

## ANALYSIS OF TWO LANGUAGE ABILITIES (BILINGUALISM) THE BADUY PEOPLE OF BANTEN PROVINCE

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### ABSTRACT

Badui language is one of the regional languages in Indonesia and its existence is quite well preserved by the local government, although linguistic research on this language is still relatively small. The use of the Bedouin language is considered the most important marker of tribal identity for the Bedouin community. Even though the Badui community itself is an isolated community, in fact some of them have bilingual skills, which means they can also communicate using Indonesian in their daily lives, especially when conversing with other people from outside Badui who come to their area. Therefore, The aim of this research is to identify the language skills (bilingualism) of the Baduy community and what factors cause only some Baduy people to be able to speak Indonesian. This research uses a qualitative approach with the Internet Searching data announcement technique, namely from official websites such as journals or articles. Research data analysis was carried out in three ways, namely data reduction, data presentation, drawing conclusions, and verification. Based on the results of data analysis, it can be concluded that the Baduy people have two language skills, namely Sundanese, the Banten dialect and also Indonesian.

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### INTRODUCTION

Indonesia is a special country. Unlike most countries which only consist of one race or tribe, Indonesia consists of various tribes and races that inhabit Sabang to Merauke. The majority of tribes in Indonesia already live modern lives in urban areas. However, quite a few also prefer to maintain their ancestral culture and live a simple life without touching sophisticated technology. Some tribes in Indonesia even choose to live in the wilderness or places far from the hustle and bustle of cities, and the Baduy tribe is one of them. The Baduy tribe is one of the tribes in

Indonesia that still maintains the basic cultural values it possesses and believes in. Urang Kanekes or what are usually called Baduy people are one of the many Sundanese ethnic community groups who inhabit West Java province, especially in the Lebak Regency area, Banten, especially in the Kendeng mountain area, Kanekes Village. The word Baduy is a term given to the Baduy community by outsiders. The origin of this term came from Dutch researchers who probably equated the Baduy community group with the Badawi Arab group, which in fact is also a group of

people who like to move from place to place (nomadic). Another opinion about the name Baduy is due to the Baduy River and Mountains in the northern part of the region. The Baduy people themselves prefer to call themselves urang Kanekes (Kaneke people) because it corresponds to the name of the area where they live, or other terms that refer to the name of the village they live in, such as Urang Cibeo (Cibeo people) (Garna, 1993). Kaneke or Baduy as a whole are not an isolated community just because they do not mix with the general public, but the Kaneke community is a community that obeys and follows the applicable regulations. Like when the Banten sultanate was in power until now, the Kaneke people still routinely carry out the seba ceremony, once a year by walking from Lebak Banten to the place of the Banten governor, in the form of delivering harvests such as (fruit and rice). This effort was made as proof that the Kaneke indigenous people obeyed the authorities (Jul Jacobs, 1987 p.89). The language used by the Baduy people is the Banten Sundanese dialect. However, to communicate with residents outside Baduy, they are still fluent in using the everyday language used by Indonesian people even though they have no knowledge of Indonesian. The Baduy people are taught not to be familiar with the culture of reading and writing, so that their beliefs, religion and customs, as well as the stories of their ancestors, are only stored in oral speech.

**Research purposes**, identify the language skills (bilingualism) of the Baduy community and what factors cause only some Baduy people to be able to speak Indonesian.

**Benefits of research** (1) This research was conducted to increase our understanding of the Baduy tribe. (2) This research provides the information and knowledge needed to understand the language skills of the Baduy tribe, as well as knowing why only some Baduy tribes can speak Indonesian.

## RESEARCH METHODS

This research method uses a qualitative approach with Internet Searching data collection techniques, meaning that researchers collect data originating from the internet, especially from official websites such as articles or journals. Internet searching is a data collection technique using a search engine that provides all information from various times. Through the internet, it is easy to get the latest information from various parts of the world.

### Data Collection Technique

Data collection methods are the methods used by researchers to collect data or information in a study. To obtain the required data, the author used several data collection methods as follows:

#### Internet searching

Internet Searching is a data collection technique using a search engine that provides all information from various times. Through

the internet, it is easy to get the latest information from various parts of the world.

Internet searching means that researchers collect data from the internet, especially from official websites. Collecting data from the internet is able to provide additional information as well as increase researchers' references.

**Documentation**

according to S. Margono, documentation is "a way of collecting data through written remains such as archives and including books about theoretical opinions, postulates, or law, and so on." In this research, documentation is obtained from photos or other sources related to data that supports and strengthens the research.



**Figure 1. Overview of the Outer Baduy Tribe Community.**



**Figure 2. Description of the Inner Baduy Tribe Community.**



**Figure 3. Getting to know the Baduy tribe.**  
Source: Facebook Video Reels

<https://fb.watch/saGE4HY5sV/?mibextid=rS40aB7S9Ucbxw6v>



**Figure 4. Interview with a Baduy child using Indonesian.**  
Source: Facebook Video Reels

<https://fb.watch/saHQU49hi7/?mibextid=rS40aB7S9Ucbxw6v>



**Figure 5. The Baduy tribe can speak Indonesian.**

Source: Facebook Video Reels

<https://www.facebook.com/theirfanhakim/videos/968532554424651/?mibextid=rS40aB7S9Ucbxw6v>

## RESULTS AND DISCUSSION

### Baduy Tribe

The Badui tribe, aka Sundanese Badui (Bedouin language: Urang Kanékés, Urang Cibéo,[a] or sometimes simply called Badui, sometimes written non-standardly as Baduy) is a group of Sundanese traditional people in the interior of Lebak Regency, Banten Province. Their population is around 26,000 people, they are a group of people who close themselves off from the outside world. Apart from that, they also have taboo beliefs about being documented, especially the residents of the Badui Dalam area.

The Badui tribe is a sub-tribe of the Sundanese tribe, they are considered a Sundanese people who have not been affected by modernization or a group that is almost completely isolated from the outside world.

In her research, Eneng Liah Khoiriyah (2023) explains that Baduy are one of the tribes in Indonesia who live in Kanekes village. Lebak sub-district, Banten. The Baduy

people remain consistent in implementing their customary rules without. influenced by developments over time. The location of the Baduy traditional village is in Lebak district. They live in forests that cannot be reached in a short time. The Baduy community is located far from the crowds, because according to history they were exiles from the Sunda kingdom of Pajajaran.

The Bedouin community rejects the term "tourism" to describe their villages. Since 2007, to describe their territory and to maintain the sacredness of the area, the Bedouin community has introduced the term "Bedouin Culture Saba", which means "Bedouin Cultural Gathering".

The Baduy tribe is one of the tribes in Indonesia which to this day still maintains the basic cultural values they have and believe in. In the midst of the progress of civilization around them, they have the principle of living in peace, not wanting conflict, and obeying traditions and customary laws. Customs, culture and traditions still strongly color the lives of Baduy people. There are three main things that color their daily lives, namely a simple lifestyle, friendship with nature, and a spirit of independence. Simplicity is a point of charm that is inherent in the Baduy community. Until now, Baduy people are still trying to maintain their simplicity amidst the strong current of modernization in various ways. For them simplicity is not a lack or inability, but is part of the true meaning of happiness.

In the midst of modern life which uses electricity, motorized vehicles, gadgets and other entertainment, Baduy people still adhere to their simplicity, there is no touch of modernization, everything is produced by themselves, such as food, clothing and their daily needs. , simplicity and tolerance towards the surrounding environment are the main teachings of the Baduy people, everything that is natural, connected with nature is a friend of the Baduy people, the environment where they live is not reached by modern transportation, and is remote in the middle of a mountainous landscape, lush hills, as well as forests, complete with rivers and streams as well as expanses of gardens and fields.



**Figure 6. Natural Environment of the Baduy Tribe**

**The Baduy tribe is divided into two, namely :**

**Outer Baduy,** The Outer Baduy community is one that is experiencing fairly rapid social change because basically this region has quite loose customary rules compared to the Inner Baduy. In terms of how to dress themselves in the early days, the Outer Baduy people wore typical clothing, namely all black clothes and blue headbands. However, from the results of observations the

author saw that currently most of the Outer Baduy people no longer wear their typical clothes, namely all black clothes and black headbands. Currently, they wear clothes like people outside Baduy in general and Outer Baduy people are used to wearing footwear. In terms of dress code, the Outer Baduy people have experienced social changes due to intensive interaction with tourist visitors and this can be seen from the way of dress of the Outer Baduy people who generally wear the clothes of Baduy outsiders in general.

**Inner Baduy,** The Inner Baduy community still applies a fairly strict customary system and must be obeyed by all members of the community. Regarding dress code, the Baduy Dalam community is required to wear clothes with a characteristic natural white color and a white headband. From the results of the author's observations while in Baduy Dalam, specifically in Cibeo Village, it can be seen that all the Baduy Dalam people still wear their typical clothing, namely white clothes and white headbands and the people do not wear footwear or can be said to still follow traditional rules. In terms of dress code, Baduy residents still obey traditional regulations or there is no impact of social change from interactions between tourist visitors and Cibeo village residents. Then each component of typical clothing from Baduy Dalam has its own benefits and meaning, as will be explained below:

In the Inner Baduy tribe, men wear long-sleeved shirts called jamang sangsang,

because the way to wear them is simply by attaching them to the body. The design of the sangsang shirt only has holes in it from the neck to the chest. The piece has no collar, no buttons and no pockets. Their clothing color is generally all white. It is made only by hand and cannot be sewn by machine. The basic material must also be made from woven genuine cotton thread.

The bottom part uses a blackish blue sarong-like cloth, which is only wrapped around the waist. To make it strong and not sag, the sarong was tied with a piece of cloth. They do not wear trousers, because these clothes are considered taboo. Apart from the clothes and wrapped sarong, the complete clothing on the head also uses a white headband. This headband serves as a cover for their long hair. Then combined with a scarf or hasduk wrapped around the neck. The plain white clothing of the Inner Baduy can convey the meaning that their lives are still pure and have not been influenced by outside culture.

### **Language System**

In everyday conversation, the Baduy tribe uses the Banten dialect of Sundanese. But for the Baduy community outside, there are many who can speak Indonesian well. It's just that they gain these abilities not through school or formal education. Until now, neither the outer Baduy nor the inner Baduy people know writing. All kinds of customs and regulations are only passed on by word of mouth. This has been going on from the time of their ancestors until now. Baduy people usually speak in a

high tone, in Sundanese, a high tone sounds harsh. When angry, Sundanese people will speak in a high tone. Therefore, those who are not Baduy call Sundanese Baduy language rude.

The language they use is Sundanese, the Badui dialect. To communicate with foreigners they use Indonesian fluently, even though they did not get this knowledge from school. The Kanekes Dalam people do not know written culture, so their customs, beliefs/religion and ancestral stories are only stored in oral speech.

Kanekes people do not know schools, because formal education is contrary to their traditions. They rejected the government's proposal to build school facilities in their villages. Even today, although since the Soeharto era the government has tried to force them to change their way of life and build modern school facilities in their area, the Kanekes people still reject the government's efforts. However, the Kanekes people have their own way of learning and developing their insights to match those of people outside the Badui tribe.

Badui language is one of the regional languages in Indonesia and its existence is quite well preserved by the local government, although linguistic research on this language is still relatively small. The use of the Bedouin language is considered the most important marker of tribal identity for the Bedouin community. Even though the Badui community itself is an isolated community, in

fact some of them have bilingual skills, which means they can also communicate using Indonesian in their daily lives, especially when conversing with other people from outside Badui who come to their area.

### Use of Language

There are some Baduy people who do not speak Indonesian well. However, not many Baduy people are fluent in using Indonesian. Regarding the use of the language itself, there is a difference in proportion between Outer and Inner Baduy.

Outer Baduy, In the Outer Baduy area, or to be precise in Kaduketuk village, which is very close to the Ciboleger terminal, you can still see many residents who can use Indonesian well and correctly. However, when they arrived at the place to spend the night, or to be precise, Kaduketer village, some of the residents were quite introverted and not yet fluent in using Indonesian. When visitors arrive at this village it is better to use Sundanese to make communication easier because if visitors insist on using Indonesian, it will complicate the communication process.

Inner Baduy, In the Baduy Dalam area or more precisely in Cibeo village, the residents are very friendly and are used to having visitors because according to one resident of Baduy Dalam, named Nalim, said that "the Baduy Dalam tourist destination that is usually visited by visitors is Cibeo village.". Apart from being the closest distance, local

residents are also used to the presence of visitors.

As for the use of their own language, most of the residents understand Indonesian and are starting to talk to visitors using Indonesian, although they are still very halting. However, as time goes by and the influence of tourists visiting Baduy, there are quite a few Baduy people who are very fluent in Indonesian, and can even use Slank well and fluently, as in the example of quoted words. "tunggu sebentar yaa gue mau masak nasi dulu" "gamau ah gua udah PW" "lu punya instagram ga?"

It turns out that some Baduy people can use Slank because they have often visited Jakarta and often visit the homes of visitors who have stayed at their homes in Baduy Dalam. It can be seen that there has been a social change in terms of language caused by interaction. intensive between Baduy Dalam residents in Cibeo Village and tourists. It can be seen how intensively the interaction between the Baduy Dalam community and the people outside Baduy is. This is likely to be the factor causing social change in aspects of language use among the Inner Baduy community in Cibeo Village. Intensive interaction and exchange of information makes the Inner Baduy community more open and fluent in using Indonesian or even Slank.



**Figure 7. Interview with one of the Baduy tribes using Banten dialect of Sundanese. (Youtube video source @Ryzal Dj).**



**Figure 8. Interview with one of the Outer Baduy Tribes using Indonesian. (Youtube video source @Lensagram).**

Based on the two interview videos, it can be concluded that the Baduy people can speak two languages, namely Sundanese, the Banten dialect and some Baduy people are also able to speak Indonesian, especially when talking to visitors who come to the Baduy tribe area located in Kanekes Village, Leuwidamar District, Lebak Regency, Banten.

### **Communication Patterns of Baduy Tribe Communities Outside Leuwidamar District, Lebak Regency in Maintaining Local Wisdom in the Era of Digitalization.**

Verbal Communication, the verbal communication between the Baduy tribe and

the outside community has been successful. That is, where the verbal communication used is a message in the form of Sundanese. Sundanese language is a medium for communication between the community and the Baduy tribe and will continue to be like that as long as the Baduy tribe maintains their local wisdom. However, in contrast to verbal communication between Baduy residents and tourists, they use verbal communication in the form of Indonesian and Wagra. The Baduy tribe also tries to adapt their language to the common Indonesian language, but if tourists use Sundanese, verbal communication will be carried out much better.

Non Verbal Communicatio, the non-verbal communication that occurred between the Baduy tribe and the community, researchers concluded that the non-verbal communication here was well established and produced a good response. For example, when Baduy tribe members visited Mrs. Esih's shop, the response gestures from Esih and the Baduy tribe members were also well received, namely smiling gestures, bowing slightly, indicating good politeness. Likewise, tourists from the Baduy tribe carry out the same non-verbal communication which produces a good response effect from both parties.

Communication Barriers, From the obstacles that occur between communication between the Baduy tribe and the outside community, the researcher concludes that the obstacles experienced are cultural or cultural obstacles and environmental obstacles. These

cultural barriers are experienced by tourists who come who do not speak Sundanese and can only speak Indonesian, however, environmental barriers that occur between communication between the Baduy tribe and the surrounding community in this digital era include road access, digitalization which occurs where the Baduy people do not holding a smartphone because of existing regulations.

## CONCLUSION

Based on the material above, it can be concluded that the Baduy people have two language skills, namely Sundanese in the Banten dialect and also Indonesian. They do not go to school but they learn Indonesian from tourists who come to their area. Besides that, There are also quite a few Baduy people, especially teenagers who are very fluent in Indonesian, and can even use Slank well and fluently, as is an example of a quote from their words. “tunggu sebentar yaa gue mau masak nasi dulu” “gamau ah gu udah PW” “lu punya instagram ga?,”

This is due to their habit of trading honey, durian or the results of their art outside Baduy such as Jakarta.

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