

Anatomy of Customary Institutions and Social Resilience: Structural Functionalism Analysis (AGIL) on the Baduy Tribe's Government System

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ABSTRACT

The Baduy (Kanekes) indigenous community in Banten, Indonesia, represents a distinctive sociological case of social resilience amid increasing modernization and state intervention. Previous studies have primarily focused on cultural traditions, ecological wisdom, and ritual practices, while paying limited attention to how customary institutions function as an integrated governance system that supports social resilience. This study aims to analyze the anatomy of Baduy customary institutions and examine their roles in maintaining social resilience through Talcott Parsons' AGIL framework. A qualitative descriptive case study was conducted using secondary data obtained from ethnographic monographs, journal articles, government documents, cultural heritage publications, and sociological studies. Data were collected through literature review and document analysis, then analyzed using thematic coding and AGIL-based classification procedures. The findings indicate that Baduy customary governance consists of interdependent institutions that perform complementary functions related to adaptation, goal attainment, integration, and cultural maintenance. The analysis suggests that institutional differentiation and functional interdependence support the preservation of cultural values while facilitating engagement with external administrative and political systems. The study extends the application of the AGIL framework to indigenous governance and provides insights for cultural preservation, indigenous governance recognition, and state–customary relations in contemporary society.

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1. INTRODUCTION

The Baduy (Kanekes) indigenous community in the Kendeng Mountains, Banten, represents a distinctive sociological phenomenon of the resilience of local institutions amid the massive penetration of modernization and the state bureaucracy [1]. In contemporary societies, indigenous communities face increasing pressures from globalization,

technological change, market expansion, and government intervention, all of which may challenge the continuity of traditional social systems. Within this context, social resilience refers to a community's capacity to maintain its core social structure, cultural identity, collective values, and governance mechanisms while adapting to external changes and disturbances. Understanding how indigenous institutions sustain social resilience is therefore an important issue in sociology, anthropology, and governance studies. Unlike many other indigenous communities in Indonesia, which have gradually experienced assimilation or the erosion of traditional values under external pressures, the Baduy have succeeded in maintaining the continuity of their communal order through strict adherence to the *pikukuh karuhun* (ancestral customary laws) inherited across generations [2]. This resilience is inseparable from the existence of a customary governance system that operates autonomously, hierarchically, and systematically, enabling the community to regulate the boundaries of both physical and cultural interaction with the outside world [3]. The Baduy's practice of self-isolation should not be interpreted as a sign of cultural backwardness, but rather as a conscious cultural strategy designed to preserve social equilibrium and ancestral values [4].

Despite extensive scholarly attention, an important question remains: how does the Baduy community preserve social resilience over time while simultaneously interacting with external political, economic, and administrative systems? Specifically, it remains unclear how the institutional structure of customary leadership maintains cultural preservation, coordinates social integration, and facilitates political adaptation without undermining the community's traditional values. This issue is particularly relevant because the Baduy community continues to engage with state institutions while retaining a high degree of customary autonomy.

Previous studies on the Baduy community have generally focused on cultural descriptions, ecological wisdom, environmental conservation practices, and the socio-economic impacts of tourism on local life [5]. Ethnographic research has extensively documented the territorial division between the Inner Baduy (Tangtu) and Outer Baduy (Panamping), as well as the customary nomenclature that structures leadership and social organization within the Kanekes community [6]. Other studies have concentrated on cosmological beliefs, sacred forest preservation, and agrarian rituals associated with the Sunda Wiwitan belief system [7]. Collectively, these studies demonstrate that the Baduy community possesses a strong cultural foundation and a well-preserved customary tradition. However, the dominant tendency in the literature is to examine cultural practices, ecological values, and ritual traditions separately rather than to analyze how customary institutions function as an integrated governance system. Although these studies have generated rich empirical insights, most portray Baduy customary institutions as static cultural entities and rarely examine them as dynamic governance systems capable of maintaining social stability and responding to external challenges [8].

Historically, the Kanekes' customary institution has positioned itself as a guardian of cosmic balance (*mandala*) while simultaneously maintaining relations with larger political entities, ranging from the Banten Sultanate to the modern Indonesian state. This historical role suggests that the Baduy customary system functions not merely as a cultural heritage

institution but also as a sophisticated mechanism of governance capable of organizing authority, regulating social relations, and ensuring collective continuity. However, significant gaps remain in understanding how authority is distributed and functionally coordinated among various customary positions, from the supreme spiritual leadership of the Puun to intermediary actors such as the Jaro Pamarentah and Jaro Dangka. Consequently, there is still limited sociological analysis that examines the anatomy of Baduy customary institutions as an integrated and adaptive social system [9]. Furthermore, little attention has been paid to the interrelationships among institutional structure, cultural preservation, and political adaptation as mutually reinforcing dimensions of social resilience. This gap limits our understanding of why the Baduy customary system has remained effective despite long-term exposure to external pressures.

To address this gap, this study employs Talcott Parsons' Structural Functionalism as its analytical framework. Structural functionalism views society as a complex system consisting of interconnected institutions that perform specific functions necessary for maintaining social order and equilibrium [10]. According to Parsons, every social institution—whether related to kinship, religion, politics, or customary governance—contributes to the survival of the broader social system. When external pressures threaten social stability, institutional components adjust their functions to prevent disintegration and restore equilibrium. Therefore, the persistence of a community cannot be understood solely through cultural values or geographical isolation, but must also be analyzed in terms of the functional relationships among its institutional structures [11].

A central component of Parsons' theory is the AGIL scheme, which identifies four functional prerequisites that every social system must fulfill in order to survive: Adaptation (A), Goal Attainment (G), Integration (I), and Latency or Pattern Maintenance (L). Adaptation refers to a social system's capacity to respond to and manage external environmental challenges. Goal Attainment concerns the ability of leadership structures to formulate and achieve collective objectives. Integration focuses on coordinating relationships among social units and maintaining social cohesion through norms and regulations. Latency emphasizes the preservation and transmission of fundamental cultural values across generations. Together, these four functions constitute an interconnected mechanism that sustains stability and continuity over time [12]. The AGIL framework is particularly suitable for this study because it enables a systematic examination of how different customary leadership positions perform complementary functions that contribute to social resilience. Through AGIL, customary institutions can be analyzed not only as cultural symbols but also as operational mechanisms that maintain social order, preserve collective values, and facilitate adaptation to external influences.

Nevertheless, the AGIL approach has limitations. Structural functionalism tends to emphasize social stability and consensus, potentially underestimating power dynamics, conflict, and social change within communities. Therefore, the findings of this study should be interpreted primarily as an analysis of institutional functionality rather than a comprehensive explanation of all dimensions of social life in the Baduy community.

The novelty of this study lies in its integrated examination of Baduy customary institutions through the lens of social resilience and the AGIL framework. Unlike previous

studies that predominantly emphasize cultural practices, ecological wisdom, or ritual traditions, this research focuses on the functional relationships among customary leadership structures and their role in simultaneously supporting institutional stability, cultural preservation, and political adaptation. By doing so, the study reconceptualizes Baduy customary governance as a dynamic social system rather than merely a repository of traditional values.

Applying the AGIL framework to the Baduy customary governance structure allows this study to move beyond descriptive cultural analysis and examine how each leadership position contributes to the maintenance of communal resilience. Rather than viewing customary titles merely as traditional nomenclature, this approach interprets them as functional components within an institutional system that collectively manages adaptation, leadership, social integration, and cultural reproduction. Therefore, the objective of this study is to analyze the anatomy of Baduy customary institutions and explain how their hierarchical leadership structure contributes to social resilience through the interconnected processes of adaptation, goal attainment, integration, and cultural maintenance. It argues that the endurance of the Baduy community is determined not only by geographical isolation but also by the effectiveness of customary institutions in distributing authority, preserving cultural values, and maintaining social equilibrium through an integrated governance mechanism. The study contributes theoretically by extending the application of Parsons' AGIL framework to the analysis of indigenous governance systems. In practice, it provides policymakers, cultural preservation agencies, and indigenous governance stakeholders with insights into the institutional mechanisms that support long-term community resilience in the face of modernization and state intervention.

2. METHOD

2.1 Research Design

This study employed a qualitative research approach using a descriptive-analytical case study design. The qualitative approach was selected because the phenomena of customary governance, institutional hierarchy, and authority distribution within the Baduy community are socially constructed realities that require contextual and interpretive understanding rather than numerical measurement [13]. Guided by an interpretive paradigm, this study assumes that customary institutions and leadership positions are not merely administrative nomenclatures but represent culturally embedded social structures shaped by collective beliefs and customary norms (*pikukuh karuhun*) [14]. A single-case study design was adopted because the Kanekes customary governance system constitutes a unique and bounded case characterized by a highly structured division of authority that has sustained social resilience over generations [15].

2.2 Research Location and Time

The study focused on the customary governance system of the Baduy (Kanekes) indigenous community located in the Kendeng Mountains, Lebak Regency, Banten Province, Indonesia. Data collection and document analysis were conducted between January and April 2026 through systematic searches of academic databases, ethnographic

records, government publications, and scholarly books related to Baduy customary institutions.

2.3 Data Sources

This study relied exclusively on secondary data derived from academic and institutional documents. The sources included ethnographic monographs, peer-reviewed journal articles, books, government reports, customary governance studies, and sociological analyses discussing the Baduy community.

Table 1. Data Sources Used in Institutional Mapping

Type of Source	Author(s)/Year	Focus of Content	Relevance to Institutional Mapping
Ethnographic Monograph	Danasasmita & Djatisunda (1986)	Traditional governance system, customary leadership, and social organization of the Baduy community	Identification of customary positions, leadership hierarchy, and authority structure
Ethnographic Study	Garna (1988)	Social organization, cultural values, and institutional relations within the Baduy community	Description of hierarchical relationships and institutional functions
Journal Articles	Iskandar (1992); Permana (2006); Contemporary studies (2010–2025)	Customary institutions, cultural preservation, and interactions with external actors	Analysis of institutional adaptation, governance mechanisms, and state relations
Government Documents	Lebak Regency Government Reports; Banten Provincial Government Reports	Administrative relations between customary authorities and governmental institutions	Mapping interactions between customary governance and state bureaucracy
Cultural Heritage Publications	Ministry of Education and Culture Publications; Cultural Heritage Reports	Customary law, ritual practices, and cultural preservation efforts	Identification of cultural maintenance and value transmission mechanisms
Sociological and Anthropological Studies	Various peer-reviewed studies on indigenous governance	Indigenous governance systems, authority distribution, and community resilience	Theoretical and empirical support for institutional analysis using the AGIL framework

2.4 Inclusion and Exclusion Criteria

To ensure the data's relevance, credibility, and consistency, document selection was guided by predetermined inclusion and exclusion criteria. The inclusion criteria comprised documents that explicitly discussed the customary governance system of the Baduy community, including publications describing the roles, functions, authority, and interactions of customary leaders within the institutional hierarchy. The study considered peer-reviewed journal articles, scholarly books, ethnographic reports, and official government publications as eligible sources. Additionally, only documents published in Indonesian or English were included to ensure accessibility and analytical consistency.

Conversely, several document categories were excluded from the analysis. These included publications focusing exclusively on tourism, handicrafts, economic activities, or other aspects of Baduy life that did not provide substantial information regarding customary

governance structures. Opinion pieces, commentaries, and non-empirical publications lacking verifiable evidence were also excluded. To avoid redundancy, duplicated reports containing identical institutional descriptions were removed from the dataset. Furthermore, documents with insufficient information regarding customary authority systems, leadership functions, or institutional relationships were not considered in the final analysis. Through these selection procedures, the study ensured that only relevant and reliable sources contributed to the mapping and interpretation of Baduy customary institutions.

2.5 Data Collection Techniques

Data were collected through a comprehensive literature review and document analysis. The literature review involved systematically identifying, screening, and extracting relevant information from selected sources. Document analysis focused on descriptions of customary leadership positions, institutional responsibilities, authority relations, customary law enforcement mechanisms, and interactions between customary institutions and state administrative structures [16].

2.6 Research Instruments

The primary research instrument employed in this study was a document analysis protocol designed to systematically extract and organize information from selected sources. The protocol guided the identification and recording of key institutional elements, including the names of customary positions, institutional levels within the governance hierarchy, the functions and responsibilities of officeholders, patterns of authority relationships, interactions with community members, interactions with state institutions, and mechanisms related to cultural preservation. In addition, a coding matrix derived from Talcott Parsons' AGIL framework was developed to facilitate the classification and interpretation of institutional functions. This matrix served as an analytical tool for examining how different customary positions contribute to adaptation, goal attainment, integration, and cultural maintenance within the Baduy customary governance system.

2.7 Trustworthiness

To enhance the trustworthiness of the findings, this study adopted the four qualitative quality criteria proposed by Lincoln and Guba: credibility, transferability, dependability, and confirmability. Credibility was established through source triangulation by comparing information obtained from ethnographic records, scholarly publications, and government documents discussing Baduy customary institutions. Transferability was supported by providing detailed descriptions of institutional structures, leadership hierarchies, and governance mechanisms, enabling readers to assess the applicability of the findings in similar contexts. Dependability was ensured through the maintenance of a systematic audit trail documenting document selection procedures, coding processes, and analytical decisions throughout the research. Confirmability was strengthened by preserving coding records and ensuring that theoretical interpretations remained grounded in empirical evidence derived from the analyzed documents.

2.8 Coding and AGIL Classification Procedures

The coding process was conducted in three sequential stages. The first stage involved open coding, during which textual data were examined to identify references related to customary leadership positions, institutional responsibilities, authority distribution, governance mechanisms, and relationships among customary actors. The second stage consisted of axial coding, whereby similar codes were grouped into broader institutional categories, including leadership, customary law enforcement, conflict resolution, cultural transmission, and external relations. The third stage involved theoretical coding based on Parsons' AGIL framework, enabling the interpretation of institutional functions within a broader sociological perspective.

The classification of customary positions into the AGIL categories was based on their dominant institutional roles as described in the selected documents. Positions primarily engaged in managing interactions with external actors and facilitating adaptation to governmental systems were categorized under Adaptation (A), particularly the Jaro Pamarentah and Jaro Dangka. Leadership positions responsible for strategic decision-making, collective goal formulation, and overall governance direction were classified under Goal Attainment (G), especially the Puun. Positions concerned with maintaining social cohesion, enforcing customary regulations, and coordinating relationships among community members were categorized under integration (I), including the Jaro Tangtu and related customary officials. Meanwhile, positions responsible for preserving customary values, transmitting cultural norms, conducting ritual activities, and maintaining cultural continuity were assigned to Latency (L), primarily the Puun and traditional religious functionaries. To enhance analytical rigor, each classification was cross-checked across multiple documentary sources and reassessed whenever discrepancies emerged before the final categorization was established.

2.9 Data Analysis Technique

Data were analyzed using the interactive model of Miles, Huberman, and Saldaña [17], consisting of data condensation, data display, and conclusion drawing. During the data condensation stage, institutional information was reduced and organized according to leadership positions and governance functions. Data display involved constructing institutional maps and AGIL matrices to visualize relationships among customary authorities. Finally, conclusions were drawn through theoretical interpretation of how institutional structures collectively contribute to social resilience through adaptation, goal attainment, integration, and cultural maintenance.

2.10 Ethical Considerations

Because this study relied exclusively on publicly accessible secondary data and did not involve direct interaction with human participants, formal ethical clearance was not required. Nevertheless, ethical research principles were maintained by accurately citing all sources, avoiding data misrepresentation, and ensuring faithful interpretation of ethnographic and documentary evidence.

2.11 Reflexivity and Research Limitations

This study is based entirely on secondary sources. Consequently, the findings depend on the completeness, quality, and interpretive perspectives of existing documents. The researcher acknowledges that certain contemporary institutional dynamics may not be fully captured through documentary evidence alone. In addition, the application of the AGIL framework emphasizes institutional functionality and may not adequately account for power contestation, internal disagreements, or social change processes within the Baduy community. Therefore, future studies incorporating field observations and in-depth interviews are recommended to complement and validate the findings presented in this research.

3. RESULTS AND DISCUSSION

This section presents findings from the analysis of ethnographic records, sociological studies, and documentary sources on the institutional structure of Baduy customary governance. The findings are organized into three themes: the anatomy of customary institutions, the functional interpretation of institutional roles through Parsons' AGIL framework, and the contribution of interlocking institutional relationships to the social resilience of the Baduy community.

3.1 Anatomy of Baduy Traditional Government Institutions

The highest structure in the anatomy of the Baduy customary government is controlled by absolute authority held in Puun. This power is not exercised through a single monarchy, but rather distributed among a triumvirate leadership based in the three core villages of Inner Baduy (Tangtu Tilu), namely Cikeusik, Cibeo, and Cikartawana [18]. The triumvirate of leadership (Batara, Resi, Ratu or spiritual, legal, and worldly embodiments) is a characteristic of Ancient Sundanese governance that is still perfectly maintained in the Tangtu region [19]. Each Puun holds a separate but complementary jurisdiction and focus of authority; Puun Cikeusik, who holds the oldest lineage, acts as the highest spiritual axis and final customary court, Puun Cibeo holds control over customary political affairs and the dynamics of social relations, while Puun Cikartawana functions to maintain security and stability, welfare, and acts as a mediator between the two.

Ethnographic descriptions consistently portray the Puun not only as customary leaders but also as custodians of collective memory, ritual continuity, and the community's moral legitimacy. Documentary evidence indicates that major communal decisions, particularly those related to customary law, ritual observance, and territorial management, require alignment with the authority embodied by the Puun institution. This finding suggests that leadership within Baduy society is simultaneously political, spiritual, and cultural in nature.

To execute the mandate of the Puun and ensure citizens' compliance with the pikukuh karuhun in the internal realm, the customary structure delegates authority to law enforcement officials led by the Jaro Tangtu. Located directly under the jurisdiction of the Puun, the Jaro Tangtu holds crucial authority as an internal executive that oversees residents' daily behavior, issues warnings, and administers first-level justice for violations of communal

norms [20]. In its operations, this layer of authority is supported technically and tactically by a traditional security force known as Jaro Tanggungan Duabelas.

Previous ethnographic accounts describe the Jaro Tangtu as an institution responsible for maintaining order and ensuring the practical implementation of customary norms. Rather than functioning solely as a punitive authority, the institution also performs preventive functions through social supervision, mediation, and the reinforcement of communal obligations. This role contributes significantly to maintaining internal cohesion within the Tangtu area.

In the realm that intersects with the outside world, the institutional anatomy of the Baduy designs layers of bureaucratic apparatus and liaisons represented by the existence of Jaro Pamarentah and Jaro Dangka. Jaro Pamarentah holds a highly strategic dual position; in the eyes of state administrative law, he is the definitive Village Head of Kanekes Village, who is tasked with managing the census, bureaucracy, and formal communication with the government hierarchy of the Republic of Indonesia. However, according to custom, his authority is absolutely subordinate to the Puun [21]. On the other hand, Jaro Dangka has the authority to regulate the life order of the Outer Baduy residents (Panamping) and manage entrusted lands located in the border zone or buffer zone.

The existence of these institutions illustrates that interaction with external actors is not entirely avoided but carefully regulated through designated customary mechanisms. Documentary sources indicate that administrative affairs, government programs, and interactions with visitors are generally mediated through these institutional channels, allowing the community to maintain customary autonomy while engaging with broader political and administrative systems.

Complementing the executive and bureaucratic machinery of power, the anatomy of the Kanekes customary government is also strengthened by advisory and value-preserving organs that always operate behind the scenes, namely Baresan, Girang Seurat, and Tangkesan. Baresan, or the Kokolot council, is a collection of traditional elders who function like a traditional legislative body and are the main advisors to Puun in formulating critical decisions that affect the lives of many people [22]. Meanwhile, Puun's daily administrative authority is assisted by Girang Seurat, who serves as a personal assistant or main secretary, while Tangkesan holds the position of supernatural advisor, skilled in reading natural omens and maintaining oral rites.

These supporting institutions demonstrate that governance within Baduy society extends beyond formal authority structures. The preservation of oral traditions, ritual knowledge, customary procedures, and leadership continuity relies heavily on the interaction between advisory, administrative, and ritual actors. Consequently, the institutional anatomy of Baduy governance can be understood as a multidimensional system in which authority, administration, and cultural reproduction are mutually interconnected.

3.2 Functional Analysis of Baduy Institutions (AGIL Scheme Application)

In Parsons' structural-functionalism, the prerequisite of Goal Attainment is essential for directing the social system towards its eschatological and cosmological goals [23]. In the Baduy social structure, this function is fully incarnated by the Puun triumvirate in the Tangtu

Tilu region (Inner Baduy). As holders of supreme authority, the three Puun share the locus of institutional control—spiritual, political, and communal welfare—to ensure that all aspects of Kanekes' life are always oriented towards achieving the main goal of the Sunda Wiwitan teachings, namely maintaining the balance of the macrocosm (nature) and the microcosm (humans).

To prevent these systemic objectives from collapsing due to internal friction or individual maneuvers, the system demands the fulfillment of an Integration function centered on legal and social cohesion. This crucial role is precisely executed by the Jaro Tangtu and the Jaro Tanggungan Duabelas security apparatus [24]. Social control through excommunication sanctions (expulsion to Outer Baduy) is the most effective preventive and repressive mechanism for integration in a homogeneous society [25]. By monitoring citizens' daily behavior, mitigating conflicts between factions, and impartially implementing customary sanctions, the Jaro institution effectively suppresses the embryo of disintegration.

Furthermore, the resilience of a communal society depends heavily on its ability to respond to external environmental impacts without sacrificing its core identity, which in Parsons's scheme is represented by the Adaptation function [26]. In Kanekes, this functional imperative is assigned to the Jaro Pamarentah and Jaro Dangka structures. These institutions operate intelligently as buffer zones tasked with absorbing all the pressures of modern state bureaucratic intervention, from the implementation of government development programs and elections to population censuses to the commodification of tourism.

The resilience of the Baduy social system is then secured by the fulfillment of the Latency or Pattern Maintenance function, which maintains the ideological foundation so that it continues to reproduce identically over time [27]. This cultural dimension is strictly guarded by the council of traditional elders (Baresan) and fortune tellers or experts in traditional healing rituals (Tangkesan).

It is important to note that the AGIL mapping presented in this study represents a theoretical interpretation developed from documented descriptions of institutional roles rather than an indigenous classification formally used within the Baduy community. Previous ethnographic studies generally describe the functions of customary officials narratively, whereas the present analysis reorganizes these functions into the categories of Adaptation, Goal Attainment, Integration, and Latency. Therefore, the AGIL framework serves as an analytical lens for understanding institutional interdependence rather than as a direct representation of local conceptual categories.

The analysis further indicates that several customary institutions overlap in their functions. For example, the Puun contributes not only to Goal Attainment but also to cultural maintenance through ritual leadership and value transmission. Similarly, Jaro Pamarentah functions not only as an adaptive interface with the state but also as a mediating institution that helps maintain social integration between customary and governmental spheres. Such overlap suggests that institutional resilience emerges from functional complementarity rather than from rigid administrative specialization.

Table 2. AGIL scheme mapping table for Baduy traditional government institutions

AGIL Scheme (Parsons)	Customary Institutions/Officials	Area of Authority / Jurisdiction	Functional Roles in System Resilience
A - Adaptation (Adaptation to the external environment)	Jaro Pamarentah & Jaro Dangka	Outer Baduy (Panamping) & State Administration	To become a buffer zone to absorb state bureaucratic intervention (census, elections, social assistance) so as not to damage the purity of Inner Baduy.
G - Goal Attainment (Achievement of the main goals of the system)	Puun Triumvirate (Cikeusik, Cibeo, Cikartawana)	Core Area Tangtu Tilu) & Baduy Cosmology	Formulating the spiritual and political direction of society to achieve equilibrium (balance) between humans, nature and ancestors.
I - Integration (Integration and internal integrity)	Jaro Tangtu & Jaro Dependents Twelve	Core Area Tangtu & Customary Court	Monitoring the daily behavior of citizens, preventing social disintegration, and executing customary sanctions (excommunication) for violators of pikukuh.
L - Latency (Maintenance of basic patterns and values)	Baresan (Kokolot), Girang Seurat, & Tangkesan	Cross-Region (Closed Advisor)	Reproducing oral history narratives, maintaining healing rituals, and maintaining the purity of leadership regeneration to be identical to

3.3 System Resilience: *Interlocking Relationships*

The success of the Baduy customary government system in maintaining its survival lies not in the superiority of a single institutional instrument, but rather in its interlocking functional relationships (interlocking system) [28]. Based on the AGIL scheme that has been applied, the anatomy of leadership in Kanekes represents an institutional design that operates organically and interdependently. From a structural-functional perspective, if one of these four functional prerequisites experiences dysfunction or paralysis, the equilibrium of the entire system will collapse [29].

The findings also reveal that social resilience is continuously shaped through interactions with external pressures and opportunities. Administrative engagement with government institutions, tourism development, legal recognition processes, environmental management, and demographic change creates new challenges that require institutional adaptation. Rather than indicating a simple opposition between tradition and modernity, the available evidence suggests that modernization is often negotiated through existing customary institutions. In this context, Jaro Pamarentah and Jaro Dangka function as important mediating mechanisms that enable selective engagement with external systems while preserving the authority of customary norms.

The analysis further suggests that institutional resilience should not be understood solely as resistance to change. Contemporary challenges, including increasing administrative requirements, growing tourism activities, generational transformation, and pressures related to land and environmental governance, require continuous institutional adjustment. The

ability of Baduy customary institutions to regulate these interactions while maintaining core cultural principles demonstrates a dynamic rather than static form of resilience.

This absolute functional configuration culminates in a conceptual synthesis: the division of positions within the Baduy social structure is neither an anthropological coincidence nor a relic of a primitive traditional hierarchy. This institutional order is, in fact, a manifestation of high-level social engineering that operates with utmost rationality and precision [30]. Baduy customary institutions empirically demonstrate that the most effective mechanism for protecting tradition is not built solely through blind resistance to environmental change, but rather through the creation of a communal bureaucratic order that is perfectly capable of distributing the burden of adaptation to the outer zone, while protecting the preservation of the purity of values in the inner zone.

Compared with previous ethnographic descriptions that primarily document leadership structures and customary functions, this study explains how these institutions operate collectively as an integrated governance system. The contribution of the present analysis, therefore, extends beyond the classification of customary roles into AGIL categories. It highlights the mechanisms through which institutional differentiation, functional interdependence, and cultural reproduction contribute to long-term social resilience.

Nevertheless, the interpretation should be viewed in light of the limitations of structural functionalism. While the AGIL framework effectively explains institutional stability and continuity, it provides less attention to issues of power negotiation, contestation, and social change that may also influence customary governance. Consequently, the findings are best understood as an explanation of institutional functionality rather than a comprehensive account of all dimensions of Baduy social life.

From a practical perspective, the findings support the importance of recognizing indigenous governance institutions as active partners in policy implementation, cultural preservation, and environmental management. Strengthening state–customary relations through institutional recognition may enhance both cultural sustainability and administrative effectiveness while respecting the autonomy of indigenous communities.

4. CONCLUSION

This study analyzed the anatomy of Baduy customary institutions and their contribution to social resilience through Parsons' AGIL framework. The findings indicate that the resilience of the Baduy community is supported by an interconnected governance system in which the Puun, Jaro Tangtu, Jaro Pamarentah, Jaro Dangka, Baresan, Girang Seurat, and Tangkesan perform complementary functions related to goal attainment, integration, adaptation, and cultural maintenance. These institutional relationships enable the community to preserve cultural values, maintain social cohesion, and adapt to external political and administrative pressures while retaining customary autonomy. The study contributes theoretically by extending the application of the AGIL framework to indigenous governance systems and by demonstrating that Baduy customary governance functions as a dynamic institutional mechanism rather than merely a cultural tradition. Practically, the findings highlight the importance of recognizing customary institutions as strategic partners

in cultural preservation, environmental management, and state–customary relations. However, the study is limited by its reliance on secondary data, the absence of direct field interviews, potential biases in previous ethnographic interpretations, the simplifying nature of the AGIL framework, and limited attention to conflict and social change processes. Future research is therefore recommended to conduct ethnographic fieldwork with Baduy community members, compare governance structures between Inner and Outer Baduy, examine the impacts of youth, tourism, and digital exposure, and undertake comparative studies with other indigenous governance systems in Indonesia.

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