuracy was verified by Mr. Bambang R. Hartono. Mr. Hartono is a native Indonesian, a professional language teacher (Sundanese and Indonesian) and very proficient in the English language. The English translation expresses the true meaning of the Indonesian text while reflecting the style of the Baduy elders. Achieving strict English grammatical form was not always practical.

FINDINGS AND DISCUSSION

The purpose of SBB was for the Baduy elders to put their viewpoints into printed format to correct what they perceive to be misrepresentation and mislabeling of them in journal articles. Although SBB presents several issues that are raised by the Baduy elders, this project focuses only on the conflicting claims about the Baduy's origin and their preferred titles of address. The following excerpts from the INTRODUCTION of SBB show the degree of concern that exists in the minds of the Baduy elders and provide important context for the reader's consideration.

“This misguided one-sided view makes traditional leaders upset, so that traditional leaders see the need for direct and official answers from their side through explanations from the traditional leaders themselves. These answers are outlined in the form of complete and comprehensive writing to rectify the news that is not in accordance with the reality, Baduy beliefs, and the facts on the ground.”

“According to the traditional leaders of the Baduy Tribe, there is much unpleasant information that is developing in the wider community, both in the form of books and in other electronic media. What is mushrooming wider on the internet are reviews about the existence of the Baduy starting from reviews about the origin of the Baduy...” (Kurnia & Sihabudin, 2010, p. 1).

The following excerpts from the FORWARD of SBB show the confidence that the Baduy leaders have placed in Mr. Kurnia and Sihabudin, the co-authors of SBB.

“Although Mr. Asep Kurnia is not a native of the Baduy people, we see him as one of the people who can adapt and understand the situation of our lives and customs. ...there is a sense of confidence and trust on our part to allow and even support him to make this book of explanation about the Baduy people starting from their origins, culture, and beliefs to the aspects of our daily life in our community. Regarding Mr. Ahmad Sihabudin, we respect

him as a lecturer at Untirta Serang and researcher who cares for the Baduy community.” (Kurnia & Sihabudin, 2010, p. xxii).

Comparison 1 – Conflicting views about titles for the Baduy people

Collective statements from Baduy leaders taken from C-1

“CHAPTER 1. WHO EXACTLY IS BADUY? ONE POINT OF VIEW”

“This is evidenced by the formation of two communities... but are able to bind into a unified Baduy whole. First, the community that calls itself the Baduy Dalam Tribe (Tangtu) or called the original Baduy... Second, the community that calls itself the Outer Baduy Tribe...” (Kurnia & Sihabudin, 2010, p. 9).

“Baduy is a term attached to people who live around the foot of the Kendeng mountains in the village of Kanekes...”

“They are often called the Kanekes people... and the Rawayan people... What are the reasons why the authors call them Kanekes or Rawayans? However, what is clear and inevitable... will provide confusion for readers, observers, and perhaps also historians and researchers of the Baduy tribe to choose which is actually the right name that should identify their tribe. The term or word *Baduy* itself is thought to come from the word *Badawi*, which is a nickname for people who live ... around the Arabian Peninsula. However, this opinion is strongly opposed by their ... traditional tribal leaders. ...the term *Baduy* is actually taken from a river name... Cibaduy River that flows around... the base of ... Bukit (mount) Baduy.” (Kurnia & Sihabudin, 2010, p. 15-16).

“The emergence of the term... *Rawayan*... about the shape of a bridge made of bamboo...used by their residents... arises their name is *Rawayan* people.” (Kurnia & Sihabudin, 2010, p. 16).

“...even some traditional figures do not accept the title *Kanekes* for their tribal names. They are more proud and feel respected as the Baduy Tribe. They do not know the term *Inner Kanekes* or *Outer Kanekes* or the term *urang jero* or *kajeroan* or the term *urang panamping*.” (Kurnia & Sihabudin, 2010, p. 16).

Individual statements from respected Baduy elders

According to Baduy customs, the Baduy elders select a talented young man to learn all the traditions, history, laws, and rituals of the Baduy people. This young man must be able to verbally repeat the information perfectly from memory (Kurnia & Sihabudin, 2010). Ayah (Father) Mursid fulfills this position and makes the following statement:

“Actually, the term *kanekes* ... is relatively a new designation, namely to welcome or name the Jaro Government..”

Jaro Dainah is a high ranking Baduy leader who makes the following statement:

“*Kanekes* is the name of the village, *Baduy* is the name of the community.” (Kurnia & Sihabudin, 2010, p. 18).

Notes from the author’s observations and interviews with the Baduy elders

Throughout the interviews, the Baduy elders exclusively referred to themselves as the Baduy. All official signage at the entrance of the three Baduy settlements visited display only the term *Baduy*. The age of these signs was not determined, but many of them appeared very weathered implying significant age. In a house in Ciboleger, it was noted that contrasting colors of bamboo were used to weave the word *Baduy* into the wall of the house. Interviews with Mr. Kurnia affirmed the statements of the Baduy elders in SBB about the proper term of identification for the Baduy people.

Table 1. Credibility Scores for C-1 (SBB) Comparison 1

Variable	Score	Rationale
Source perspective	5	Insider view – collective and exclusive statements from the Baduy elders.
Intent/Purpose	2	Purpose of SBB is corrective or self-preserving. The Baduy’s reputation for adherence to their ancestral mandates shows a measure of objectivity. Resists external views.
Methodology/Data	1	Statements of beliefs only - no formal methodology of gathering data.
External validation	2	Limited to signage posted by the Indonesian government at the entrance of the settlements and signage created by the Baduy within their settlements.
Consistency	5	Claims of the Baduy elders are consistent throughout.
Total	15	

It must be noted that 12 articles reviewed from C-2 use the term *Baduy* without including any rationale for choosing it over other terms. This may indicate that these researchers hold some measure of confidence that *Baduy* is the correct title.

Quotations taken from journals and books which are included in C-2.

“We know them as the Baduy people, but they call themselves the urang Kanekes (Kaneke people), (*Judistira Gama, 1993, p. 4*).

“The name Baduy itself is not the original designation given by them, but this name is the name given by the outside community for urang kanekes (Baduy)...Baduy people prefer to be called as kanekes according to the name of the area...In the end, the Kanekes community accepted and got used to the term Baduy as a name that outsiders know until now.” (Romi & Purwanto, 2022, p. 4-5).

“The locals of Baduy prefer being called *urang* Kanekes or Kanekes people since they think it represents the area where they reside.” (Ulum, 2022).

“The existence of Baduy community in Lebak Regency is classified into 3 (three) groups, namely: a. Inner baduy (Urang Kanekes); b. Outer Baduy (Urang Panamping); c. Baduy Dangka.” (Romi & Purwanto, 2022c; Sumawijaya et al., 2020; Winandi, 2018; Yulia et al., n.d.).

Table 2. Credibility Scores for C-2 (Journals/books) Comparison 1

Variable	Score	Rationale
Source perspective	2	External with some cultural knowledge.
Intent/Purpose	5	Objective with no apparent agenda.
Methodology/Data	4	Generally sound method, but the rationale for choosing a particular title to identify the Baduy people frequently lacked.
External validation	3	Textual sources are credible but limited. Multiple citations trace back to one book written in 1993. Personal interviews validate the use of Baduy, Kanekes, or Panamping.
Consistency	3	Personal interviews are mixed on use of Baduy, Kanekes, or Panamping. 12 journals used Baduy exclusively without providing rationale, 5 journals used Baduy and Kanekes interchangeably without providing rationale.
Total	17	

Comparison 2 – Conflicting views on the origin of the Baduy people

Quotations from C-1 (SBB)

Quotation from a section entitled ACCORDING TO BADUY’S CONFESSION

“Based on the confessions and narratives of their traditional leaders, both from Baduy Dalam (inner) and Baduy Luar (outer)... they argued that the Baduy people were direct descendants of the first man named Adam Tunggal who was created by God on this earth. Their customary land is also believed to be the center of the universe.” (Kurni & Sihabudin, 2010, p. 23-24).

Quotation from Father Mursid

“We are a descendant community who were given direct tasks and commissions from Adam Tunggal as a messenger from the creator to confirm obeying wiwitan in accordance with the results of the initial deliberations when creating this universe called the world realm. Their customary land is also believed to be the core of the universe. ...they are to...live and practice the initial commission of Adam Tunggal based on the boundaries.” (Kurnia & Sihabudin, 2010, p. 23-24).

It must be noted here that the Baduy’s claim to be direct descendants of Adam and that their territory is the heart of the earth is not unique to the Baduy people. Don Richardson, known for his anthropological and linguistic studies of tribal people groups, documented similar claims made by many isolated tribal groups throughout Southeast Asia (Richardson, D. 1984).

Table 3. Credibility Scores for C-1 (SBB) Comparison 2

Variable	Score	Rationale
Source perspective	5	Insider view – collective and exclusive statements from the Baduy elders.
Intent/Purpose	2	Purpose of SBB is stated by the Baduy elders to be corrective or self-preserving.
Methodology/Data	1	Statements of beliefs only. No formal methodology of gathering data.
External validation	2	External corroboration limited to statements made by interviewers and the Baduy’s liaison.
Consistency	5	Claims of the Baduy elders are consistent throughout.
Total	15	

Theories below are taken from C-2 (journals and books)

1. *Historically, the Baduy tribe has been considered to be descendants of the Pajajaran Kingdom which dates back to the 15th and 16th centuries and was located near present-day Bogor* (Humaini, 2021, p. 82; *Judistira Gama, 1993, p. 3-4*; Kusnaka, 2000; “Pakuan Pajajaran,” 2023; “Baduy People,” 2023).
2. *The Baduy tribe is believed to be natives of Banten but became refugees for rejecting Islam. They were exiled and settled in the area that they now inhabit* (Mahendra, 2021, p. 3-4).
3. *The Baduy are descendants of an Arabic Bedouin tribe. In 1822, a Dutch researcher named C. L. Blume visited Banten and noted that the name Baduy was similar to Badwi or Badui, an Arabic Bedouin nomadic tribe. Blume also noted a similarity between the materials used for clothing by both the Baduy and the nomadic tribe* (Mahendra, 2021, p. 3; Romi & Purwanto, 2022, p. 4-5; Ulum, 2022).

Table 4. Credibility Scores for C-2 (Journals/books) Comparison 2

Variable	Score	Rationale
Source perspective	2	External with some cultural knowledge.
Intent/Purpose	4	Mostly objective but relevant data was excluded or ignored. No apparent agenda
Methodology/Data	4	Non-rigorous methods were noted in several journals. Several journals stated only one theory of the Baduy’s origin even though a simple SLR finds multiple theories.
External validation	3	Multiple external sources were cited but reverse tracing of references indicated multiple citations of a very small number of original documents resulting in limited triangulation.
Consistency	3	Multiple theories within the corpus reduce the consistency of statements about the origin of the Baduy people.
Total	16	

Table 5 below shows the credibility score of each variable from each corpus for both comparisons. The impact of cultural, ideological, and methodological pressures on the variables is measured by the credibility scores. Scores of 4 and 5 indicate strong positive impact (most credible). Scores of 1 and 2 indicate strong negative impact (least credible). The percentages of difference between the corpora are at the bottom of Table 5.

Table 5. Credibility differentials

Variable	Comparison 1 (title)		Comparison 2 (origin)	
	Score C-1	Score C-2	Score C-1	Score C-2
Source perspective	5	2	5	2
Intent/Purpose	2	5	2	4
Methodology/Data	1	4	1	4
External validation	2	3	2	3
Consistency	5	3	5	3
Total	15	17	15	16
Percentage of difference	12.5%		6.5%	

Formula for calculating the percentage of difference between C-1 and C-2

$$[(a-b)/(a+b)/2] \times 100$$

Comparison 1 credibility differential

$$[(17-15)/(17+15)/2] \times 100 = .125 \text{ or } 12.5\%$$

Results: The credibility of C-2 is 12.5% greater than that of C-1

Comparison 2 credibility differential

$$[(16-15)/(16+15)/2] \times 100 = .065 \text{ or } 6.5\%$$

Results: The credibility of C-2 is 6.5% greater than that of the C-1

CONCLUSIONS

This project examines how cultural, ideological, and methodological differences between the Baduy elders and external researchers influence the credibility of their statements on two key issues: the proper term to identify the Baduy people and their origin. A comparative text analysis was conducted on two corpora—Saatnya Baduy Bicara (C-1) and external research publications (C-2). Five variables were used to analyze diverse statements on these issues, with numerical credibility scores assigned to reflect the extent to which culture, ideas, and methods shaped each group's conclusions. A score of 5 indicates a strong positive impact, while 1 indicates a strong negative impact.

The findings revealed that for the Baduy elders (C-1), the greatest positive impacts were observed in source perspective and consistency within the corpus. However, significant weaknesses were noted in methodology, data collection, intent/purpose, and external validation, largely due to their cultural and ideological aversion to writing. In contrast, researchers (C-2) demonstrated strengths in intent/purpose and methodology/data collection but showed limitations in source perspective. Comparatively, C-2 had a total credibility score that was 12.5% higher than C-1 in the first comparison and 6.5% higher in the second. Bias was evident in both groups. The Baduy elders' corrective and self-preserving motivations in Saatnya Baduy Bicara (SBB) limited objectivity, while external researchers often presented only one theory of origin, ignoring alternative perspectives identified through basic systematic literature review. These findings highlight the need to address such biases to achieve more balanced interpretations.

The study faced several limitations. First, non-textual data, such as oral histories, were excluded, potentially favoring researchers who relied on textual evidence. The Baduy elders had no authentic pre-2010 textual representation until SBB was written, which may have affected their scores. Second, the evaluation of intent and purpose did not consider broader motives, such as the Baduy elders' desire to maintain their ancestral legacy or avoid shame. Third, the credibility of original source documents was difficult to establish. For instance, the theory linking the Baduy to Arabic Bedouins is based solely on an 1822 Dutch document that lacks robust scientific methodology. Future research should focus on developing theories and models for evaluating conflicting corpora with disproportionate historical representation. It should also explore methods

to calculate the credibility of oral histories, benefiting studies involving isolated tribal groups.

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