Social Change in Baduy Society from the Perspective of Auguste Comte's Three Stages of Law

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Abstract

The Baduy Tribe is a traditional community subgroup of the Sundanese ethnic group located in the Lebak Regency, Banten. One of Indonesia's cultural heritages, the Sunda Wiwitan religion, continues to thrive peacefully amidst dense ancient forests, river sources, and the peaks of Mount Kendeng in South Banten. Sunda Wiwitan is the religion of the Baduy people, which honors the spirits of ancestors (karuhun). It is not widely known that the Baduy Tribe has undergone significant religious changes, particularly towards Islam. This research is a normative study using a descriptive-qualitative approach aimed at analyzing the social changes of the Baduy tribe from the perspective of Auguste Comte's Three Stages of Law. The findings of this research indicate that the pattern of social and religious (intellectual) change in the Baduy Society is evolutionary, as the transformation occurs gradually through a continuous self-change process that takes considerable time, in accordance with Auguste Comte's Evolutionary Theory (Three Stages of Law).

Keywords: Social Change, Baduy Society, Auguste Comte, Three Stages of Law

Introduction

The Baduy Tribe is a sub-ethnic Sundanese indigenous community located in the Lebak Regency, Banten. This tribe consists of two areas, namely Baduy Dalam and Baduy Luar. Both areas adhere to strict customs, with notable rules such as restrictions on the use and ownership of technology, prescribed dress codes, and lifestyle regulations. However, Baduy Dalam enforces these rules more strictly compared to Baduy Luar. With the increasing number of cultural tourists visiting Baduy, the Baduy Society is increasingly interacting with outsiders, which is likely to induce social changes within their society (Muhammad Zid, 2017, p. 14). One of Indonesia's cultural legacies, the Sunda Wiwitan religion, continues to thrive peacefully amidst dense ancient forests, river sources, and the peaks of Mount Kendeng in South Banten.

Sunda Wiwitan is the religion of the Baduy Society, which reveres the spirits of ancestors (karuhun) (R. Cecep Eka Permana, 2006, p. 36).

The beliefs of the Baduy people consider themselves to originate from the ancient hierarchy, while the world outside Baduy stems from their descendants. This belief leads them to regard Prophet Adam as the first human on Earth originating from Baduy. This hierarchy belief instills in them a sense of responsibility for the preservation of nature and the continuity of human life on Earth (Avelino, 2021). Therefore, the Baduy people constantly perform tapa (ascetic practices) to maintain the balance of the Earth. Tapa is not about practicing samadi or retreat in solitude but rather about "working hard and speaking little." Therefore, the Baduy tapa involves working in the fields. Farming is practiced not just to cultivate rice but also as a religious practice (R. Cecep Eka Permana, 2006, p. 40-41). They collectively refer to these beliefs as the Sunda Wiwitan Slam Religion (Kiki Muhamad Hakiki, 2015, p. 38-39).

It is not widely known that the Baduy Tribe has undergone significant religious changes, particularly towards Islam. The original Baduy, known as Baduy Dalam (Tangtu), has split into two Outer Baduy groups: Baduy Panamping and Dangka. Among these groups, the latter (Baduy Dangka) has been intensively and gradually Islamized, approaching a "complete" Islam, following the Islamic traditions practiced by the general Muslim community. Despite adopting Islam, Baduy Dangka maintains good relations with the other two Baduy groups, fostering religious tolerance supported by familial ties and the guiding principles (pikukuh) that serve as a life guide for the entire Baduy Society (Kiki Muhamad Hakiki, 2015, p. 26).

The Evolutionary Theory (Three Stages of Law) tends to view social change as a linear process, suggesting that all societies progress through the same developmental sequence starting from early to later stages. Auguste Comte, the figure behind the Evolutionary Theory, categorized societal evolution into three stages: the Theological or Fictitious stage, which includes Fetisism, Polytheism, and Monotheism; the Metaphysical or Abstract stage; and the Positive or Real (Scientific) stage (Herabudin, 2016, p. 225).

Based on the author's research, there has yet to be a study that examines Social Changes in the Baduy Society from the Perspective of Auguste Comte's Law of Three Stages. This constitutes the unique contribution and added value of the journal article under investigation. Based on the above explanations, the writer aims to analyze the pattern of social change in the Baduy Tribe and apply Auguste Comte's Evolutionary Theory (Three Stages of Law) to understand social changes within the Baduy Society.

Literature Review

Social Change

Social change is the alteration that occurs as a variation in the accepted way of life due to changes in geographical conditions, material culture, population composition, and ideologies, as well as the diffusion of new discoveries within society. Social change happens as a result of ecological and demographic factors that transform society from traditional

conditions bound by mechanical solidarity to modern society conditions bound by organic solidarity (Hooguelt, Ankle MM, 1995, p. 56).

Baduy Society

Baduy Society is the Baduy Tribe. The Baduy Tribe is a sub-ethnic Sundanese indigenous community located in the Lebak Regency, Banten. This tribe consists of two areas, namely Baduy Dalam and Baduy Luar. Both areas adhere to strict customs, with notable rules such as restrictions on the use and ownership of technology, prescribed dress codes, and lifestyle regulations. However, Baduy Dalam enforces these rules more strictly compared to Baduy Luar. With the increasing number of cultural tourists visiting Baduy, the Baduy Society is increasingly interacting with outsiders, which is likely to induce social changes within their society (Muhammad Zid, 2017, p. 14).

Auguste Comte's Three Stages of Law

The Evolutionary Theory (Law of Three Stages) is a fundamental concept in Auguste Comte's positivist philosophy. It explains that science, human history, religion, and society all derive from this Law of Three Stages. Additionally, Comte systematically describes the development of human thought through this theory. The Law of Three Stages represents Comte's attempt to explain the evolutionary progress of humanity from primitive times to the modern era. This theory posits the existence of three intellectual stages that the world must pass through throughout its history (George Ritzer & Douglas J. Goodman, 2004, p. 17).

Research Method

This research discusses the social changes within the Baduy tribe. It falls under the category of normative research as it examines documents and literature related to the social changes of the Baduy tribe. The approach used is descriptive-qualitative, aimed at analyzing the social changes within the Baduy tribe from the perspective of Auguste Comte's Three Stages of Law. Being a qualitative study, it involves four interconnected stages: 1. Data collection, 2. Data reduction, 3. Data presentation, and 4. It was drawing conclusions or verification (Huberman, 1992). From this, the research aims to yield insights into the social changes within the Baduy tribe through the lens of Auguste Comte's Three Stages of Law.

Result and Discussion

The Baduy Society from a Historical Perspective

There are several reasons for the emergence of the term "Baduy": Firstly, the term "Baduy" arose from the name of a mountain named Baduy, which now serves as their habitat. However, this reason was later rejected, as the designation of the mountain as Baduy came after they had opened up the forested area for settlement. Secondly, the term "Baduy" originated from the word "Budha," which later evolved into "Baduy." Thirdly, the term "Baduy" is derived from the word "baduyut," as this place is abundant with baduyut trees, a

type of banyan tree. Fourthly, the term "Baduy" is taken from the Arabic word "baduwi," which means originates from "badu" or "badawu," meaning desert or sandy area. However, this reason needs to be revised. The similarity in the term "Baduy" with the existence of a tribe in Arabia was not based on the similarity of the definition of the term, but rather based on the similarity of the lifestyle, which is nomadic (moving) from one place to another according to the existence of a place to provide life, in this case the existence of food (Djuwisno M.S., 1986, p. 5).

Baduy is one of the villages in Indonesia known for its unique way of life. It is a traditional or pre-village settlement where the community is an indigenous group that heavily relies on its surrounding natural environment (Nuryanto, 2023). In Baduy society, interactions tend to be closed-off or limited in communication with other regions. Consequently, their transportation and communication systems have yet to develop extensively. The Baduy people are a traditional sub-ethnic group of the Sundanese in the Lebak Regency, Banten. They prefer to identify themselves as urang Kanekes or "Kanekes people," based on their local area name or by the names of their villages such as Urang Cibeo (Judishtira Garna, 1993).

Baduy is divided into two parts, namely Baduy Luar (Outer Baduy) and Baduy Dalam (Inner Baduy). Baduy Luar consists of people who have departed from the traditional customs and the territory of Baduy Dalam. Baduy Dalam represents the core of the entire Baduy Society. Both regions uphold strict customs and traditions, notable among them being the prohibition against using and possessing technology, as well as regulations on dress and way of life (Fadilah et al., 2023). Unlike Baduy Luar, the people of Baduy Dalam adhere steadfastly to the customs of their ancestors and maintain isolation from the outside world. However, in recent times, the purity of Baduy society has begun to fade due to several factors, with one of the most impactful being increased interaction with outsiders. The rise in cultural tourism to Baduy has intensified interactions between the Baduy Society and outsiders, potentially leading to social changes within Baduy society (Muhammad Zid, 2017, p. 14).

The Baduy Society is currently divided into three groups: Tangtu (Dalam), Panamping (Luar), and Dangka (a subset of Panamping). The term Baduy Tangtu or Baduy Dalam is derived from Sanskrit. The word "tangtu" is a noun meaning thread, lineage, or origin. In ancient Sundanese, "tangtu" also signifies a place or certainty (an adjective). According to the beliefs of the Baduy Society themselves, the term "tangtu" signifies both a place and a precursor or originator, referring to the ancestral roots or founders of settlements (Danasasmita, S., & Anis Djatisunda, 1986, p. 11-12; R. Cecep Eka Permana, 2006, p. 21).

Baduy Tangtu (Baduy Dalam) commonly refer to themselves as "urang Tangtu", "urang Girang" or "urang Kejeroan", and they reside in the southern part. Baduy Tangtu is divided into three groups based on the names of the villages they live in: Kampung Cibeo or Tangtu Parahiyangan, Kampung Cikeusik or Tangtu Pada Ageung, and Kampung Cikartawana or Tangtu Kadu Kujang. The entire area of Baduy Tangtu villages is referred to as Telu Tangtu (Three Tangtu). The estimated population of the Baduy Tangtu community is currently around 800 people (J. Garna, 1988).

Baduy Panamping (Luar), in terms of quantity, is the largest group of residents. Baduy Luar (or they refer to themselves as urang Panamping or urang Kaluaran) inhabit the northern

area of Baduy. Currently, the Baduy Luar community is spread across 26 villages, namely Kampung Kaduketug, Cihulu, Sorokokod, Cigula, Karahkal, Gajeboh, Kaduketer, Cibongkok, Cicatang, Cicakal Muara, Cikopeng, Cicakal Girang, Cipaler, Cipiit, Cisagu, Babakan Ciranji, Cikadu, Cipeucang, Cijanar, Batubeulah, Cipokol, Pamoean, Kadukohak, Cisaban, and Batara. Each village in Baduy Panamping is led by a kokolot lembur (village elder). Initially, the Baduy Panamping community consisted of 30 villages, with an additional 3 villages from Baduy Dalam. Hence, in Baduy terminology, there is a term known as Nusa Telupuluhtelu (Nusa 33) (Edi S. Ekadjati, 2009, p. 46; Danasasmita, S., & Anis Djatisunda, 1986).

The presence of residents in Panamping, according to its history, includes those who have settled there generationally, as well as newcomers or migrants from the Baduy Tangtu area. This migration is caused by two factors: first, voluntary relocation due to no longer being able to live in the Tangtu community environment (Sutarno et al., 2023). The Baduy Society refers to this type of migration as undur rahayu (moving in a good manner). Second, relocation due to being expelled from the Tangtu area for violating customs (Edi S. Ekadjati, 2009, p. 68; Judishtira Garna, 1993, p. 140).

The final group of the Baduy is the Baduy Dangka. The community of Dangka coexists alongside outsiders of the Baduy. In fact, in terms of attire, there is no longer any visible distinction between the Dangka community and the outsiders of Baduy (Kusmayanti et al., 2023). Many members of the Dangka community have now embraced Islam, with some women wearing the hijab like other Muslim communities. However, they still adhere to certain traditional customs, especially during sacred Baduy ceremonies. The Islamic identity of the Dangka community is a unique reality, distinct from the two previous groups of the Baduy (Kiki Muhamad Hakiki, 2015, p. 32).

Life in Baduy Dangka indeed follows less strict traditional customs compared to Baduy Panamping, although the Dangka community originally came from the Panamping migration. Similar to the Panamping community, the existence of the Dangka community stems from two factors: firstly, their desire to move from Panamping to live more freely, and secondly, expulsion from Panamping due to violations of customs. However, residents of Dangka are still permitted to return to Panamping after undergoing a purification ceremony to atone for their transgressions against customary laws (Edi S. Ekadjati, 2009, p. 69).

Among the villages within the Dangka area of Baduy is Cicakal Girang. Geographically, Cicakal Girang is situated at the western end of Kanekes Village, directly bordering Keboncau Village in Bojong Manik District. Over time, Cicakal Girang has developed into two new villages, each equipped with a mushalla (small mosque) as a place of worship. The emergence of the Muslim community in Cicakal Girang is rooted in historical events. Initially, the establishment of Cicakal Girang was driven by the considerable distance that Baduy people had to travel for marriage registrations. Due to this logistical challenge, the Baduy customs requested Sultan Banten to assign a Muslim resident to assist in the Kanekes area. This request was responded to by the Sultanate of Banten, which sent a Muslim family to aid in managing marriage registrations and caring for the deceased within the Baduy Society. According to another version of history, the presence of Cicakal Girang Village was planned

from the beginning as a settlement area for Baduy people who had violated traditional customs (Kiki Muhamad Hakiki, 2015, p. 33-34).

The Baduy Society from a Socio-Cultural Perspective

Sunda Wiwitan is the religious identity of the Baduy people. It represents their belief in the worship of natural forces and ancestral spirits (animism and dynamism) adhered to by the traditional Sundanese community. Sunda Wiwitan translates to "the origins of Sundanese" which signifies how this belief was the earliest among the Sundanese people. In ancient Sundanese literature, Sunda Wiwitan is the renamed religion of the Pajajaran Dynasty. Historically, the renaming of the Baduy religion to Sunda Wiwitan began with their worship rituals symbolized by the Arca Domas as their ancestor. According to the beliefs of the Baduy people, they originate from an ancient hierarchy, while the world outside Baduy descends from them. Therefore, the Baduy believe that Prophet Adam, the first human on Earth, originated from Baduy. They collectively refer to all these beliefs as the Agama Slam Sunda Wiwitan (Kiki Muhamad Hakiki, 2015, p. 38).

In the belief system of the Baduy people, Agama Slam Sunda Wiwitan is a specific religion intended for the Baduy Society and is not spread to people outside of Baduy. In a simplistic view, the beliefs of the Baduy are pretty close to Islam. In fact, the use of the term "Slam" is almost similar to "Islam". Another similarity is seen in the Baduy people's belief in only one God, whom they refer to as Gusti nu Maha Agung, Gusti nu Maha Suci, or Sang Hyang Tunggal. However, regarding prophethood, they only believe in Prophet Adam. Regarding the position of Prophet Muhammad, whom Muslims believe to be a prophet and the highest exemplar, the Baduy people also acknowledge his prophethood. However, they place Prophet Muhammad in the position of being the brother of Prophet Adam. Interestingly, based on their beliefs, the Baduy people continue to believe that Prophet Muhammad is the younger brother of Prophet Adam, although the source of this belief remains unclear (Kiki Muhamad Hakiki, 2015, p. 38-39).

In the belief system of Sunda Wiwitan, the deity they believe in is Allah, as expressed in the Baduy creed (A. Suhandi Sam, et al., 1986, p. 62). However, they refer to Him as Batara Tunggal (the One Supreme God), Batara Jagat (the Ruler of the Universe), and Batara Seda Niskala (the Invisible God). They believe in Sang Hiyang Keresa (the Almighty) or Nu Ngersakeun (the One who Wills) as the holder of supreme power. The deity of Sunda Wiwitan resides in Buana Nyungcung (the Upper World). Moreover, it is believed that all the gods of Hinduism (Brahma, Vishnu, Shiva, Indra, Yama, and others) are subordinate to Batara Seda Niskala (Edi S. Ekadjati, 2009, p. 73).

They believe in the unseen, which cannot be seen with the eyes but felt in the heart. Explicitly, they venerate Prophets Adam and Muhammad. They believe that life, illness, death, and destiny are entrusted. Followers of Sunda Wiwitan also observe the ritual of the Prophet's tradition, namely circumcision (khitan) (MS. Djoewisno, 1987, p. 28). The circumcision ritual is believed to signify nyelamkeun, a process of embracing Islam, for boys aged 4-7 years and girls. Additionally, they faithfully observe the fasting rituals of Kawalu and Lebaran. This fasting is performed for one day during the first, second, and third months of the year, once

annually (A. Suhandi Sam, et al., 1986, p. 64). The direction of worship for Sunda Wiwitan is called Sasaka Domas, Sasaka Pusaka Buana, or Sasaka Pada Ageung (R. Cecep Eka Permana, 2006, p. 38).

Sasaka Domas is a structure resembling a terraced or tiered punden berunduk with seven levels. Each terrace is adorned with hambaro, which are ramparts consisting of upright stones made from river rocks. On the fourth terrace stands a large menhir approximately 2 meters tall. At the topmost terrace, there is a "batu lumpang" with a central hole about 90 cm in diameter, along with menhirs and a stone statue known as the Arca Domas. Domas means sacred or holy. The terraces, ascending further southward in steps, increase in height and sanctity. It is situated amidst dense ancient forests, at the source of the Ciujung River, and on the summit of Mount Pamuntuan. This ancient structure is a remnant of megalithic heritage. Serving as the qibla of worship, Sasaka Domas is believed to be a sacred ground, imbued with sanctity (sacredness), where ancestral spirits gather (R. Cecep Eka Permana, 2006, p. 89-90).

The Sunda Wiwitan community understands the power of God as the creator of the universe. According to the creation myth of the Baduy people, "the world was initially empty, then God took a handful of earth from the ground and created Adam. From Adam's rib, Eve was created. God also created the Seven Deities, namely: (1) Batara Tunggal, (2) Batara Ratu, (3) a seed entrusted in Kanekes (Cikeusik, Cikertawana, Cibeo), (4) Dalem, (5) Menak, (6) Putri Galuh, and (7) Prophet Muhammad who was descended in Mecca. The Seven Deities are the Sanghyang Seven who reside in Sasaka Domas" (A. Suhandi Sam, et al., 1986, p. 64).

From this creation myth, the Baduy Society believes that the first human created on earth resided in Kanekes as the core of the universe, the navel of the earth. Therefore, they perform worship rituals at Sasaka Domas as a form of reverence to the spirits of their ancestors, the karuhun. They also believe that their religion is Sunda Wiwitan, distinct from Hinduism or Islam (Masykur Wahid, 2010, p. 6).

The Sunda Wiwitan community believes Nabi Adam to symbolize the first creation of human beings who resided at Sasaka Domas. It is understood that Batara Tunggal, believed by the Sunda Wiwitan, is a regular human who never dies but whose body and spirit vanish and disappear from this world. They also believe that Batara Tunggal is the one who controls the fate and life of humans on Earth. Similarly, Dalem and Menak are ancestors whose bodies and spirits have vanished. Therefore, it is believed that Kanekes will stay as long as the descendants of puun are preserved (A. Suhandi Sam, et al., 1986, p. 63).

Formally and normatively, puun serves as the leader of the customary traditions of the Baduy Society. In guiding the spiritual aspects of traditions, puun is assisted by a council known as baresan (advisory council), tangkesan (diviner), and girang seurat (ritual assistant). Besides being the highest leader in customs, puun is also believed to be a direct descendant of karuhun, the ancestors, who are directly represented in the world. Apart from believing in the existence of karuhun, the Baduy Society also believes in guriang, sanghyang, and wangatua. Guriang and Sanghyang are embodiments of karuhun intended to protect their descendants from all dangers, whether from malicious humans or evil spirits. Wangatua represents the spirits of deceased parents. The puun are individuals responsible for preserving ancestral

beliefs and traditions, ensuring they remain steadfast against the influences of cultural and social changes from outside (R. Cecep Eka Permana, 2006, p. 40).

The closeness of the Baduy people to Islam is increasingly evident, primarily through the shahada they use. In Baduy customary beliefs, there are two types of shahada: the shahada of Baduy Dalam and the shahada of Baduy Luar. The shahada of Baduy Dalam, also known as the shahada of Sunda Wiwitan, is expressed to Puun as a pledge of loyalty to the customs of the Baduy, similar to someone declaring their intent to embrace Islam. On the other hand, the shahada of Baduy Luar is used by the Baduy people when they are going to marry according to Islamic customs. They only recite the shahada, while the other pillars of Islam need to be recognized, and the obligation of prayer as required in Islam is not known to them (A. Suhandi Sam, et al., 1986, p. 62-63).

From this, it can be concluded that the Baduy people themselves acknowledge Allah as their God and Sunda Wiwitan is a syncretic religion that blends elements of Islam and Hinduism practiced by the Baduy Society (Masykur Wahid, 2010, p. 13). Syncretism is the process of combining and integrating native elements with foreign elements that can give rise to a new cultural pattern, and it is one of the three outcomes of the acculturation process: acceptance, adaptation, and reaction. Acculturation is the meeting of two cultures from different nations that influence each other. For example, the Hindu-Javanese culture emerged from the interaction between Hindu culture and indigenous Javanese culture in Indonesia (Ahimsa-Putra, Heddy Shri, 2006, p. 338).

Faith in Allah is only evident in the recitation of the Shahada. Still, for religious rituals, they adhere to "pikukuh," their own customary rules similar to Hindu traditions, which involve worshiping gods and ancestors at the sacred place called Sasaka Domas (Kiki Muhamad Hakiki, 2015, p. 42). The worldview of the Sunda Wiwitan community is guided by "pikukuh," absolute customary rules. Pikukuh dictates how life's journey should be conducted according to the ancestral mandate of the karuhun, the ancestors. Pikukuh serves as the orientation, concepts, and religious activities of the Baduy Society. To this day, Baduy pikukuh has remained the same, as stipulated in the buyut (taboos, prohibitions) handed down by the ancestors. Buyut encompasses everything that violates pikukuh. It is not codified in textual form but manifests in the daily actions of the Baduy Society in their interactions with each other, their environment, and their God. The puun holds the mandate to enforce buyut (R. Cecep Eka Permana, 2006, p. 38-39).

In practice, buyut in Sunda Wiwitan is divided into two types: buyut adam tunggal and buyut nahun. Buyut Adam Tunggal consists of fundamental taboos along with minor taboos that only apply to the Baduy Dalam tangtu community. Buyut nahun includes taboos based on fundamental aspects that apply to the Baduy Luar panamping and dangka communities. For instance, the pikukuh buyut prohibiting the conversion of agricultural land into rice fields and planting coffee and cloves only applies to the Baduy Dalam tangtu community. However, the Baduy Luar panamping and dangka communities are allowed to plant coffee and cloves (R. Cecep Eka Permana, 2006, p. 39).

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The implementation of buyut is reinforced through ritual cleansing, purification, or sanctions. The purpose of the ritual cleansing is to purify the source of impurity from the inner being of the offender and their environment. Two sanctions must be undergone. First, the offender is isolated from their daily living environment. Second, their citizenship status is revoked (Danasasmita, Saleh & Anis Djatisunda, 1984, p. 101). The orientation of pikukuh practiced by the Sunda Wiwitan community involves three practices. First, ngabara-tapa-keun, the practice of tapa towards the core of the universe and the world. Tapa is not about achieving samadhi or meditative seclusion, but rather about "working hard and speaking little." Therefore, tapa in Baduy is working in the fields. Farming is practiced not just for planting rice, but also as a religious teaching. Second, ngare-remo-keun, the practice of honoring by uniting Nyi Pohaci Sanghyang Asri (Goddess of Rice) with the earth. This second practice is a teaching of the Sunda Wiwitan religion. Third, the practice of maintaining pikukuh by adhering to all existing rules (R. Cecep Eka Permana, 2006, p. 40-41).

In Baduy Tangtu society, marriages are conducted strictly according to Baduy customs. Unlike in Baduy Panamping, where after the customary marriage ceremony, the groom, accompanied by a relative, goes to the amil (Islamic religious official) in the village of Cicakal Girang. Cicakal Girang is the only village in Baduy where a significant portion of the population has embraced Islam. The presence of this Islamic village in Baduy is considered necessary by the Baduy Society as a form of validation for the marriage that has taken place. This process is intriguing because the Baduy people, whose beliefs differ from those of mainstream Islam, still adhere to the procedures set by Islam in their marriage traditions (Kiki Muhamad Hakiki, 2015, p. 46).

There is ample evidence to show how harmony among them remains intact, namely: Firstly, the principle of cooperation (gotong royong) in community life is clearly visible within the Baduy Society. Regardless of who they are or their religion, it is not considered significant. When their neighbors need help, they willingly assist each other. For example, in building settlements, the Baduy people collectively and voluntarily engage in cooperation. Secondly, in terms of religious rituals. Despite their differing beliefs, Baduy Muslim residents often follow traditions or rituals that their ancestors have passed down. For instance, in the Seba tradition, Baduy Muslims often celebrate it joyously. According to their beliefs, this tradition must be preserved indefinitely as an expression of gratitude for the blessings bestowed upon them by God. The Seba tradition is a mandatory annual tradition for Baduy residents, who walk hundreds of kilometers to visit Bapak Gede (the village head). Thirdly, although their religious identity is no longer that of Sunda Wiwitan adherents, it does not sever their kinship ties. Religious identity, in the beliefs of the Baduy people, does not act as a barrier to maintaining familial relationships. Even though they have changed due to violations of Baduy customs or pikukuh, in Baduy belief, they remain a unified entity. The Baduy still believe that they originate from a single lineage that should not be divided merely because of different statuses or beliefs. Evidence of this belief is seen in the Seba ceremony, which is performed annually as an expression of gratitude and recognition of their unity despite differences (Kiki Muhamad Hakiki, 2015, p. 47-48).

The Evolutionary Theory (Law of Three Stages) by Auguste Comte

Auguste Comte was born in Montpellier, France, on January 19, 1798. One of his monumental works that made him famous is "Cour de Philosophie Positive," which was published in six volumes in its entirety in 1842. In this work, Comte articulated his sociological ideas and asserted that sociology is the ultimate science. Furthermore, in 1851, he completed his work titled "Systeme de Politique Positive," in which he proposed a grand plan for reorganizing society. Comte passed away on September 5, 1857. He was a French philosopher known for introducing the field of sociology and the positivist approach. Through positivism, Comte established the foundation used by scholars today, emphasizing the application of scientific methods in social sciences as a means to attain truth. Comte is also credited with coining the term sociology, earning him the title of the Father of Sociology (George Ritzer & Douglas J. Goodman, 2004, p. 18-19).

The emergence of the modern era was a critique of the conditions prevailing in the Middle Ages, where scientific knowledge had to submit to religious dogma (Christianity). The tragedy of Galileo, who was tried by church authorities for his discoveries that contradicted church dogma or teachings, is a well-known story from the Middle Ages, often referred to as The Dark Ages. The Enlightenment spirit promoted in the modern era sought to elevate and uphold scientific knowledge (science) once again. Modern thought can thus be understood as a rebellion against the mindset of the medieval period. The history of modern philosophy, therefore, can be depicted as a continuous intellectual rebellion against traditional metaphysics and from this rebellion emerged a philosophical approach based on the reason that became autonomous from faith-based thinking, known as "theology". The separation of philosophy from theology continued into the 18th and 19th centuries, evolving into the separation of science from philosophy (F. Budi Hardiman, 2011, p. 5).

Rationalism and Empiricism are two significant currents that dialectically engage on the stage of the modern era. The conflict between these two currents about the source of knowledge originating from reason or sensory experience became a debate that unfolded in that century. Rationalism is a doctrine that asserts that reason is the tool for seeking and measuring knowledge. Knowledge is sought through reason, and its findings are also measured by reason. Seeking with reason means seeking through logical thinking. Measuring with reason means testing whether the findings are logical or not. If logical, it is true; if not, it is false. It is for this reason that rules to govern humanity and nature are made. This also means that truth derives from reason. Rationalism holds the view that the source of knowledge lies in reason. Rationalism does not deny the value of experience; instead, experience is viewed as a kind of stimulus for the mind. Rationalism is a philosophical doctrine that states that reason is the most essential tool in acquiring and testing knowledge (Ahmad Tafsir, 2010, p. 30; Louis O. Kattsoff, 1992, p. 139; Ahmad Tafsir, 1990, p. 127). Empiricism is a philosophical doctrine that teaches that what is true is what is logical and has empirical evidence. With empiricism, rules (to govern humanity and nature) are made. Empiricism also has shortcomings, namely, it needs to be measurable. Empiricism only reaches general concepts. An empiricist usually holds the view that we can acquire knowledge through experience. Knowledge is acquired through the senses (Ahmad Tafsir, 2010, p. 31-32; Louis O. Kattsoff, 1992, p. 136).

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Positivism is a further development of the empiricist tradition supported by English philosophers such as John Locke, George Berkeley, and David Hume. Empiricism serves as the philosophical foundation for positivism, particularly in their objectivist view of science. Empiricism, as commonly understood, holds that reality consists of everything present through sensory data or, in other words, our knowledge must begin with empirical verification. Positivism extends the empirical understanding of knowledge further by asserting that the pinnacle of human knowledge is the positive sciences (sciences that derive from verified and rigorously measurable facts) (Donny Gahral Ardian, 2005, p. 22).

People often declare that the 19th century was the "Century of Positivism", an era marked by the decisive role of scientific thought, or what is called modern science (Koento Wibisono, 1982, p. 1). Even in the 21st century today, the influence of this movement is still strongly felt. Hence, it is essential to discuss this philosophical movement in detail. The starting point of positivist philosophy is that knowledge is based on what is factual and positive, thus rejecting metaphysics. "Positive" here refers to all phenomena and everything that appears as it is, limited to objective experiences. Therefore, once the facts are obtained, these facts can be organized to provide some form of assumption (projection) into the future (Asmoro Achmadi, 2009, p. 120).

In his work "Discours sur l'esprit positif," Auguste Comte explicitly explains that the understanding of "positive" is: 1. As opposed to or opposite of something imaginary, the term "positive" is first and foremost defined as the affirmation of something real. This aligns with his teaching that positivist philosophy, in investigating its objects, is based on the capacity of reason. In contrast, things beyond the reach of reason are not subjected to investigation. 2. As opposed to or opposite of something useless, the term "positive" is defined as the affirmation of something valuable. This corresponds to his doctrine stating that positivist philosophy directs everything toward progress. Philosophy should not merely fulfill human desires to acquire knowledge or understanding of specific things. 3. As opposed to or opposite of something doubtful, the term "positive" is defined as the interpretation of something specific. This aligns with his teaching that philosophy must achieve a logical balance that benefits every individual and society. 4. As opposed to or opposite of something obscure, the term "positive" is defined as the interpretation of something clear or precise. This corresponds to his teaching that philosophy must provide clear or precise understanding, not only about visible phenomena but also about what we truly need. The old ways of philosophizing only provided vague guidelines and maintained discipline based on intrinsic powers. 5. As opposed to or opposite of something negative, the term "positive" is used to indicate the characteristics of his philosophical views, which always aim towards organization or orderliness (Auguste Comte, 1979, p. 92-94).

So, etymologically, positivism derives from the word "positive." Comte explains that positive refers to something accurate, useful, certain, clear or precise and directed towards organization or orderliness. Positivism is a philosophical movement grounded in facts, where anything beyond facts or reality is set aside in philosophical and scientific discourse (A. Fuad Ihsan, 2010, p. 182). Positivism is a continuation of empiricism. While empiricism emphasizes experience alone and diminishes the role of reason, positivism integrates both. For positivism,

experience is necessary to gather as much data as possible so that reason can derive universal laws. Empiricism accepts subjective experience, whereas positivism is limited to objective experience only (Amsal Bakhtiar, 2009, p. 114).

Facts are understood as "observable phenomena", and positivism is closely related to empiricism. However, while empiricism still accepts subjective and spiritual experiences, positivism outright rejects them. Positivism considers actual knowledge to be derived solely from objective, empirical experiences that are observable and verifiable through sensory means. Therefore, positivism is the radicalized heir of empiricism within the context of the French Enlightenment (F. Budi Hardiman, 2011, p. 177). In the preface of his "Cours de Philosophie Positive," Comte began using the term "positive philosophy" and consistently employed it with a specific meaning throughout his book. By "philosophy," he meant a general system concerning human concepts, while "positive" was defined as a theory aimed at 'arranging observed facts'. In other words, "positive" equates to "factual," or that which is based on observable facts.

In his criticism, Immanuel Kant still accepted the existence of 'das Ding an sich' (the thing-in-itself), which cannot be investigated by scientific knowledge. Criticism is a philosophy that begins its journey by first investigating the capabilities of reason and its limits (F. Budi Hardiman, 2004, p. 197). Comte completely rejects other forms of knowledge, such as ethics, theology, and art, that go beyond observable phenomena. For him, objects are factual. The only valid form of knowledge about reality is science (F. Budi Hardiman, 2011, p. 176-177).

This movement emphasizes that dogmatic beliefs should be replaced with factual knowledge. Anything beyond the realm of experience does not need to be considered. Meaningful statements are those that can be empirically verified. Statements that lack knowledge or cannot be verified are considered meaningless and do not constitute knowledge. The quantitative research method is heavily inspired by this movement (Stefanus Supriyanto, 2013, p. 18). Essentially, positivism is a philosophical movement that emerged during the Enlightenment in France. One of its famous figures is Auguste Comte. This movement regards knowledge as what is known empirically and can be verified by sensory facts. Anything beyond facts and reality is disregarded. Thus, positivism confines the world to what can be measured and proven true factually. The theory of correspondence became crucial for this movement. The Correspondence Theory is a theory that views truth as the correspondence between statements about something and the actual reality of that thing itself (George Ritzer & Douglas J. Goodman, 2004, p. 17).

In his dissertation titled "The Meaning of Development According to Auguste Comte's Positivism Philosophy," Koento Wibisono elaborates on Auguste Comte's Law of Three Stages as referenced in his main work, "Cours de Philosophie Positive". Here are the stages:

1. Theological or Fictitious Stage

This stage is the first or initial stage of every development of the soul or society. In this stage, humans always strive to seek and discover the first causes and ultimate purpose of everything that exists. Phenomena that attract human attention are always linked or placed in

context with something absolute. According to Auguste Comte, the theological stage does not emerge abruptly but is preceded by a gradual development, namely:

a) Fetishism, which is a dominant form of thought in primitive societies, including the belief that all objects possess their inherent life force or a form of life in a society based on beliefs that assume that everything around humans has a life atmosphere like humans themselves. Humans at this stage begin to believe in the power of amulets (Sindung Haryanto, 2012, p. 13). Even everything around them will have a decisive influence on human life, so humans must adapt to them. This includes natural objects like mountains, rivers, trees, and stones, as well as man-made objects like tools, weapons, statues, rings, and others.

b) Polytheism, is a form of societal life based on the belief that influential force or determinative power no longer comes from objects around humans. Therefore, every thought, behavior, and action of humans must be adjusted and dedicated to the desires of unseen beings. In this form of life, there is a belief that every object, phenomenon, and natural event is controlled and governed by its respective gods. For the sake of their safety and interest, humans must serve and worship these gods through ritual ceremonies. During this period, the belief that there are forces that govern life or natural phenomena emerged. In this stage, urban life begins, land ownership becomes a social institution, caste systems arise, and war is seen as the only way to create lasting political life (Soerjono Soekanto, 2012, p. 30).

c) Monotheism, which is a form of societal life based on beliefs that the influence and determinative power no longer come from gods who control and regulate objects or natural phenomena but from one absolute, omnipotent power, namely God Almighty. God is the only determinant, the first cause, and the ultimate purpose of everything that exists, so all thoughts, behaviors, and actions of humans are always oriented towards God, in line with the religious dogmas that humans adhere to.

2. Metaphysical or Abstract Stage

With the end of the monotheistic stage, the theological or fictitious stage also ends. This is because humans begin to change their ways of thinking in their efforts to find answers to questions related to natural phenomena. Religious dogmas are abandoned, and the power of reason is developed. According to Auguste Comte, the metaphysical stage is a transitional stage. Just as experienced by everyone, according to Auguste Comte, childhood develops towards adulthood, so the metaphysical stage in the development of the human soul is a stage that will bring about a fundamental change because the metaphysical stage is a transitional period that will lead the human soul to its final development. In this metaphysical stage, human thinking as a subject is no longer directed towards "whether" something exists but towards "what" something is. It is no longer magical powers that determine, but thought analysis to find essence so that "it is found" that there are levels or sequences from which "exist".

3. Positive or Real (Scientific) Stage

In the development of the human soul, according to Auguste Comte, at a certain point, humans no longer feel satisfied with abstract matters. People no longer find interest in things related to first causes or ultimate purposes, and they feel closer to phenomena that can be

explained through observation under general descriptive laws, such as the law of gravity. At this juncture, the development of the human soul reaches its final stage, known as the positive or real (scientific) stage, above mature scientific views. This stage represents true liberation, no longer influenced by supernatural powers or metaphysical understandings, which cannot be empirically proven as demanded by sensory observation. With the maturity of the human soul, people no longer feel "helped" by abstract knowledge or by something absolute and universal. What is sought and needed now is actual knowledge, attainable through observation, experimentation, and comparison based on general laws. The positive stage is where the human soul achieves knowledge that is no longer abstract but certain, clear, and beneficial (Auguste Comte, 1974, p. 25-28).

The Evolutionary Theory (Law of Three Stages) is a fundamental concept in Auguste Comte's positivist philosophy. It explains that science, human history, religion, and society all derive from this Law of Three Stages. Additionally, Comte systematically describes the development of human thought through this theory. The Law of Three Stages represents Comte's attempt to explain the evolutionary progress of humanity from primitive times to the modern era. This theory posits the existence of three intellectual stages that the world must pass through throughout its history (George Ritzer & Douglas J. Goodman, 2004, p. 17).

Social Change in Baduy Society from the Perspective of Auguste Comte's Three Stages of Law

Social change is the alteration that occurs as a variation in the accepted way of life due to changes in geographical conditions, material culture, population composition, and ideologies, as well as the diffusion of new discoveries within society. Social change happens as a result of ecological and demographic factors that transform society from traditional conditions bound by mechanical solidarity to modern society conditions bound by organic solidarity (Hooguelt, Ankle MM, 1995, p. 56).

Based on the speed of occurrence, social change is generally categorized into two forms: rapid change and slow change. These two forms of change are recognized in sociology as revolution and evolution: 1. Evolutionary Change: This type of social change occurs gradually over a long period without deliberate intention from the society involved. These changes proceed in accordance with the developmental conditions of society, meaning they align with the efforts of society to meet its daily life needs. In other words, social change happens due to society's efforts to adapt to its evolving conditions at a particular time. 2. Revolutionary Change: This refers to rapid changes that occur without prior intention or planning. Sociologically, revolutionary change is defined as swift changes in elements of life or societal institutions. Revolutions can be planned or unplanned, often initiated by tension or conflict within the society. However, revolutions do not occur in every situation or societal condition (Abdulsyani, 1992, p. 10-36).

The Baduy society is one of the tribes that isolates itself from other cultures. However, with time, the authenticity of this society has begun to diminish. This is primarily due to interactions with outsiders. Social changes are more evident in Outer Baduy, such as changes in clothing styles. In one of the houses in Outer Baduy, electric lights are even installed, and

people now travel wearing sandals. These changes are predominantly observed because many residents of Outer Baduy were previously expelled or moved from the Inner Baduy villages. As a result, their villages are mostly closer to initial access points, such as the Ciboleger terminal, leading to frequent social interactions with tourists. In contrast, social changes in Inner Baduy are less noticeable. This is mainly because most residents are closely monitored by their leaders (Jaro or Puun) through frequent searches and the instillation of strong cultural values. For instance, many in Inner Baduy continue to speak in a coarse Sundanese dialect despite understanding Indonesian and needing to be more fluent. Additionally, almost all wear traditional white clothing and headbands that are unique to Inner Baduy. Nowadays, they are becoming accustomed to the arrival of many cultural tourists who visit their villages (Muhammad Zid, 2017, p. 22-23).

The religious harmony present in the Baduy region is attributed to their firm adherence to the principle that they originate from one lineage or family. Because of this belief, despite their differing beliefs, they remain one unified family. In the beliefs of the Baduy people, siblings are siblings forever and will never change or be severed, regardless of any changes, including in religious beliefs. The Baduy holds this belief because they still uphold the principle that all Baduy people originate from one family (Kiki Muhamad Hakiki, 2015, p. 47).

From the explanation of the Baduy Society from a Historical and Socio-Cultural Perspective, the author analyzes that social changes within the Baduy Society do not occur spontaneously but are influenced by various factors. Initially, the Baduy Society consisted only of the original Baduy, known as Baduy Dalam (Tangtu). Subsequently, social changes occurred, leading to the emergence of a new Baduy Society, namely the Outer Baduy, which began with the appearance of Baduy Panamping and later Baduy Dangka, a subgroup of Baduy Panamping. Two factors caused the emergence of Baduy Panamping. Firstly, voluntary migration is due to the inability to sustain life within the Tangtu community. This type of migration is termed "undur rahayu" (peaceful relocation) among the Baduy, indicating a move done with goodwill. Secondly, migration is due to the expulsion from the Tangtu area for violating customs. On the other hand, the emergence of Baduy Dangka was due to two factors. Firstly, voluntary relocation from Panamping to live a more liberated life. Secondly, expulsion from Panamping due to customs violations.

The religion of the Baduy Society originally was Sunda Wiwitan, which later shifted to Slam Sunda Wiwitan. Sunda Wiwitan is a syncretic religion blending elements of Islam and Hinduism practiced by the Baduy people. They believe that Prophet Adam, the first human on Earth, originated from Baduy, and they collectively refer to these beliefs as Slam Sunda Wiwitan. In the beliefs of the Baduy, Slam Sunda Wiwitan is a specific religion intended solely for the Baduy Society and is not propagated to outsiders. Interestingly, the term "Slam" bears a resemblance to "Islam". The Baduy people acknowledge Allah as their God and their faith in Allah is primarily expressed through the recitation of the shahada. However, their religious practices are guided by "pikukuh," a customary rule similar to Hindu traditions, involving the worship of deities and ancestors at the sacred place known as Sasaka Domas. The Baduy Dangka society is the subgroup within the Baduy that has undergone the most intensive

Islamization, albeit gradually and has moved closer to a more "complete" Islam, following the Islamic traditions practiced by Muslims in general.

There are at least three main factors that contribute to religious conversion: 1. Divine guidance/hidayah: There is guidance from the Almighty towards someone, leading the individual to accept a new condition with complete surrender of the soul. 2. Social factors: a. Association, both religious and non-religious (arts, sciences). b. Influence of ritualistic habits, such as attending religious ceremonies. c. Persuasion and influence from close individuals like family and friends. d. Influence of religious leaders. e. Influence of social communities or groups. f. Influence of state power/law: Residents of a country tend to follow the state religion. 3. Psychological factors: There is confusion, pressure, and feelings of despair that create unpleasant conditions, prompting individuals to seek protection from other forces perceived as capable of providing answers, peace, and tranquility of the soul (Jalaluddin, 2010, p. 261-265).

The social changes in the Baduy Society represent Evolutionary Change, a form of social change that occurs gradually over a long period without specific intention from the community involved. These changes occur in accordance with the developmental conditions of society and are aligned with efforts by the community to meet their daily life needs. Social changes are driven by the community's efforts to adapt to the evolving societal conditions at a particular time. Interactions with outsiders, especially tourists largely influence these changes. It is clear that in his Evolutionary Theory (Three Stages Law) on social change (world), Comte focuses on its intellectual factor. He states that intellect causes social disorder. This disorder originates from previous systems of thought (theology and metaphysics) that persist into the positive (scientific) era. A new social classification will culminate when society is fully controlled by positivism. Positivism will emerge, albeit slower than anticipated by people. Comte asserts that at each stage, there will always be a consensus leading to social order, which includes agreement on shared views and beliefs (Nanang Martono, 2014, p. 42).

In other words, a society is said to have surpassed a stage of development when all its members have acted in accordance with agreed-upon norms. Furthermore, there is a dominant power that governs the society and directs it towards consensus for the achievement of social order. Another characteristic of these three stages is that, in the theological stage, the family is the dominant social unit. In contrast, in the metaphysical stage, the nation-state (which fosters nationalism or patriotism) becomes a dominant organization. In the positive stage, social order emerges, characterized by the rise of an industrial society that prioritizes humanitarian aspects. Comte also explains that in the positive stage, a social order emerges, which is marked by the emergence of an industrial society that prioritizes humanitarian aspects. Comte also explains that in the positive stage, there will emerge a religion of humanity (a humanist religion), where sociologists will become the priests of this new religion who will guide humanity towards harmonious living. Sociologists will teach people to think positively (scientifically) and connect doctrines of love, order, and progress with human life. This religion of humanity is expected to ensure the realization of social order in this positive society (Nanang Martono, 2014, p. 42).

According to Auguste Comte, three factors cause change in human life or lead to human progress: 1. Boredom: Humans constantly feel unhappy if they do not use their intellect to

create innovations. Comte observed that once lower abilities are exhausted, humans are compelled to utilize their higher capabilities. The greater the use of higher abilities, the higher the level of progress. 2. Age or Human Lifespan: Comte observed that age increases conservatism, whereas youth is characterized by creativity. As humans age, their conservative tendencies strengthen, which can influence and slow down the pace of change. 3. Demographics: Demographics, including natural population growth and population density, play a role. Comte believed that higher population density leads to increased desires and new problems, prompting the development of new methods to achieve progress. This situation neutralizes physical inequalities and fosters the growth of intellectual and moral strength among oppressed individuals (Nanang Martono, 2014, p. 42-43).

However, from the explanation of Social Change in the Baduy Society and Auguste Comte's Evolutionary Theory (Three Stages Law), the author analyzes that according to Comte's Evolutionary Theory (Three Stages Law), he tends to see that social change is a linear process. This means that all societies evolve through the same sequence of development, starting from the initial to the final stage. Comte proposed that societies move through three stages of development: First, the Theological or Fictitious Stage, which progresses through stages of Fetichism, Polytheism, and Monotheism. Second, is the Metaphysical or Abstract Stage. Third, the Positive or Real (Scientific) Stage. This theory focuses more on intellectual factors because humans, whether as individuals or groups on a small or large scale, inevitably experience these three stages of intellectual development, from the most primitive periods to what is considered the most advanced compared to previous times. Of course, each community group has a different scale of change. The Theological Stage is the intellectual infancy of individuals or groups, the Metaphysical Stage is adolescence, and the Positive Stage is adulthood. Even if someone or a group is already in a favorable position, they cannot escape from previous stages, namely theology and metaphysics. In certain circles, theological thinking has become ingrained and a habit of thinking (Sindung Haryanto, 2012, p. 14)

The Baduy Society, in terms of its intellectual evolution based on Auguste Comte's Evolutionary Theory, has undergone gradual changes, namely: First Stage - Theological Stage: This stage includes Fetisism, Polytheism, and Monotheism. In this stage, the Baduy people believe in the worship of natural forces and the ancestral spirits in rituals guided by "pikukuh," their own customary rules similar to Hindu traditions. They worship gods and ancestors at a sacred place called Sasaka Domas, reflecting Fetisism and Polytheism. They also believe in a supreme power, Sanghyang Keresa (the Almighty), also known as Batara Tunggal (the One God), Batara Jagat (the Ruler of the Universe), and Batara Seda Niskala (the Invisible God), residing in Buana Nyungcung (the Upper World). Their God is Allah, representing Monotheism in this context. Second Stage - Metaphysical Stage: In this stage, particularly among the Baduy Luar (Baduy Panamping and Baduy Dangka), they appear due to factors like violating customary laws ("pikukuh"), indicating a shift towards intellectual change among the Baduy people. Third Stage - Positive Stage: In this stage, the Baduy Society starts applying rules outside of their customary laws ("pikukuh"), such as regarding the Shahada (Islamic declaration of faith) and marriage practices. The Shahada of Baduy Dalam (Sunda Wiwitan) is presented to the Puun as an expression of loyalty to Baduy customary laws. Baduy Tangtu

(Dalam) conducts marriages solely according to Baduy customs. Meanwhile, the Shahada of Baduy Luar is used by the Baduy when they marry according to Islamic customs. After the customary marriage ceremony in Baduy Panamping, the groom, accompanied by a relative, visits an Islamic cleric in the village of Cicakal Girang, where some residents are Muslim, to validate the marriage according to Islamic tradition. However, the wedding tradition still adheres to the rules of Islam. These changes, according to Auguste Comte, are caused by three factors: Boredom, Age, and Demographics (natural population increase).

Conclusion

The pattern of social change in Baduy society does not occur spontaneously but is caused by one of the most impactful factors: interaction with the outside world. Initially, Baduy society consisted only of the Original Baduy or Baduy Tangtu, also known as Baduy Dalam. Subsequently, the New Baduy society emerged, starting with the Baduy Panamping, also known as Baduy Luar. The emergence of Baduy Panamping was due to two factors: first, voluntary relocation because they could no longer sustain life in the Tangtu community; second, expulsion from the Tangtu area for violating customs. Another group within the New Baduy society is the Baduy Dangka, a subgroup of the Baduy Panamping and also part of Baduy Luar. The emergence of Baduy Dangka was also due to two factors: first, voluntary relocation from Panamping to a more independent lifestyle; second, expulsion from Panamping due to customs violations. Thus, the stages of social change in Baduy society pass through three stages of transformation: 1) Original Baduy (Baduy Tangtu/Baduy Dalam); 2) External Baduy (Baduy Panamping); 3) External Baduy (Baduy Dangka).

Similarly, the pattern of religious (intellectual) change in Baduy society does not occur spontaneously but is also caused by interaction with the outside world. Initially, the religion of Baduy society was Sunda Wiwitan, a syncretic religion blending Islam and Hinduism, known as Original Baduy or Baduy Tangtu (Baduy Dalam). Over time, there was a shift to Slam Sunda Wiwitan, which believes that Adam, the first human on Earth, came from Baduy. This is the religion of Baduy Panamping (Baduy Luar). Subsequently, there was another change in religion with the emergence of Islam, which is predominantly followed by the Baduy Dangka (Baduy Luar), specifically the Muslim community in Cicakal Girang. Thus, the stages of religious (intellectual) change in Baduy society pass through three stages of transformation: 1) Sunda Wiwitan (Baduy Dalam); 2) Slam Sunda Wiwitan (Baduy Luar); 3) Islam (Baduy Dangka).

Therefore, the patterns of social and religious (intellectual) change in Baduy society represent evolutionary change, as their transformation occurs gradually through continuous self-change processes and over a considerable period, similar to the Evolutionary Theory (Law of Three Stages) by Auguste Comte.

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