

Implementation of *Pikukuh Karuhun* in the Behavior of Baduy Youths at Cibeo after being Exposed to Digital Communication Media

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Abstract

The main purpose of this journal is to describe the cultural change in the practice of *Pikukuh Karuhun* (The Law of Baduy people that governs their relation with nature). While most of the people of Inner Baduy (locally known as Baduy Dalam) in Cibeo still strongly cling into these ancient laws, the youths of said village have started to use technologies in their daily lives, most often to communicate with guests who planned to visit their village. The researchers of this journal tried to study this change that occurs in Cibeo's youths, specifically about their stance on *Pikukuh Karuhun* as a local culture that functions to philosophically guide Baduy people on their daily lives. This study was done with ethnomethodology method which is a part qualitative method and constructive paradigm. The results of this research describe the inconsistencies in the practice of *Pikukuh Karuhun* by Cibeo's youths that mostly works as local guides and porters in weekends and holidays. They use social media like WhatsApp to communicate with would-be guests before and after their arrival. Their aptitude in using such apps come from their interaction with outlanders that come to visit Cibeo. In-between their interaction with outside visitors, they autodidactly learn to operate phones and social medias as much as they could. Interestingly, researchers found that while they use technology in the form of mobile phones (something that is forbidden by their ancient laws), they only do so outside their village. They never bring their phones into the village but instead they leave it at the hand of their relatives and friends outside Cibeo.

Keywords: ethnomethodology; pikukuh karuhun; cultural implementation; digital media communication

Introduction

The people of Baduy named their animistic belief as *Sunda Wiwitan*. This belief at its core centered around the absolute cultural rule or *pikukuh* that cannot be changed or modified whatsoever. One of its points stated that "*lojor teu meunang dipotong, pondok teu*

meunang disambungan" which is translated to "that which is long must not be cut and that which is short must not be spliced". This means that *pikukuh* forbid the Baduy people to change anything and accept the nature as it is. But the interaction they have with the modern society around them and outsiders that come to visit

their village slowly changes the stance and view of Baduy youths regarding the use of technologies.

The advancement of technological communication and information as well as the ever-growing presence of the central government into isolated regions have caused them to be open little-by-little (Soekanto, 1999), Inner Baduy region is one of such area that has seen an increase in the number of outside visitors and this in return caused some changes in the behaviors of Baduy people.

In general, modernization brings about a change in people's behaviors in their daily lives and the youths of Baduy at Cibeo have started to experience this through the use of smartphones. An old saying in Indonesia once said that a tradition "would not be cracked under the heat and would not be weathered under the rain" but in reality, the practice of a particular custom like the one with the youths of Inner Baduy could change and had changed.

Based on this phenomenon, the researchers formulate one main question of how is the implementation of *Pikukuh Karuhun* (their ancient custom law) by Baduy youths of Cibeo village after being exposed to digital communication media? In this study, the researchers found the answer to the question about the description regarding the implementation of the ancient law of *Pikukuh Karuhun* by Baduy youths of Cibeo village after they are being exposed to digital communication media.

The change that occurs in a society is called as social change and this change could not be separated from the result of social interaction that happens in a community. According to John Lewis Gilin (1954), social change is a variation of acceptable lifestyles that could bring about changes in geographical level, culture, population composition, ideology, diffusion, and new invention in society. This social change is what is currently happening in Baduy society especially in their use of media for communication and information. A lot of outsiders have come to Baduy territory, thereby helping them get acquainted with modern technology that has been out of their reach and forbidden for hundreds of years by ancient laws, now some of them have access to watch television, wearing wristwatch, possessing radio, and even holding a smartphone.

Human life will always be beset by continuous change, on one side by the external factor that pushes for change and on the other by an internal need to change (Wibowo, 2016). This is what happens to Baduy society, the majority of Outer Baduy people have started to accept the change in their society either from external or internal factors. While for Inner Baduy people, they are still trying to withhold and resist the change because, for Tangtu people (Inner Baduy), they are still bound by the ancient custom of *Pikukuh Karuhun*. The change that happened is still limited to the least number of Baduy youths in Cibeo. How could this minority group be exposed to the progress of technology? This is a direct consequence of their interaction with outside visitors that come to Inner Baduy region. The *Urang Tangtu* (people from Cibeo, Cikartawana, & Cikeusik) have decided to divide the task of hosting outsiders that come to visit. Cibeo village which is located near the outer border is the place where Inner Baduy people receive and look after their guests from the outer world, while Cikartawana village focuses on the prosperity of Inner Baduy society as a whole and Cikeusik is the village where every customary matters is decided.

Social change that happened to the youths of Baduy started from the result of their interactions with guests that come to visit their village. There is a growing interest from them to know more about outside technology because they realized its benefit especially to communicate more easily with visitors that plan to visit or have visited their village.

For the youths of Cibeo, using phones is an entirely new experience in their life, but because they need it to work properly as guides and porters they feel obliged to own it. Simamora et al (2021) found it as a shift in the meaning of *Pikukuh Karuhun* for the millennials of Inner Baduy in Cibeo because of their regular social interaction with visitors that taught them how to use modern devices. This clearly contradicts the custom of *Pikukuh Karuhun* even if they use it outside the village. Kholisoh (2020) also found that for Outer Baduy people, basic lesson on how to use a phone would automatically help them understand how to communicate with it. The people of Outer Baduy also still have a strong kinship with the people of Inner Baduy and they transfer the knowledge they gain about the outer worlds to their Inner friends, especially

the youths that want to learn about mobile devices. This explains the high numbers of Baduy youths that could operate a phone.

The people of Cibeo Village are a part of Inner Baduy community who live in Kampung Tangtu (Cibeo, Cikartawana, Cikesis). The Inner Baduy or "Baduy Dalam" is one of the ethnic groups in Indonesia that still firmly holds their ancient beliefs and cultural values (*pikukuh karuhun* which is one of those ancient laws that they inherited from their ancestors) in this modern era or the so-called "5.0 Industry".

The Baduy people, both Inner and Outer, inhabit the bottom of Kendeng Mountains, located in Kanekes Village, Leuwidamar District, Lebak-Rangkasbitung Regency, Banten Province. The distance between Baduy region and the metropolitan capital of Indonesia, Jakarta is relatively not far. People could more or less travel from one said point to another in a single day and because of that the influence of technological growth normally would already reach Baduy society. The reason why they are still adamant about rejecting the advance of technology is because of their firm belief in *pikukuh karuhun* that strictly forbids them to learn and use any form of modern technology in their daily lives.

One of the main points contained in *pikukuh karuhun* is "*panjang teu dipotong, pondok teu meunang disambung*". This phrase stated that Baduy people is prohibited to change, in any shape or form, the world around them, just the way nature wants it. Baduy people are taught to keep the balance of nature and describe modern technology as being destructive and capable of disturbing the nature around them, like a bar of soap that is seen as a possible cause of contamination that could taint the nature. But what is about communication technology, in this context the digital devices. While the ancient law clearly forbids it, in reality Inner Baduy youths have started to change, they have begun using smartphones as well as WhatsApp and Instagram to communicate with outsiders that plan to visit or have visited their community.

Theoretical Framework

This study uses a couple of theory and concept as a guideline for studying how Inner Baduy youths at Cibeo implement their custom law after being exposed to digital communication media from their interaction

with travelers that came to visit Cibeo village. The said theories and concepts will be described as follows. According to Sukanto (2007), social interaction is a dynamic social connection that involves the relations between people, between groups, and between people and groups. The effect of this kind of intensive interaction is quite worrying because it opens up the possibility of social change that could disturb the ancient custom of Baduy people and could lead to the erasure of Baduy culture in the future.

Ethnomethodology as a theory came from the branch of sociology that studies and reveals the reality of the world we live in through the people or society. Some experts saw ethnomethodology as renewal studies in sociology and has a close relation with its forerunner, phenomenology. While developing this theory in its early days, Garfinkel was also studying the phenomenology of Alfred Schutz in New School for Social Research, so much so that the trace of Schutz phenomenology could be found in the ethnomethodology of Garfinkel (Susilo, 2017).

According to Garfinkel in Basrowi and Sudikin (202) there are three fundamental keys of ethnomethodology: (1) there are differences between the objective expression and the ones being indicated (2) reflexivity as a practical measure (3) the ability to analyze said actions in daily lives. Garfinkel asserted that when analyzing behavior, sociologists must realize that that behavior take place in a broader context.

Sam (1986) explained that change could be caused by the increasing contact of other social groups, ethnic groups, and nation or could also be caused by the introduction of modern technology, school, religions, and other form of modern mass media. Social change according to Micklin (1973) in Sukanto (2007) happened because of several factors: (1) Technology as the cause of social change. It not only simplifies a lot of things, makes things more efficient and quicker but also is capable of making something that's impossible before, possible; (2) Mass Movement. In society there are a lot of sub-groups that could start an active and strong movement to bring about a change. They usually categorized as reactionary, conservative, reformer, and revolusionary (Stoner); (3) The Presence of New Ideas and Values. Social change could happen when new ideas and values emerge. New ideas and values

allows people to live more consistent with the ever changing environment; (4) The Development of Transportation and Communication. There is a huge acceleration in the development of transportation and communication in the last century up until now that allows people to conquer the space and time never seen before.

Material and Methodology

This research used a qualitative approach with field research method where researchers observe the phenomenon directly and blended in with research subjects in a specific amount of time. This was done to ensure the data collected was intrinsic enough to be studied. This approach begun with forming a solid interview questions and scripts and also notes from the observation on the field. The main purpose for this qualitative research is to describe in detail an empirical reality behind the related phenomenon. This was done empirically with the use of relevant theory and ethnomethodology method.

Satori and Komariah (2014) described that qualitative study is conducted when the researcher desired to explore phenomenon that could not be quantified descriptively like a step of works, a formula for recipe, definitions about a variety of concepts, a characteristic of a particular artifact or service, and many others.

In addition to that, Sugiono (2016) also expressed that qualitative study is a method of research that is based on the philosophy of post-positivism and used to study objects in natural condition where the researcher could act as a key instrument, using triangulation as a technique of collecting data, with analysis that tend to be inductive or qualitative, and the result would emphasize meaning rather than generalization.

The paradigm that was used in this research is constructivist paradigm because the researchers intend to gain a clear understanding of the phenomenon in order to interpret it. Constructivist paradigm views social reality as something that is holistic, complex, dynamic, meaningful, and as a relation between causes that have an interactive quality. Research was done to a natural object, an object that grows on its own and is not manipulated by the researchers and the presence of the researchers themselves would not affect the dynamics of the said object (Sugiyono, 2016). Constructivist paradigm in this research was used to find out

the reality of inconsistency that happens behind the practice of a particular custom done by Baduy youths in Cibeo after they were exposed to communication technology introduced by visitors that come to visit their village.

The data of this study was collected through interviews with and observations of youths from Cibeo that work as a guide and porter; they primarily and secondarily acted as the main source of information. The prime data of this study came from the results of interviews with and direct observations of said youths. And then there are secondary data that came from previous researches and studies about the interaction between Baduy society and outer civilization. After the data was collected the researchers analyzed it using descriptive qualitative technique where every relevant source will be put together and discussed descriptively based on the results of interviews and observations.

This study about the inconsistency of *pikukuh karuhun* practice after Baduy youths were exposed to modern technology used ethnomethodology method. Ethnomethodology is a part of qualitative research approach that uses constructivist paradigm. Ethnomethodology is a study about how people create and comprehend their daily lives. In other words, ethnomethodology tries to understand how people see, explain, and describe the regularity of their world (Moleong, 2014; Sukidin, 2002; Hariyanto, 2012).

Given said (1990) the core data for ethnomethodological studies tends to be observation, either directly as ethnographic observations or indirectly by studying video- or video recordings. A major difference with most other qualitative researchers is that ethnomethodologists tend to avoid using interviews as their major data. In other research traditions, interviews are often used to gather self-reports, expressions of opinions, and attitudes.

The subjects of this research that acted as informants are a group of Baduy youths that agreed to be interviewed, they reside in Cibeo village and work as a guide and porter for outsiders that come to visit, they were chosen purposively using *snowball* technique where the first subject that has agreed to be studied informs the next subject about the research and so on. In the end, there are five people that have agreed to be a subject of this study (Yadi, Sarif, Uja, Sanip, and Alim).

Researchers interviewed these subjects in Cijahe region, while at the same time trekking along to Cibeo village in the 9th-10th November 2019. Researchers also directly observed them when they were operating their phones in Cijahe but not bringing it back with them to Cibeo. After the researchers interacted with them and gained the data for this study, the researchers analyzed it using qualitative data analysis technique of Miles and Huberman. The researchers started this study by reducing the data, then categorizing and presenting it until a conclusion was reached. In order to maximize the result, the researchers elaborated further with various documents deemed relevant to the theme of this study.

Result and Discussion

Administratively, Inner Baduy or Tangtu Baduy region including Cibeo Village, Cikartawana, and Cikeusik is located within Kanekes Village, Leuwidamar District, Lebak Regency, Banten Province. The settlement of Cibeo people cannot be reached by modern transportation since they are isolated in the middle of Kendeng Mountains, surrounded by hills, forests, dry fields, rivers, creeks, and farms. To reach their village, visitors need trek some trails for about four hours, either through Cijahe Village or Ciboleger Village. The trails that visitors must pass are comprised of hills, Outer Baduy Village (*Panamping*), rivers, forests, and fields. If visitors come there during dry season they will be faced with strong winds filled with dust and if they come there during rainy season they will be faced with muddy grounds.

The customary land of Baduy society covers an area of 5.101,8 hectares and is located in the western part of Java island, around the Mountains of Kendeng. Administratively, it is still a part of Kanekes village, Leuwidamar District, Lebak Regency, Banten Province. Geographically, it is located at coordinates 6°27'27" – 6°30'0" south latitude and 108°3'9" – 106°4'55" east longitude. It is a region which is comprised of many hills interconnected small mounds and valleys.

Settlements are often found at the valley area towards a flatter grounds near rivers and water sources (Iskandar, 1991). The region of Baduy people consists of a couple village divided by customary laws into Tangtu Baduy (Inner Baduy) and Penamping Baduy (Outer Baduy). Tangtu people inhabit the inner

village of Cibeo, Cikartawana, and Cikeusik while Penamping people have over 55 outer villages. Following is the map of the village where Inner and Outer Baduy live (Figure 1).



Figure 1. Map of Baduy People Distribution
Source: Cita ariani on Wordpress.com

There are two government systems that Baduy people use. The first is the national rule that they follow according to the law in Indonesia. The second is the customary rule that they believe in. These two systems are combined and divided in such a way that they do not clash with each other. Everyone in Baduy society understands and respects each of these systems; they know what they must do when they find difficulties in their daily lives (Feri Prihantoro, 2006).

There are several jarring differences between the people of Inner and Outer Baduy. Outer Baduy people are dressed in black while wearing a black headband. They are those who have got out of the custom and domain of Inner Kanekes because of many reasons. Some of them infringe upon the custom of Pikukuh Karuhun, while others just do not feel strong enough with the strict customs, and want to marry with people outside the Baduy society. The people of Outer Baduy still hold several cultural values inherited from their ancestors and even assume that the heritage is not really different from their Inner kinsman while still holding their own against the influence of foreign culture. In contrast to their outer relatives, Inner Baduy people are dressed in white while wearing a white headband.

In this modern era, the areas that Baduy people inhabit have been recognized as a cultural heritage by the government. Because of their rather open culture, Baduy people are quite recognized and popular in the mind of the general public. This causes an intensive interaction between them and people outside Baduy. This kind of intensive interaction has even changed the way of thinking of a minority

of Baduy youths that now accept and see phones as a necessity to communicate with tourists that come to visit Cibeo.

The area of Inner Baduy at Cibeo is inhabited by hospitable people that are accustomed to being visited by tourists as stated by one of the residents named Alim “*dua kali saminggu pengujung datang ka Cibeo, wargi die tos tiasa kadatangan tamu jeung narima tamu ngendong, kos di imah ayah yadi*” (twice a week people come to visit us, the people here are accustomed to the presence outside guests that stay overnight at Yadi’s house) This is corroborated by Jaro Sami, the Jaro of Cibeo village that said “*heunte nentu, tapi paling saetik na dua kali saminggu atau tiap minggu aya wae anu datang*” (It is not quite certain but twice a week or at least in a week there will be guests that came to visit).

Seeing this reality, it could be seen that Inner Baduy people have quite an intensive interaction with the outside world, at least once a week. This is one of the factors that caused the social change in Baduy youths who started to use digital communication technology. This kind of interaction opens up the possibility of them learning about phones and the information needed to operate one. Interestingly, while the researchers stayed at Yadi’s house, it could be seen that Yadi still manually noted down the names and numbers of visitors in a little note book. This phenomenon shows that some people in Inner Baduy society and Cibeo are capable of reading and writing. Yadi explained “*ti tamu nu berkeun jeung ngendong di die*”. When asked if that would violate the custom Yadi answered that the people of Inner Baduy are allowed to learn how to read and write as long as they learn it not from school. But Yadi also explained that Jaro Sami always remind them to be honest because the Baduy culture and its people would be more proud of the honest more than the smart. According to Yadi, smart people are believed to be more prone to lying. Yadi and his team prove their honesty by not asking for money or fee for guiding the visitors, they would instead accept whatever they gave them with smile and remind them to contact him and his team whenever they want to visit again.

The *urang* or people of Inner Baduy have a strong belief that Kanekes is the center of the realm (*pancer bumi*), the place where it all started when the world is still just as big as a pepper seed. And then it slowly grew until it

developed into our planet now. The Baduy People also believe that Adam is the first human born into this world and therefore humanity have to maintain every speck of sanctity that *karuhun* entrusted to them (Garna, 2009).

The traditions of Baduy people have been practiced for a very long time and have relatively unchanged by the passages of time (Garna, 2009). Likewise, in this digital era the majority of Baduy people still firmly believe in *pikukuh karuhun* in their daily lives. Baduy people still live a life that they always have, maintaining the balance of nature by, for example, not using soap because they believe that such unnatural product as soap can taint water. They also do not use any form of electricity for light. To cook they still utilize an aged method using basic furnace, and to fetch water from the river they still use bamboo stem to collect it. Everything that they use is from the nature and they make everything themselves without relying on technology to prepare their own clothes, utensils, and tools for farming.

But recently, there is something new, that is a change in the lives of Baduy youths in Cibeo after they were exposed to digital communication. From the observations and interviews in the fields, the researchers found that Baduy youths had started using mobile device to communicate with outsiders who were going to visit or have visited there before.

Even though their custom strictly forbids them to even touch anything deemed too advanced, the least number of Baduy youths are still affected by the wave of modernization, especially those that works as a guide or porter for tourists visiting Cibeo Village. One of them said at this time there is no coercion to practice the customs anymore. Everybody from the Baduy culture can choose whether to obey or dismiss the customs altogether. One of them stated that “*ayeuna mah teu dipaksa kudu ngalaksanakeun adat, lamun hoyong leupas nya meunang, tapi kudu kaluar di urang Baduy Dalam, tinggalna nteu di die, lamun aya acara adat meunang datang ka die sebagai tamu*” (“The customs or rules is no longer forced upon the people to practice, someone could choose to obey or forsake it. The consequence of forsaking it is that they have to leave the village, but they could still come to visit as a guest whenever the village holds a ceremony). This was explained by Yadi, one of Baduy youths who also acts as the leader of guides and porters

in an interview on the 9th November, 2019 at his home in Cibeo Village.

The change that happened to Baduy youths started when more and more people came to visit their village. The interaction between the Baduy youths as a guide or porter and the tourists that came to visit and stay in Baduy region contributed the most to the change. It started with their curiosity about mobile phone, how to operate it, and what is its function. The guests voluntarily introduce and teach them on how to use it. This process occurred outside Cibeo Village, along the trails that they walk to get to the settlement (the region of Inner Baduy and Outer Baduy is separated by Ciujung river and must be crossed through a bridge). In the Outer Baduy region, the rules still permit visitors to use modern technology. But from that point onwards, visitors will be reminded to deactivate any modern technology they brought like phones or camera until they finished their visit at Cibeo Village.

Pikukuh Baduy is a set of customs filled with many taboos that must be followed by Baduy people in their daily activities. This is based on the teachings of Sunda Wiwitan that stated that the people of Inner Baduy must not change or violate anything in this life that has been determined. A change happened when some youths decided to communicate with visitors that came to travel to their abode using modern technology. Interestingly, these youths still limit themselves by not using any form of digital media inside the village or past anywhere deemed to be the border between Inner and Outer Baduy. They still use phones while they are in Ciboleger or Cijahe. After completing communication with visitors they leave their phones to their relatives that have traditionally left Inner Baduy or anyone they trust. According to Sanip (one of our informants), they do not dare to use phone in Inner Baduy region because they could violate the *Pikukuh Karuhun*. They only use it to communicate with visitors while they are staying at Ciboleger or Cijahe.

The use of technology in Inner Baduy society is strictly forbidden by their custom. There are punishments for the Baduy people who violate it. According to Jaro of Cibeo village, Jaro Sami, “there will be punishment if one of our own uses modern technology or phone, it could be a warning, they could be locked up, or exiled.” But from our observation

and interviews some youths clearly possess and use phones. Even they have a social media account like WhatsApp. One of them is Yadi Safriadi (25 years old) who claimed that he knows and understands how to operate a mobile phone and that he had visited big cities like Jakarta for about 15 times.]

With the rising numbers of visitors from the outside world, the current Baduy society are now used to interact with other society and the globalization that comes with it. This is especially quite distinct for the people of Outer Baduy and even the youths of Inner Baduy in Cibeo that works as a guide and porter for travelers that come to visit their village. This is unavoidable for them because to be an effective guide they need to frequently interact with guests. This condition was realized by Sanip and Alim. They concluded that meeting a lot of new outsiders pique their curiosity about the outside world, especially regarding their mobile devices and how to use them:

“hoyong nyaho eta HP kumaha cara makena jeung keur naon fungsina, tapi sabenerna keur mimiti aya rasa sien oge bisi kanyahoan ku jaro atawa puun, sabab urang Baduy teu meunang boga HP. Ku semah diajarkeun cara makena HP, pas ngges ngerti kumaha makena teras meli, karena dipikir-pikir butuh keur nelpon tamu bisi aya nu bade berkunjung ka Cibeo” (We want to know how to use it and what is its function even though we are afraid that *Jaro* and *Puun* would find out it. Visitors taught us how to use it, and after we understand it we bought it, because we thought that we would need it to communicate with another guest that would come to visit Cibeo).

This reality shows that while the Baduy society still firmly holds their beliefs and duty regarding the custom of *Pikukuh Karuhun* concerning the use of modern device, it slowly has been contaminated even though the use of such forbidden technology is still limited only when they are outside the region of Inner Baduy. Up till now, the *pikukuh* of the Baduy people remains unchanged but the wave of globalization that comes alongside visitors has slowly changed the way Baduy youths think and behave regarding their ancient custom such as using modern devices outside their village when they need to communicate with visitors they will guide to the Inner Baduy region. In this connection, one of the subjects, Yadi, the leader of the guides and porters, explained that: *“sebenerna sieun bisi kanyahoan ku puun make*

HP, mangkaning make HP na tara dibawa ka lembur, makena di Ciboleger atawa di Cijahe. Soalna lamun nteu aya HP hararese ngomong ka tamu nu bade dianter kunjungan ka Cibeo” (Actually, we are afraid the *Puun* will find us using this phones because of that we only use it outside in Ciboleger or Cibeo. Using phones is a necessity now because it is hard to communicate with visitors that will travel to Cibeo), (In an interview on the 10th November, 2019 on the way to Cibeo-Cijahe.

This necessity causes the protection and isolation of the Baduy society from the influence of globalization to be no longer pure because of their need to communicate. This condition was affirmed by the media ecology theory of McLuhan (1964) in West et al (2009) that explained that every society cannot be free from the influence of technology and technology will always be the center of every layer of society. The youths of Inner Baduy on Cibeo village that work as guides are not an exception in this.

The reality of social change that is happening to the Baduy youths especially those in Cibeo can no longer be denied and it is humane. Damanhuri (2010) explained that social change is a social process that happens in society and is comprised of every living and thinking aspect they have if we observe it from its claim background. Social change is normal and would continuously happen. The social change that happens to the youths of Cibeo is as expected because of their interaction with outsiders who come to visit their village. In the span of four hours for them to walk together to Cibeo they would interact a lot and the instruction about how to use phones and many form of social media like WhatsApp is just one of the results of the interaction.

The researchers observed that Cibeo youths still firmly follow the other parts of their custom, for example how they must be dressed in natural white and put on a white headband as characteristics of Inner Baduy besides not wearing any footwear. Dressing like that is one of many things *Pikukuh Karuhun* regulates. The researchers found that this study is interesting since there are two contradictory beliefs in how they behave. Some of them still hold their belief in their custom, while the others deem it necessary to communicate with any visitors that come to their village.

Conclusions

This study concluded that the wave of globalization and modern technology has spread far and wide in every aspect of society. That the youths of Inner Baduy in Cibeo have been assumed to be isolated from modernization as one of the examples. This is the result of continuous interaction between them who work as guides and travelers that come to visit their village. This repeated interaction with the outside world piques their interest and curiosity particularly about the use of mobile phone and how to operate it. Currently, they only use it to communicate with would-be guests or those who have visited there. The youths realized that they must not bring their phone with them to the village and that they could not use it inside the *buyut* of restricted area and could only use it outside the village. When the phone is not being used, they leave it to their kinsman in the Outer Baduy region for safe-keeping. There is a strong trust between the youths and their kinsman that have chosen to live in the outer region. Thus, they believe the phone will be kept safe. Besides using modern devices, the youths still practice their custom normally and only use phone when they need it to communicate with guests.

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