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Equality Value in the Systems of the Democracy of the Tribal People of Baduy

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ABSTRACT

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This research studies the equality value in the democratic system of the tribal people of Baduy. Amidst increasingly eroded values of traditions, the tribal people of Baduy have adhered to the principle of maintaining their traditions. This research topic departed from the authors' awareness of the tribal people of Baduy that remain in existence to date, coupled with the fact that tribal law growing amidst the tribal community has served as the root of the history that marks the identity of Indonesia. The process of law enforced in the tribal community is obvious in the process of the appointment of a *puun* or king. This process begins with superstitious advice (locally known as *wangsit*) passed by from the earlier *puun*. This topic is seen as intriguing especially when it is linked with the democratic systems in Indonesia, where these traditional appointment systems also comply with equality value that also exists in the democracy. This research employed empirical juridical methods and an ethnographic approach. The primary data were obtained from direct interviews and the secondary data were from library research. The research population involved all the community members of Baduy and other people living around the tribal community, while the sample involved the tribal head of Baduy, Father Mursid. The data analysis results were narrated and presented in tables before they were analyzed in a descriptive form. The research concludes that the appointment of a *puun* in the tribal community of Baduy also reflects equality that represents democratic values

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1. Introduction

The existence of tribal people at an international level is marked by several international covenants. On the 13th of September 2007 ([Hartono, 2016](#)), the United Nations adopted the United Nations Declaration on the Rights of Indigenous Peoples. This adoption was welcomed by tribal people organizations in the world. This declaration gave hope to the



people expecting that initial measures to be taken to bring changes in the protection of the rights of indigenous people ([Thornberry, 2013](#)). This declaration sets forth the rights of indigenous people related to human rights and freedom governed in the United Nations Charter, Universal Declaration of Human Rights, and international legal instruments on human rights. These rights are defined as the rights to lands, areas, and resources that traditionally belong to them, and are controlled and used by them ([Anaya et al., 2018](#)). Moreover, the participation of tribal people is considered necessary in decision-making that affects their rights.

The adoption of the declaration on the rights of indigenous peoples by the United Nations has indirect consequences on the member states of the UN, and Indonesia, as one of the member states, ratified this declaration and put this matter in the 1945 Constitution of the Republic of Indonesia, specifically in Article 18B paragraph (2) implying that the state recognizes and respects the unity of indigenous people and their traditional rights as long as they exist and according to the development of the people and the ideology of Indonesia ([Allen & Xanthaki, n.d.](#)). Other human rights international instruments that have been adopted involve the Covenant on Economic, Social, and Cultural Rights enacted in Law Number 11 of 2005 concerning the Ratification of International Covenant on Economic, Social, and Cultural Rights, and several other covenants adopted into the Law in Indonesia ([Bedner & Huis, 2008](#)).

Indonesia is known for its local customs, and the interference of the law of tribal communities (henceforth referred to as *adat* law) contributes to the emergence of the law in Indonesia. *Adat* law serves as a pillar before the constitutional law backs up the foundation of the legal systems in Indonesia. A myriad of tribal peoples exists in Indonesia, one of which is the Baduy people living with their intriguing traditional customs. Amidst this modern development, the Baduy people have been maintaining their existence. The *adat* law that is closely attached to these tribal people is obvious when a king election takes place. An election of a king or *puun* has its uniqueness in its process, unlike other elections in most tribal communities. The tribal people of Baduy adhere to the democratic systems that hold equality as the distinguishing feature among other values.

This research discusses the history of democracy in Indonesia in terms of how the democratic values depart from the upheld human rights values that have seeped through the Archipelago of Indonesia. Indonesia became the state that followed the democratic systems that are inextricable from the process of adopting values from *adat* rules which further correlated with the human rights in the democratic systems ([Benda, 1964](#)). The equality value represents one of the values of human rights that has been ingrained into the identity of the state. Departing from this value, several communities still maintain their existence and put the values into practice and prioritize the equality value to maintain the balance of the traditions. The tribal people of Baduy live on the tip of Java Island, Banten. This study will



look further into how the system is living in the Baduy community, specifically the equality value that has been fought for to maintain their existence to date. This study will also see how this equality value is brought to the fore along with other democratic values, especially during an election of a *puun*.

2. Research Methods

This study employed a socio-legal method with an ethnographical approach ([Irianto, 2012](#)). This approach involved the cultural approach that was applied for about a year. The primary data were obtained from direct interviews to gain information and the secondary data were from library research ([Mulyana, 2021](#)). The population of the study consisted of all the members of the Baduy community, and the sampling was taken from Father Mursid as a Tribal head of Baduy and another representative of the community, Jaro Asep, as a former village head of the Baduy community. The data were presented in narrative style and tables. The collected data were processed based on a descriptive analysis method by describing the data without drawing any general conclusion.

3. Discussion

3.1. The History of Democracy in Indonesia

Article 1 Paragraph (2) of the 1945 Constitution of the Republic of Indonesia states "Sovereignty is vested in the people and implemented pursuant to the Constitution". This clause indicates that Indonesia is a democratic state that adheres to constitutional supremacy and all the state administration refers to both written and unwritten constitutions. The basis of the existence of the constitution refers to the consensus among the majority of the people concerning an ideal state establishment. The existence of the state is not only for the interest of the citizens, but it goes beyond this purpose, as stated by Thomas Hobbes in the theory of the agreement among people that the symbol representing the delegation of partial individual rights of the citizens is to be managed and protected collectively ([Astawa, 2009](#)).

The democracy in Indonesia is inextricable from the influences of several stimuli. The stimulus from the West has affected the democracy that is apparent in the democratic wave that came after the industrial revolution that has been around in England since the 17th century. European industrialization has led to the emergence of new classes with its social conflicts. The conflicts raised between new bourgeois and aristocrats also gave birth to the democratic revolution, marked by the American Revolution that ended up with the United States Declaration (1776) and the important French Revolution in 1789.

As it progressed, the French democratic revolution tended to benefit the bourgeois. The communities experiencing the industrial revolution give rise to the working class versus the bourgeois, and this led to the confrontation with the bourgeois. This confrontation was



marked by the emerging socialist movements and socialism thoughts in the 1830s. Socialism thoughts shifted further away to fight for the working class, and it was down to its formulation after Karl Max (1818-1883), a Jewish German, issued the pamphlet 'The Communist Manifesto' in 1848, which gave a further stimulus to the development of the democracy marked by socialist characteristics ([Latif, 2011](#)).

Another stimulus affecting democracy in Indonesia is Islam. Ir. Soekarno once opined that the influence of Islam in the Archipelago resulted in the transformation of feudal communities into more democratic communities. The democratic values of the people are sourced from their theological roots, and the history of the implementation of democratic values in Islam has existed since the time the Prophet Muhammad founded Medina, which was marked by the Medina Charter, the first constitution in the history of Islam. This charter mentions that all *anshar* and *muhajirin* (that have been in brotherhood) communities are in one state, they are not different, and the Christian and Jewish people residing in Medina are within the unity of the state (*ummatan wahidah*) despite the different beliefs, as said by the Prophet Muhammad. People of different tribes, races, classes and faiths residing in Medina were united by the Prophet Muhammad, and none was allowed to be unfair to others. This system further led to safety, peace, and justice. The democracy of Islam has been developed into a more modern scope by some Islamic leaders such as Al-mawadi, well-known for the theory of state head appointment. Al-Mawardi formulated the appointment of the state head in two ways (a) the appointment of a state head by *ahl hall wa al-'aqa* and (b) the appointment performed by the former state head ([Sukadi, 2017](#)). The former departed from the practice of the state during khulafaurrasyidin time, or often identified as social contract theory. The agreement between an imam and *ahl hall wa al'Aqd* (the Parliament under *syuro* mechanism) intended to execute the rights and obligations. This agreement went further with *bai'at* (allegiance) to an elected leader. However, in reality, Al-Mawardi stood for the second way which justified the existent monarchy, and this situation was common at that time due to the existence of the authoritarian caliphate.

In addition to Al-Mawardi, Taqiuddin an-Nabhani is another modern Islamic figure expressing his view about democracy in Islam. He argued that the system of Islamic government did not recognize monarchy ([An-Nabhani, 1997](#)). According to Nabhani, monarchy is a system that implements the system of passed official positions. On the contrary, Islam does not recognize such a system of legacy. He added that a state head is a representative of the people in a government and the authority they have elected. That is, a state head must be bound to the law and committed to giving services to the citizens. Abul A'la al-Maududi argued that Islam rejected the practice of theocracies, monarchies, and papacies. Islam demands something democratic. Al-Maududi also refused the election of a state head under the legacy of power. Some of these Islamic figures established a democratic



system in Islam that was normatively derived from the Quran and empirically based on the journey of the Prophet Muhammad when he ruled the Islamic government.

Upon entering the archipelago, the stimuli of the democratic values in Islam transformed the archipelago of Indonesia from a caste-based feudalistic society into a more egalitarian system. The egalitarian values of Islam also triggered the confrontation of the native people against a new “caste” forced by the colonial power. The growth of nationalism and the democracy of the western countries came along with industrial development and the expansion of capitalism, giving rise to the conflicts that led further to colonialism. The presence of European colonialism in Indonesia also led to the repression of imperialism-capitalism and democratic-humanism. Political oppression and economic exploitation carried out through imperialism and capitalism stimulated anti-oppression, anti-colonialism, and anti-feudalism in Indonesia, which guarded Indonesia to the threshold of independence. Despite the independence, the influences of western civilization were still perceived in the society, especially in terms of the concept of democratic-humanism that gave birth to the concept of human rights stemmed from collective interest shifting to individual interest. In terms of repressive capitalism, the scholars paid tribute to the work of Marxism-Socialism, and this appreciation has led to the idea of nationalism, religion, and communism (commonly dubbed as NASAKOM) that was initiated by Soekarno as the first stimulus to the democratic model in Indonesia, but it did not last long. This concept has gone since the government of Soeharto, but not for the communist values that served as the threshold to the democracy in Indonesia and remained in existence. This condition was getting more obvious when the social gaps between bourgeois and laborers or between the government and the poor started to emerge. Thus, the original democratic values of Indonesia are represented by the democracy under the wise guidance of representative consultations, which is intended for equality, social justice, the value of mutual work, tolerance, and the principle of the belief in one God, and appreciation of human rights for the people that are equal before the only God.

Equality is one of the democratic values that are not easy to bring about. Departing from the national history rising from the imperialism and colonialism bringing the influences to social classes, realizing equality presents a particular challenge for the equality value in terms of the protection of human rights. Equality has preexisted for a long time ago and has been ingrained into the society of Indonesia. Since the colonial era, Indonesia has been establishing some partnerships despite different cultural backgrounds. This experience has also left a meaningful context in the definition of equality among people ([Latif, 2011](#)). In the context of Pancasila (the Five Principles), equality means that humans are seen as equal, and they live in brotherhood, and this condition requires them to respect others universally and maintain relations at a global level justly and in a civilized manner.



3.2. Equality Value in Human Rights Ago

Seventy-four years back, an important event was recorded in world history in which the Universal Declaration of Human Rights was adopted by the General Assembly of the United Nations. This event correlates with the fundamental rights embedded in human beings regardless of their social status and nationality, and it is compulsory for every state to implement this declaration. Furthermore, pertaining to the declaration, the Constitution of Indonesia also asserts that the appreciation, protection, fulfillment, enforcement, and development of human rights are within the responsibility of the state, especially the government. One of the big steps taken by the government concerning human rights is the establishment of the Human Rights National Commission (locally known as Komnas HAM) by the president. The establishment of this commission complied with Presidential Decree Number 50 of 1993. The national reform turmoil seemed to give different color to the development of human rights in national legislation. This was marked by the moment when two laws were passed between 1998 and 1999, one of which was Law Number 9 of 1998 concerning the Freedom to express Opinions in Public.

This study delved further into Article 27 paragraph (1) in the constitution discussing human rights before the law, and this article serves as the basis correlating with Article 26 concerning the suggestion that encourages Indonesia to demonstrate equality in terms of rights and obligations. Looking at the excerpt of the clause in Article 26 “*All citizens shall have equal status before the law and the government and hold without exemption the law and the government in esteem*”, we find out that there is a vital conception in the nationality of Indonesia in terms of the primary substance of the understanding of the equality and freedom that Indonesia adhered to before the Declaration of Human Rights. This equality principle serves as the beating heart of Indonesia.

The equality value is derived from the word ‘equal’ in English or ‘*setara*’ in Indonesian Dictionary (*Kamus Besar Bahasa Indonesia* - KBBI). It can also mean *sebanding* (comparable), *sepadan* (the same), or *seimbang* (equivalent) ([KBBI, n.d.](#)). The equality value is one of the values closely correlating with human rights. The instrument of international human, in Article 1 of the UDHR, states “*All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.*” The value of equality has been the commitment in the concept of unity in the diversity of Indonesia as expressed by Ir. Soekarno in his speech about the state and the nation on the 1st of June 1945, stating that the formation of an independent state is not only for a single community, but for all; one for all, all for one ([Sundari, 2017](#)). In terms of the instrument of international human rights, a national instrument is required, and this matter is governed in the Constitution of Indonesia Article 27 (1) and Article 28D (1), highlighting equality before the law regardless of the diversity of religion, tribe, group, or other primordial



aspects. Therefore, the equality value is closely related to the existence of the tribal people within the constitution of Indonesia.

3.3. The Status of Tribal People in the Constitutional System in Indonesia

Indonesia is a state of constitutional supremacy with its 1945 Constitution of Indonesia created from the ideas and the spirit stemming from the unique courage of Indonesia and the tribal constitutional experiences of the people. This is obvious in the speech presented by Soekarno, Soepomo, and Muhammad Yamin. This courage representing all social classes was expressed by Soekarno into five principles, the *Pancasila*.

“Dari peradaban rakyat jaman sekarang, dan dari susunan Negara Hukum adat bagian bawahan, dari sanalah kita mengumpulkan dan mengumpulkan sari-sari tata negara jang sebetul-betulnja dapat mendjadi dasar negara” (from the civilization of the society these days, and from the structure of the state of *adat* law at the bottom, from there we put the absolute state elements as the principles of the state). One of the excerpts of the words of Muhammad Yamin implies that this is the structure of the state of *adat* law that could serve as the principles of the state. Thus, understanding the constitution of Indonesia should take into account the understanding of the state of *adat* law.

This is strengthened by the statement of Article 18 of the 1945 Constitution of Indonesia at a constitutional level due to the advocacy of tribal people in which since its emergency, this has been intended to reorganize the nexus between the state and tribal communities (Arizona, n.d.). The paradigm of the perspective viewing that tribal people are weak subjects has experienced a shift. It is even globally admitted that tribal people have robust capacity when they have to deal with changes. Therefore, the government recognizes the existence and traditional rights of the tribal people in Indonesia formally in the Decree of People's Consultative Assembly Number TAP-XVII/MPR/1998 Article 41. This decree serves as the first legal basis for the recognition of independent tribal people in Indonesia.

Furthermore, in terms of *Stufenbau theory des Rechts*, to further respond to the basis of the recognition of the existence of tribal people, as set forth in the Decree of the People's Consultative Assembly as above, Article 18B paragraph (1) and paragraph 2 were established in the 1945 Constitution to reinforce these provisions and to make them applicable in the social life of the people of the state. In terms of the tribal people and the constitutional law of tribal communities, Article 18B governs these matters as follows:

- (1) The state recognizes and respects each governmental unit at a regional level that is specific or extraordinary as governed by the law.
- (2) The state respects each unit of a tribal community along with its traditional rights as long as they exist and as long as they remain congruent with the principles of the Republic of Indonesia governed by the law.



The recognition and appreciation for each regional governmental unit as above involve the recognition of the enforcement of the constitutional law of tribal communities according to the structure of the communities concerned. For example, the structure of the election of a governor of Yogyakarta has its uniqueness and distinction that has created its own barrier to the acceptance of a direct election of a regional head.

Article 18B of the Constitution, thus, serves as the fundamental of the pluralism of laws, especially in the regional government system that is relevant to the constitutional law of each tribal community. That is, the constitutional system that Indonesia has adhered to since pre-independence is the tribal constitution that stemmed from *adat* law preexisting in Indonesian communities. The existence of the *adat* law remains to date. Departing from this condition, the state has its responsibility to protect and respect the *adat* law.

Following the principle recognizing the existence and the position of tribal people in the Constitution as further reinforced in Law Number 39 of 1999 concerning Human Rights, Article 6, this law formally accepts the existence of the tribal people according to the Decree of people's Consultative Assembly Number TAP-XVII/MPR/1998 specified above. The recognition of legal standing for the people of tribal communities indicates that the tribal people could file a request to Constitutional Court for judicial review regarding the law that allegedly violates the rights of the tribal people. The rights given to the tribal people also indicate that their status in the constitution is clear. The political commitment as responded to by the Social Minister is underway, and this commitment bears the main task to deal with the matter regarding tribal people according to Presidential Decree Number 111 of 1999.

3.4 Tribal People of Baduy

The tribal people of Baduy are one of several communities that remain in existence to date. Their existence and substances never stand against the laws and the principles of the Republic of Indonesia. The people of Baduy represent the community of Sundanese people in the Regency of Lebak, the Province of Banten. They reside in Kanekes village, the District of Leuwidamar, the Regency of Lebak, about 46 km to the south of Rangkasbitung city (from the north of Ciboleger of Bojongmenteng village). The dwellers roam along the side of Ciujung river across the mountain range of kendeng-South Banten sitting at 172 km to the south of the capital of the Province of Banten ([Prihatin, 2012](#)). The name "Baduy" was given by the people outside this community, departing from the name given by a group of Dutch researchers who seemingly saw them as no different from the Arabic nomads of Badui. The locals of Baduy prefer being called *urang* Kanekes or Kanekes people since they think it represents the area where they reside.

The people of Baduy represent the ethnic and remote community closely connected to nature and they have valued their local traditions through their day-to-day activities to date. They live in modesty that is growing in their belief and the values of life. The people of Baduy



believe that they came into existence as the center of life or locally dubbed *pancer bumi* (Prihatin, 2012). In other words, when their belief is ruined, their life will be too. They believe that it is compulsory to live a sincere life, to think positively, and not to annoy others; they believe that Mother Nature will react back to them the way they treat it. Other distinguishing characteristics of Baduy people are their friendliness and compliance with their tribal head, and this is true since criminal offenses rarely happen in the community, unlike in big cities. This indicates that they seriously abide by their leader and the current traditions. Both the village head and *puun* are under the command of *puun* or king, meaning that all rules made must be approved by a *puun*. They tightly adhere to the rules set by the *puun*, and their obedience serves as fundamental for them all to live their life together in the community. Moreover, with their strong belief, almost all people of Baduy never stand against the rules set by the *puun* through the tribal organizations or in a deliberation (Puspitasari, n.d.).

They recognize two governmental systems: the national system of the Republic of Indonesia and the tribal system following the traditions of the community. These two systems are put together and acculturated appropriately. Nationally, all the members of the community ruled by a village head are referred to as *jaro daina*, under the ruling district head, while in tradition this leader still has to abide by the *puun* as the highest leader. The majority of Baduy people, in the scope of traditional ethnicity, follow *Sunda wiwitan* as their faith that is more oriented in the way people live their life that is laden with rituals and the way they behave in their day-to-day life, actions and words, and all the traditions of modesty. Baduy community is broken down into two: *tangtu* and *dangka*, where the former refers to the inner Baduy. This community strictly abides by the rules of the local traditions, and they live in three kampungs: Cibeo, Cikartawana, and Cikeusik. The *dangka* community, on the other hand, is also known as the outer Baduy, but this community has been affected by the modern lifestyle; they live in several kampungs circling the areas of outer and inner baduy.

The people of Baduy came from three different places in terms of the different ways they wear their outfits, and they are also different in characteristics (El-Parady, n.d.). First, Baduy people live in kampung Cibeo (inner Baduy), and they wear white attire they sew by hand (*sangsang* attire). This attire comes with a white headband, greyish-black sarong they weave themselves, and this sarong is worn hanging above their knees. The people do not talk much unless they have to, but they remain friendly. They strongly adhere to the *adat* law and are not easily influenced; they are highly consistent and wise. Second, the Baduy people reside in kampung Cikeusik (Inner Baduy) with characteristics similar to those living in kampung Cikeusik; the people have strong character, are not easily influenced, and are taciturn (they will talk if they have to), strongly adhere to the *adat* law, do not easily accept helps from others, wear *blacu* (white outfits), the woven fabric from pelah leaves, white headband with black woven sarong worn hanging from hip to above the knees. Some other members of Baduy community roam along Ciberang, Cijung, and Cisimeut river. They travel upstream



and finally reside in 27 kampungs in Baduy Panamping or outer Baduy. The people of this Baduy community wear black outfits with the headband with a batik pattern in dark blue. They can travel on vehicles and are nomadic, moving here and there cultivating farming lands; they work as peasants. They are more open but still strongly adhere to the *adat* law.

Apart from the differences among the people of Baduy, their existence remains and still strongly clings to the local traditions. Their houses and appliances are mostly made of natural resources. According to an interview with Father Mursid, (the spokesman of Baduy) on 22 August 2013 on the outskirts to Inner Baduy, Kampung Cijahe Kebon Cau village, the District of Bojongmanik, the Regency of Lebak at 16.15 Western Indonesia Time, this condition is inextricable from the roles of the local figures, especially the *puun* in the Baduy community. The interviews conducted reveal that the senior members of the community, especially the *puun*, play a vital role in maintaining their local traditions. The *puun* holds control of the life of the locals. *Puun* also holds the highest power in making decisions aiming to maintain and protect the local traditions to prevent them from shifting from what has been set by the ancestors.

3.5 The Equality Value in the Election of a *Puun*

The influential role of a *puun* has provoked the interest to delve more into the election process. As stated earlier, this research has found that the election of a *puun* in the tribal community of Baduy always begins with *wangsit* or superstitious advice given by the former *puun*. When a person is elected as a *puun*, he then will be embedded with privilege that grants him an official residence, plantation yard, crops given by the people, things brought and given by the outside visitors to Baduy, and many more.

The election process has taken place since a century ago and there is no change in the process of the election. The process always starts with the *wangsit* from the former *puun* regarding the takeover of the position. This *wangsit* can come in a dream, feeling, or the desire to delegate the responsibilities back as a *puun* to the tribal session called *tangtu telu jaro tujuh*. The message from this *wangsit* is brought to the session of the community. In general, the process of the election of a *puun* is broken down into two parts, consisting of physical and mental or inner scopes. The process of this inner feeling is often referred to as *nujum* process. The physical matter refers to the discussion forum in the community involving several tribal figures in the forum known as *tangtu telu jaro tujuh*. This physical process is an extension of the *wangsit* coming from the former *puun*, indicating that there should be an election of a new *puun*. Before this *wangsit* is brought to the session of the deliberation, the *puun* concerned summons the other two *puuns* to sit together in the deliberation process.

The forum of the community discusses who should be the next candidate for a new *puun*, the time when *nujum* is held, the appointment of the people in charge of *nujum*, and other



technical matters regarding the innate conditions of the candidate for the new *puun*. The physical process carried out by the candidates will narrow down the number to only one winning candidate. There can be several candidates prepared two to three years earlier, and the recommendations of the candidates are not restricted to the old *puun*, but *jaro* and *girang serat*/community apparatuses can also give their recommendations according to the results of the deliberation. One of the absolute requirements to be a *puun* is that the person should represent the *puun* blood, either it may come from the grandfather, uncle, brother, and so on. It is not always restricted to the blood down from the father to the son, unlike in the monarchy system in general.

Following the checking of visible qualities of the candidates, the process that deals with inner parts takes place, or it is commonly called *nujum* process. This process happens in a particular place to complete the inner elements of the candidate for a *puun*. This process takes into account the explanation of the messages passed from the great grandparents, the legacy of the traditions, moral responsibilities, and the values of sincerity and determination. The people in charge of the *nujum* process are appointed in the deliberation of the community, and the appointed are required to perform some rituals following the inner feeling of the candidate. This process is witnessed by the community figures, *jaro tujuh*, and the tribal organization of *tangtu telu jaro tujuh*. The results of this process are reported to the discussion forum before the ritual of inauguration is performed by the old *puun* to the new one.

In the democratic systems, governmental systems (either the tribal government or the state government) from the people, by the people, and for the people represent the remarkable values of the government. In other words, people hold the highest sovereignty in the election of a leader in a tribal community or the state government. However, the election of a new leader to fill a particular position is optional. As long as the members of the community allow something to take place, whatever reasons should be welcomed. The process of the appointment of a *puun* is different from the system of the election of a leader at a state government level, but at a closer look, the process of the election of a *puun* has several fundamental values representing democracy, especially the genuine democracy of the Republic of Indonesia as in the fourth principle of the Pancasila: “*the democracy under the wise guidance of representative consultations*”. This principle represents the value of equality as the harbinger of the genuine democracy of Indonesia.

The equality value in the election of a *puun* involves particular criteria and the process of self-cleansing for a candidate of a *puun* (the *nujum* process). Moreover, equal opportunities during the deliberation and the discussion in the forum reinforce the values of unity and brotherhood among the Baduy people, and the people are seen as equal in the forum as the representatives of their community. The decision made in the forum is applicable for all to



execute sincerely and with responsibilities; it is made accordingly without any fabrication. When the process of the election of a *puun* takes place, nothing should change, and the consistency of the system has been legitimated by the members of the community, where all support the result of the election and no one is harmed. All people are treated equally; they wear the same clothes, eat the same food, and take the same sanctions.

A *puun* lives a simple life and resides in a humble official residence compared to the residences of others. *Puun* may be imposed with a more aggravated sanction when the *puun* is found to have violated the traditions recalling that as a tribal leader, a *puun* is expected to set good examples of living his traditional life. This indicates that the value of equality is implemented in the day-to-day life of the members of the community. They learn how to behave and implement the values through nature across generations from the tribal representatives down to the members of the community. In terms of equality as in the legal instruments in Indonesia, the people of Baduy have performed what is mandated by this value governed in the 1945 Constitution or the international law. Compliance with the value of equality is a privilege, existing as a part of the culture passed throughout generations in the tribal community of Baduy.

The democratic values imply that the Baduy people always comply with “*Amanat Buyut*” or the instructions of their great grandparents, like the instructions of the 1945 Constitution of the Republic of Indonesia. These words of the mandate are executed or interpreted by the senior members of the tribal community, the *puun*, and his representatives, and the people according to the policies made, and these words of advice are also applicable in the election process of a *puun*. These words are given in the following:

“*Amanat Buyut (Baduy)*”

*Buyut nu dititipkeun ka puun
Nagara satelung puluh telu
Bangawan sawidak lima
Pancer salawa nagara
Gunung teu meunang dilebur
Lebak teu meunang dirusak
Larangan teu meunang dirempak
Buyut teu meunang dirobah
Lojor teu meunang dipotong
Pondok teu meunang disambung
Nu lain kudu di lainkeun
Nu ulah kudu di ulahkeun
Nu enya kudu di enyakeun.*



These phrases mean:

“Amanat Buyut (Baduy)”

The mandates passed to a Pu'un

Country thirty-three

River sixty-five

The center of twenty-five countries

Mountains must not be destroyed

Valleys must not be destroyed

Proscriptions must not be violated

Great-grandparents must not change

Long must not be shortened

Short must not be joined

What is not appropriate must be banished

What is proscribed must be rejected

What is right must be legitimated

Those mandates are brief but laden with a consistent meaning. The fundamental democratic values are reflected in the mandates. In everyday life directly in interaction with nature, the tribal people of Baduy take care of their nature without spoiling it. People use tools of natural resources to keep nature intact. Therefore, the democratic values reflected in the compliance with the *amanat buyut* are implemented appropriately by the tribal people of Baduy.

The democratic systems of Baduy people are also reflected in the value of honesty among the people. Honesty serves as the main pillar, and this is rare these days. Money politics, for example, emerges from the lack of integrity and the eroded value of honesty that should exist in the representatives of the state. The cases of money politics have mounted among the government officials, marked by greediness and ambition to take back what they have spent on their campaign for the elections of the members of mayors, regents, or other elections. Corruption cases in Indonesia in 2012 attracted global attention, and this country is among the top 60 corrupt countries according to Transparency International. Transparency International reported that Indonesia ranked 118 in the corruption perception index among 174 countries ([Republika, n.d.](#)).

Honesty is the value that runs in the blood of Baduy people, and this value is reflected in their day-to-day life. This research learned that Baduy people live a peaceful life; they are helpful and loving. In the election of a *Puun*, for example, the people were actively involved in it, and there are no money politics, cheating, or force involved. All ran naturally. For them, honesty is an obligation. All the rules set by the ancestors and the senior members of the community are to be obeyed and executed appropriately, sincerely, and honestly. The local



community of Baduy forbid the use of modern motorbikes, cars, and the like, and none is complaining about this rule. They travel barefoot without vehicles regardless of the distance. Although it always seems easy to break the rules, but they choose not to. This indicates that the value of honesty is highly upheld by the people and, again, this value has been running in the people's blood.

4. Conclusion

The democratic systems that mark the emergence of Indonesia departed from the values of human rights fought for by initiators through the revolutions in which the establishment of the democratic systems has taken place. The value of human rights has been through the process of transforming into the value to be fought for since the emergence of social status as a result of imperialism and colonialism. The shared agreement among the people of Baduy as the center of the democracy is related to the expectation of the people interpreted into the government from people, by people, and for people. The accepted democracy comes from what the people have expected it to be. In its progress, democracy has its characteristics and uniqueness different from those of other countries in the world, including Indonesia. Unlike the democracy in western countries, the democracy in Indonesia has its history and uniqueness. These democratic systems have been through some changes in Indonesia till it comes to the point of the model of democracy in Indonesia.

In this democratic model, we can find some fundamental values of human rights, equality, and honesty. These values have been fossilized in the soul of Indonesia and their existence has been maintained to the extent in which it could be implemented in tribal communities. The tribal people of Baudy seem to be an obvious example of the implementation of the traditional values that correlate with the democratic values implemented in Indonesia in its constitutional systems. In terms of the application of the democratic values in the day-to-day life of the tribal people of Baduy, especially in the election of a Puun, the value of equality and other values related to human rights are highly upheld. The people of this community always bring the values of equality and honesty to the fore, and this trend certainly affects the compliance with the traditional rules in place in the community.

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