

Comparison of Organizational Structures of the Baduy and Banten Kidul Indigenous Communities and Their Impact on Community Satisfaction Based on the Community Satisfaction Index

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Abstrak. Penelitian ini merupakan penemuan yang benar-benar baru dalam membandingkan struktur organisasi masyarakat adat dan dampaknya berdasarkan indeks kepuasan masyarakat (*invention novelty*). Masyarakat adat Baduy dan Banten Kidul yang mendiami Provinsi Banten secara konsisten berjuang selama bertahun-tahun untuk mendapatkan pengakuan dan perlindungan atas identitas budaya, agama, cara hidup, hak atas tanah, wilayah, dan sumber daya alam mereka. Karena itu mereka perlu memperkuat struktur organisasi, yang merupakan produk kearifan lokal untuk menwujudkan visi, misi, tujuan, strategi, dan program dalam memperluas pelayanan publik. Tujuan penelitian ini adalah untuk membandingkan struktur organisasi keduanya dan dampaknya terhadap kepuasan masyarakat. Sampel berjumlah 150 orang diambil menggunakan teknik sampling insidental non-probabilitas, yaitu siapa saja dari masyarakat adat yang kebetulan bertemu dengan peneliti dan dianggap cocok sebagai sumber data. Metode yang digunakan dalam penelitian ini ialah metode campuran kualitatif dan kuantitatif dengan pendekatan deskriptif. Hasil penelitian menunjukkan bahwa dalam prakteknya antara struktur organisasi masyarakat adat Baduy dan Banten Kidul ternyata mempunyai persamaan dalam hal 1) kepemimpinan bersifat sentralistik; 2) mempunyai tugas menjaga dan melindungi Kesimbangan Alam; 3) menggunakan komunikasi informal, supervisi langsung, hirarki formal, dan terdapat standarisasi; dan 4). Sedangkan perbedaannya terletak pada: 1) hirarki vertikal; 2) rentang kendali; 3) bentuk organisasi; perilaku terhadap pengaruh lingkungan; dan mekanisme dalam pemilihan Kepala Desa. Berbagai aspek yang dalam dimensi struktur organisasi, terutama yang terkait dengan kepemimpinan dan bentuk organisasi sangat berdampak terhadap kepuasan. Struktur organisasi keduanya menghasilkan kepuasan masyarakat adat terhadap kualitas layanan Sangat Baik (99,4 = A) di Baduy dan Baik (79,6 = B) di Banten Kidul.

Kata kunci: Masyarakat Adat; Baduy; Banten Kidul; Struktur Organisasi; Kepuasan Masyarakat.

Abstract. This study represents a truly novel discovery in comparing the organizational structure of indigenous communities and its impact based on the community satisfaction index (*invention novelty*). The Baduy and Banten Kidul indigenous communities inhabiting Banten Province have consistently struggled for years to gain recognition and protection of their cultural identity, religion, way of life, rights to land, territory, and natural resources. Therefore, they need to strengthen their organizational structure, which is a product of local wisdom to realize their vision, mission, goals, strategies, and programs in expanding public services. The purpose of this study is to compare the organizational structures of the two and their impact on community satisfaction. A sample of 150 people was taken using a non-probability incidental sampling technique, namely anyone from the indigenous community who happened to meet the researcher and was deemed suitable as a data source. The method used in this study is a mixed method of qualitative and quantitative with a descriptive approach. The results of the study show that in practice, the organizational structure of the Baduy and Banten Kidul indigenous communities has similarities in terms of 1) centralistic leadership; 2) having the task of maintaining and protecting the Balance of Nature; 3) using informal communication, direct supervision, formal hierarchy, and standardization; and 4). While the differences lie in: 1) vertical hierarchy; 2) span of control; 3) organizational form; behavior towards environmental influences; and mechanisms in selecting Village Heads. Various aspects in the dimensions of organizational structure, especially those related to leadership and organizational form have a significant impact on satisfaction. The organizational structures of both resulted in indigenous community satisfaction with the quality of service being Very Good (99.4 = A) in Baduy and Good (79.6 = B) in Banten Kidul.

Keywords: Indigenous People; Baduy; South Banten; Organizational Structure; Community Satisfaction.

Introduction

This research presents a truly novel discovery of local wisdom values by comparing the organizational structures of the different indigenous communities of Baduy and Banten Kidul, as well as their impact based on the public satisfaction index for public services. Generally, the organizational structures studied are those of various corporate, educational, and governmental organizations. Indigenous peoples constitute a vital and diverse part of Indonesian society. According to 2025 data from the Indigenous Peoples' Alliance of the Archipelago (AMAN), the Indigenous Territory Registration Agency (BRWA), an autonomous body of the Indigenous Peoples' Alliance of the Archipelago (AMAN), there are 1,633 indigenous territories, totaling 33.6 million hectares, registered across 32 provinces and 180 regencies and cities across Indonesia. Despite their significant presence, state recognition of their rights remains very limited, resulting in limited public services. One of the areas inhabited by indigenous peoples is the province of Banten, consisting of the Baduy and Banten Kidul indigenous communities. Both have consistently fought for years for recognition and protection of their cultural identity, religion, way of life, land rights, territory, and natural resources.

Therefore, they need to strengthen their organizational structures, which are a product of local wisdom, to realize their vision, mission, goals, strategies, and programs for expanding public services. Conflicts resulting from the organizational structure of the Baduy and Banten Kidul indigenous communities that use a government system based on customary law in Edi Mulyadi and Eki Furqon (2021) with the village organizational structure regulated in Law Number 6 of 2014 concerning Villages, Government Regulation Number 43 of 2014 concerning implementing regulations of the Village Law and Regulation of the Minister of Home Affairs Number 84 of 2015 concerning Organizational Structure and Work Procedures of Village Governments actually did not occur. According to M. Ridwan, *et al.* (2021) the organizational structure makes the implementation of public services run well.

Safitri, *et al.* (2023) strengthen the local cultural wisdom of the Dukuh Garut Traditional Village not only to be well maintained, but also to encourage balance and the survival of the community. Agus Pranamulia's (2022) recommendation regarding the Banten Kidul indigenous community is to develop an organizational structure appropriate to its strategy, scale, external environmental changes, and technology. The most preferred organizational structure is a divisional one, as it facilitates coordination between functions, is faster, and is more flexible, and allows for the maintenance of specialization within each division. Yulia ES, Dede K, Dian H (2024) found that each rorokan or cabinet has its own role and function. Therefore, the social system is passed down from their ancestors, combined with developments in each era, without eliminating the traditional order that has been used. This traditional order has specific rules that cannot be violated. Despite being heavily influenced by globalization, the indigenous communities of Baduy and Banten Kidul still maintain their authentic customs to varying degrees. The research question is how the highly disciplined and resilient organizational structure of the Baduy community compares with the more open and fluid nature of Banten Kidul. Furthermore, how does the existence of these organizational structures impact community satisfaction, particularly with the public services they require in everyday life?

According to Stephen P. Robbins and Timothy A. Judge (2015), an organization is a consciously coordinated social unit consisting of two or more people who work continuously to achieve goals and are reflected in the organizational structure. Differences in organizational structures occur because the needs and goals of each institution are different. In the view of Hill and McShane in Kaswan (2021), organizational structure has three dimensions: vertical differentiation, horizontal differentiation, and integration mechanisms. Vertical differentiation indicates the location of decision-making responsibilities (centralized or decentralized) and the number of layers in the hierarchy (high or flat). Horizontal differentiation refers to the formal division of the organization. Organizational chart forms include simple, functional, divisional, team-

based, matrix, and network. Integration mechanisms ensure everyone works in an integrated manner. Every organization uses one or more organizational mechanisms: informal communication, direct supervision, formal hierarchy, and standardization. Gough *et al.*, in Kaswan (2019), argue that there is no standard formula for the best way to organize a company, institution, or other organization. Several factors influence organizational decisions, including strategy, size, environmental conditions, and technology. Organizational structure has three components: complexity, formalization, and centralization. Structural complexity refers to the degree of differentiation or division of labor within an organization. The greater the complexity of an organization, the greater the requirements for effective communication, coordination, and control (Anwar, Mahmood, Yusliza, Ramayah, Faezah, & Khalid, 2020). The impact of policies and procedures on organizational behavior is influenced by the level of formalization. Formalization tends to hinder innovation and negatively impact communication within an organization because it involves many rules and procedures that determine how tasks should be performed (Mugizi & Nuwatuhaire, 2019).

Warren Bennis, in Miftah Toha (2016), predicts the emergence of a better social system than that of this century. Approaches to human relations will no longer be approached solely with economic assumptions, but also with cultural ones. The organizational structure of indigenous communities is highly relevant in this research. Nyoman Ary Juru (2020) states that organizational structure determines how tasks will be divided, who reports to whom, and the formal coordination mechanisms and interaction patterns that will be followed. Organizations must be directed towards optimizing public services, community empowerment, and economic development. Based on the administrative management theory introduced by Fayol (1949) and the expectancy theory developed by Vroom (1964) in Silaji (2025), Fayol emphasized principles such as specialization, authority, and a clear hierarchical structure. Meanwhile, Vroom's model shows that organizational structure can

directly influence staff motivation and performance. Furthermore, Clegg *et al.* (2016) argue that organizational structure is not simply an administrative tool but is embedded in power dynamics and cultural contexts that influence how staff engage. Indigenous communities according to the National Indigenous Peoples Alliance (AMAN) in Andi M. Mappakalu¹ and Rudi (2021) are communities that live based on ancestral origins passed down from generation to generation on a customary territory, which has sovereignty over land and natural resources, socio-cultural life regulated by customary law and customary institutions that manage the sustainability of the lives of its people. Meanwhile, indigenous communities according to Law of the Republic of Indonesia Number 32 of 2009 concerning Environmental Protection and Management are groups of people who have lived in certain geographical areas for generations due to ties to ancestral origins, a strong relationship with the environment, and a value system that determines economic, political, social, and legal institutions. The Baduy indigenous community is located in Kanekes Village, Leuwidamar District, Lebak Regency, Banten Province. The Baduy community covers an area of 5,104 hectares and consists of three layers:

- 1) The Inner Baduy (tangtu) indigenous community inhabiting the villages of Cikeusik, Cikertawana, and Cibeo.
- 2) The Outer Baduy (panamping) indigenous community inhabiting 66 villages, including Kaduketug 1, Kaduketug 2, and Kaduketug 3. Each village in the Panamping Baduy is led by a kokolot lembur (village elder).
- 3) The Dangka (outermost) Baduy indigenous community inhabits the Outer Baduy area. The Baduy indigenous community, in addition to its traditional organizational structure led by a Puun (head of the village), also has a liaison organization structure with the government, the Jaro Pamarentah (head of the village).

Meanwhile, the Banten Kidul indigenous people who inhabit the mountainous area of Mount Halimun Salak National Park (TNGH) in Bogor, Sukabumi, and Lebak Regencies have a

traditional organization led by Kasepuhan/Abah/Oyok/Olot. Abah is staffed by village elders (kokolot, olot, baris kolot), and rendangan/gurumulan elders (palawari, pangiwa, juru basa, ronda kokolot, amil, bengkong, paraji). Recognition of this Banten Kidul organization is in the form of Lebak Regent's Decree number 430 and Sukabumi Regent's Decree number 430/Kep.1050-DISBUDPORA/2021 of 2021 concerning the Recognition of the Existence of Indigenous Communities in the Banten Kidul Customary Unity Area. They are gathered in an organization called the Banten Kidul Customary Unit (SABAKI). Rinitami Njatrijani (2018) Local wisdom is a view of life and knowledge as well as various life strategies that are manifested in activities carried out by local communities in answering various problems in fulfilling their needs. Etymologically, local wisdom consists of two words, namely wisdom and local. Other terms for local wisdom include local wisdom, local knowledge and local genius. This local wisdom is one of the adaptation patterns developed by indigenous communities to be able to utilize the surrounding environment for their benefit, both to obtain food, avoid danger, and can also be said to be a form of protection for the ecosystem to maintain its life.

Research by Samsudin *et al.* (2021) shows that the Traditional Institution plays a significant role in implementing development planning in Puduk Village, including programs, program and activity socialization, institutional capacity building, human resource capacity building, development assistance, control and supervision, and infrastructure. Harvard Business School, in Kaswan (2021), shows that companies that actively manage their organizational culture actually experience significant revenue increases. Schein, in Maiza Fikri and Mahdi H. (2021), emphasizes that organizational culture is more influenced by leadership within it, particularly in terms of communication and creativity within the work environment. A well-managed organizational culture can serve all stakeholders.

IKM is data and information about the level of community satisfaction obtained from quantitative and qualitative measurements of the opinions of the Baduy and Banten Kidul Indigenous communities in obtaining services from traditional institutions by comparing expectations and needs. For the community, IKM can be used as an illustration of the service performance of the relevant unit. Based on the service principles in the Decree of the Minister of Administrative and Bureaucratic Reform Number: 63/KEP/M.PAN/7/2003, which was then developed into 14 elements that are "relevant, valid" and "reliable".

The minimum elements that must be present as a basis for measurement include service procedures, namely the ease of service stages provided to the public as seen from the simplicity of the service flow; service requirements, namely the technical and administrative requirements needed to obtain services according to the type of service; clarity of service personnel, namely the presence and certainty of officers providing the service, including name, position, authority, and responsibilities; discipline of service personnel, namely the officers' sincerity in providing services, especially regarding consistency of working hours in accordance with applicable regulations; responsibility of service personnel, namely the clarity of officers' authority and responsibility in implementing and completing services; service staff capability, namely the level of expertise and skill possessed by staff in providing or completing services to the public; service speed, namely the target time for service completion within the time specified by the service delivery unit; fairness in service, namely the implementation of services without discrimination based on the class or status of the community served; staff courtesy and friendliness, namely the attitude and behavior of staff in providing services politely and kindly while showing mutual respect and appreciation; reasonableness of service costs, namely the affordability of fees set by the service unit for the public; certainty of service costs, namely the suitability between the fees paid and the established fees; certainty of service schedules, namely the implementation of service times according to established provisions;

environmental comfort, namely the condition of service facilities and infrastructure that are clean, neat, and orderly so that service recipients feel comfortable; and service security, namely the guaranteed safety of the service provider unit's environment or facilities used, so that the public feels secure when receiving services and protected from possible service-related risks.

Research Methodology

The method used in this research is a mixed methods approach with a descriptive design. According to Sugiyono (2022), mixed methods combine quantitative and qualitative methods, either simultaneously or sequentially, in one study to obtain a more comprehensive, valid, and objective understanding of a research problem. This approach uses the strengths of both methods to complement each other, namely measuring data through numbers and deepening the findings through meaning. This study uses a Sequential Exploratory design, in which qualitative data are analyzed first,

followed by quantitative data to test and strengthen the qualitative findings. The sample selection used an incidental non-probability sampling method. According to Sugiyono (2022), this technique allows researchers to select subjects or respondents who happen to meet the researcher and are considered suitable as data sources, without specific planning and without giving equal opportunity to all members of the population to be selected. The sample size was considered representative because Sugiyono (2022) states that a reasonable sample size ranges from 30 to 500 respondents. Based on the Decree of the Minister of Administrative and Bureaucratic Reform Number 25 of 2004 concerning the general guidelines for compiling the Community Satisfaction Index, the sample size in this study was set at 150 respondents. This number was obtained from the formula: “number of service elements + 1” × 10, namely $(14 + 1) \times 10 = 150$ respondents. The research was conducted in two locations, namely Sukabumi Regency, West Java, and Lebak Regency, Banten, with a sample distribution adjusted to the research needs.

Table 1. Sample Distribution

Region	Baduy Indigenous Community	Indigenous People of South Banten
Sukabumi Regency	-	50
Lebak Regency	50	50
Amount	50	100

Primary and Secondary Data

According to Sugiyono (2022), primary data refers to data obtained directly from the source by the researcher as the data collector. In this study, primary data were collected through interviews related to organizational structures and service questionnaires distributed directly to respondents. Primary data collection involved questionnaires, interviews, expert assessments, discussions, and the development of organizational structures and satisfaction indices. The questionnaire consisted of two parts. Part I focused on respondent identity, including age, gender, education, and occupation, which were used to analyze respondent profiles. Part II focused on service quality, namely the opinions of service recipients regarding the services being assessed. Meanwhile, secondary data included a general

description of the research area and the profiles of the Baduy and Banten Kidul indigenous communities.

Data Processing Method

The data processing method began with the assessment method or perception score for service procedure elements. A score of 1, categorized as not easy, was given when the service procedure was not simple, the service flow was difficult to follow, and the process involved too many service counters, making it ineffective. A score of 2, also categorized as not easy, was given when the service procedure was still difficult and caused the process to remain ineffective. A score of 3, categorized as easy, was given when the service procedure was considered easy, simple, and straightforward, although it still needed simplification. A score

of 4, categorized as very easy, was given when the service procedure was perceived as very easy and very simple, making the process efficient and effective.

Calculating the weighted average value:

$$\text{Weighted average value} = \frac{\text{Sum of weights}}{\text{Number of elements}} = \frac{1}{14} = 0.071$$

Calculating the Community Satisfaction Index:

$$\text{IKM} = \frac{\text{Total Perception Score per Element}}{\text{Element}} \times 0.071$$

Interpretation of IKM

To facilitate interpretation of the IKM assessment, which is between 25 and 100, the above assessment results are converted to a base value of 25 using the following formula:

$$\text{IKM service unit} \times 25$$

The calculation analysis is carried out by calculating the Perception Value (NP), IKM Interval, IKM Conversion Interval, Service Quality (D, C, B, A) and Service Unit Performance (not good, less good, good, very good) which can be seen in the following table:

Table 2. Service Assessment

Perceived Value	IKM Interval Value	IKM Conversion Interval Value	Service Quality	Service Unit Performance
1	1,00 – 1,75	25,00 – 43,75	D	Tidak Baik
2	1,76 – 2,50	43,76 – 62,50		C
3	2,51 – 3,25	62,51 – 81,25	B	Baik
4	3,26 – 4,00	81,26 - 100	A	Sangat Baik

Results and Discussion

Results

Organizational Structure of the Baduy Indigenous Community

According to Hill and McShane in Kaswan (2021), organizational structure consists of three main dimensions, namely vertical differentiation, horizontal differentiation, and integration mechanisms. These three dimensions support the main functions of the Baduy indigenous community, especially in spiritual leadership, social leadership, agricultural cycle management, and the preservation of customs and community life. Based on vertical differentiation, the organizational structure of the Baduy indigenous community shows centralized decision-making, a flat hierarchy with few layers, and a wide span of supervisory control. Based on horizontal differentiation or departmentalization, the Baduy organizational structure uses a simple line structure. Meanwhile, based on integration mechanisms, this structure applies informal communication, direct supervision, low formal hierarchy, and standardization. This analysis shows that the Baduy organizational structure has a simple,

centralized, and functional pattern. The structure supports coordination, communication, supervision, and decision-making within the traditional institution. It also helps leaders identify strengths and weaknesses, assess whether the existing structure supports or limits work processes, and ensure that the structure remains aligned with the strategic goals of the traditional institution. The organizational structure of the Baduy community can be seen in the following figure.

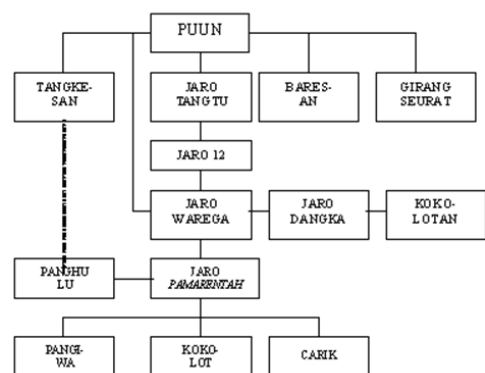


Figure 1. Organizational Structure of the South Banten Indigenous Community

The efficient and adaptive organizational structure of the Baduy community enables the traditional institution to manage resources more

effectively and respond to social changes and challenges in a faster and more organized manner. Resource management in the Baduy community consists of two main systems. The first is the customary system, known as *pikukuh karuhun*, led by the Puun as the highest customary leader. The second is the government system, which follows state regulations. Within the customary system, the Baduy community is divided into the Inner Baduy or *Tangtu* and the Outer Baduy, which includes *Panamping* and *Dangka*. The Puun serves as the highest leader in Baduy and holds authority in three main regions, namely Cibeo, Cikartawana, and Cikeusik. The Puun acts as the highest decision-maker in customary law and holds responsibility for internal and external customary mandates. Although the Puun does not take part directly in operational activities, this position provides approval, guidance, and the highest customary decisions. The Jaro serves as a customary official appointed by the Puun. Jaro *Tangtu* represents the Puun in managing customary governance, security, and order in the villages of Cikeusik, Cikertawana, and Cibeo. Jaro *Pamarentah* serves as the village head in Outer Baduy and acts as a mediator between customary interests and the government. In carrying out his duties, Jaro *Pamarentah* is assisted by *Pangiwa* as public relations officer, *Carik* as village secretary, and *Kokolot*. Jaro *Dua Belas* functions as the coordinator of all Jaro, while Jaro *Warega* leads the *Seba* ceremony addressed to the Governor of Banten and the Regents of Lebak and Pandeglang. Jaro *Dangka* is responsible for managing residents outside Kanekes Village, including *Inggung*, *Sindang Nyair*, *Sanghyang Asuh*, *Sirah Dayeuh*, *Sanghyang Panungkulan*, *Garukgak*, *Padawaras*, *Cipatik*, and *Carungeun*. In addition, *Tangkasan* serves as the personal physician and advisor to the Puun. *Kokolot* is responsible for customary governance in Outer Baduy. *Baresan* assists the Puun in community protection. *Girang Seurat* serves as the secretary to the Puun and also manages *Huma Serang*, which relates to communal public order. *Panghulu* is responsible for managing wedding ceremonies in Outer Baduy and also handles administrative matters related to state affairs.

Organizational Structure of the Banten Kidul Indigenous Community

The organizational structure of the Banten Kidul Indigenous Community is arranged to allow continuous evaluation and adaptation so that it can remain sustainable and responsive in a changing environment. The ability to adjust to internal and external change is important for maintaining relevance and ensuring the continuity of the customary institution. This structure supports the main functions of the community, which include spiritual leadership, social leadership, management of the agricultural cycle, and preservation of customs and community life. Based on the framework of Hill and McShane, the organizational structure of the Banten Kidul Indigenous Community can be examined through three dimensions, namely vertical differentiation, horizontal differentiation, and integration mechanisms. In terms of vertical differentiation, the structure is centralized in decision-making, highly hierarchical, has many levels, and shows a very wide span of supervisory control. In terms of horizontal differentiation or departmentalization, the structure is functional, combining line and staff characteristics by grouping members according to specific functions or areas of expertise. In terms of integration mechanisms, the structure uses informal communication, direct supervision, formal hierarchy, and standardization. This organizational arrangement helps customary leaders identify strengths and weaknesses, assess whether the structure supports workflow, communication, and decision-making, refine the organizational design, and ensure that it remains aligned with the strategic goals of the customary institution. Within the customary system, roles are clearly divided among community members. The highest leader is *Abah*, also known as *Oyok*, *Olot*, or *Sepuh Girang*, who leads the *Kasepuhan* government with the support of a customary institution called the *rorokan*. The *rorokan* functions like a department that handles specific areas of responsibility. Each *rorokan* may develop into several branches known as *garapan* according to organizational needs, while the people involved in the *rorokan* institution are called *baris*. Several important *rorokan* include *Kadukunan*, which serves as *kuncen*, guardian of custom, or

juru basa kasepuhan, and often leads customary ritual events; *Kapanghuluan*, which manages religion and community beliefs; *Jero*, which manages the *rurukan* household or the domestic affairs of the kasepuhan leader and consists of *jero pameget*, *jero wanita*, and the head of the *rurukan* household; *Pamakayaan*, which is responsible for the welfare of the elders, especially in relation to rice farming; *Paninggaran*, which manages the security of the kasepuhan territory and the protection of rice crops; *Bengkong*, which is responsible for circumcision services for both boys and girls, with female bengkong also serving as *paraji* or traditional midwives; and *Pantun*, which manages ancestral heritage, historical knowledge, beliefs, genealogy, traditional wisdom, philosophy of life, and agricultural guidance. In addition, *Sesepuh Lembur* serves as the representative of Abah in customary affairs in each village and acts as a guarantee of the Kasepuhan's control over its territory. *Rendang Kande* serves as the personal assistant to Abah, carrying customary needs and accompanying

him in his activities. The organizational structure chart of the Banten Kidul Indigenous Community can be seen in the following figure.

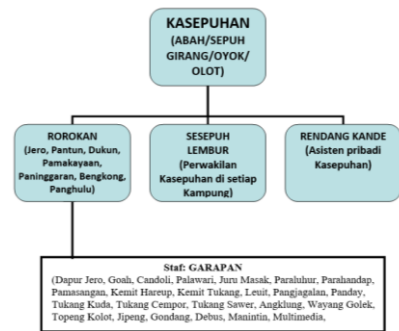


Figure 2. Organizational Structure of the South Banten Indigenous Community

Comparison of the Organizational Structures of the Baduy and Banten Kidul Indigenous Communities

A comparison of the two indigenous community structures can be seen in the following table:

Table 3. Comparison of the Organizational Structure of the Baduy and Banten Kidul Indigenous Communities

No.	Aspect	Baduy	South Banten
1.	Traditional Leader	Puun	Kasepuhan
2.	Duties of Traditional Institutions	Maintaining and Protecting Natural Balance	Maintaining and Protecting Natural Balance
3.	Vertical Differentiation		
	a. Centralization	Centralization	Sentralisasi
	b. Hierarchy	Flat	Tinggi
	c. Span of Control	Spacious	Sangat Luas
4.	Horizontal differentiation: form of organizational structure	Simple (line)	Functional (line and staff)
5.	Integration Mechanism	Using informal communication, direct supervision, formal hierarchy, and standardization.	Using informal communication, direct supervision, formal hierarchy, and standardization.
6.	Organizational Behavior towards environmental influences	Firm and disciplined towards change	Disciplined but accepting change
7.	Village Head Appointment Mechanism	Appointed by Puun	Directly elected by citizens
8.	The relationship between the customary government system and the state	harmonious and synchronous	harmonious and synchronous

The organizational structures of the Baduy and Banten Kidul indigenous communities show both similarities and differences. The similarities can be seen in centralized leadership, the responsibility to maintain and protect the balance of nature, the use of informal communication, direct supervision, formal hierarchy, and standardization, as well as the harmonious relationship between the customary government system and the state government system. The differences are found in the level of vertical hierarchy, span of control, organizational form, attitudes toward environmental influences, and the mechanism for selecting village heads.

Impact on Indigenous Community Satisfaction

Several aspects within the organizational structure dimension, especially leadership and organizational form, have a significant impact on indigenous community satisfaction. In the Baduy indigenous community, the impact of organizational structure on service satisfaction was measured through several stages. The first stage was calculating the index for each service element. This index was obtained from the results of questionnaires distributed to respondents. The calculation aimed to determine the value of each service element as a basis for assessing the level of community satisfaction with the services provided by the customary institution.

Table 4. Average Values for Service Elements

No.	Service Elements	Service Element Value
1.	Service Procedures	4,0
2.	Terms of Service	4,0
3.	Clarity of Service Officers	4,0
4.	Discipline of Service Officers	4,0
5.	Responsibilities of Service Officers	4,0
6.	Service Officer Capabilities	4,0
7.	Speed of Service	4,0
8.	Justice in Getting Services	4,0
9.	Courtesy and Friendliness of Staff	4,0
10.	Reasonableness of Service Fees	4,0
11.	Certainty of Service Costs	4,0
12.	Certainty of Service Schedule	4,0
13.	Environmental Comfort	4,0
14.	Service Security	4,0

The service unit index was calculated by multiplying each service element value by the weighted value of 0.071, then adding all results. In the Baduy indigenous community, all 14 service elements obtained a value of 4. Therefore, the calculation was: $(4 \times 0.071) + (4 \times 0.071) + (4 \times 0.071) + (4 \times 0.071) + (4 \times 0.071) + (4 \times 0.071) + (4 \times 0.071) + (4 \times 0.071) + (4 \times 0.071) + (4 \times 0.071) + (4 \times 0.071) + (4 \times 0.071) + (4 \times 0.071) + (4 \times 0.071) = 3.976$.

The conversion index value was then obtained by multiplying the service unit index by the base value of 25, namely $3.976 \times 25 = 99.4$. Based on this calculation, the service quality category for the Baduy indigenous community

is A, which indicates Very Good service quality. Improving service quality in the Baduy indigenous community should still be prioritized across all service aspects to maintain the quality of customary institutional services.

Indigenous People of South Banten

The calculation of the impact of organizational structure on service satisfaction among the Indigenous People of South Banten was also carried out through several stages. The first stage was calculating the index for each service element. This index was obtained from the questionnaire results and used as the basis for measuring the level of community satisfaction with the services provided by the customary institution.

Table 5. Average Values for Service Elements

No.	Service Elements	Service Element Value
1.	Service Procedures	3,28
2.	Terms of Service	3,2
3.	Clarity of Service Officers	3,18
4.	Discipline of Service Officers	3,2
5.	Responsibilities of Service Officers	3,22
6.	Service Officer Capabilities	3,28
7.	Speed of Service	3,21
8.	Justice in Getting Services	3,18
9.	Courtesy and Friendliness of Staff	3,16
10.	Reasonableness of Service Fees	3,15
11.	Certainty of Service Costs	3,2
12.	Certainty of Service Schedule	3,22
13.	Environmental Comfort	3,15
14.	Service Security	3,23

The service unit index for the Banten Kidul Indigenous Community was calculated by multiplying each service element value by the weighted value of 0.071, then adding all results. The calculation was: $(3.28 \times 0.071) + (3.20 \times 0.071) + (3.18 \times 0.071) + (3.20 \times 0.071) + (3.22 \times 0.071) + (3.28 \times 0.071) + (3.21 \times 0.071) + (3.18 \times 0.071) + (3.16 \times 0.071) + (3.15 \times 0.071) + (3.20 \times 0.071) + (3.22 \times 0.071) + (3.15 \times 0.071) + (3.23 \times 0.071) = 3.186$.

The conversion index value was obtained by multiplying the service unit index by the base value of 25, namely $3.186 \times 25 = 79.64$. Based on this calculation, the service quality category for the Banten Kidul Indigenous Community is B, which indicates Good service quality. Service quality improvement should prioritize environmental comfort while maintaining service procedures that have already supported community satisfaction.

Discussion

The results show that the organizational structures of the Baduy and Banten Kidul indigenous communities have similar centralized leadership patterns, but they differ in hierarchy, span of control, and institutional division of functions. In the Baduy indigenous community, the organizational structure appears simpler, flatter, and based on a direct line of command. The main authority rests with the Puun as the highest customary leader, while technical implementation is supported by

Jaro, Tangkesan, Kokolot, Baresan, Girang Seurat, and Panghulu. This structure allows coordination to run more quickly because the decision-making line is not too long. This finding is in line with Hill and McShane in Kaswan (2021), who state that organizational structure can be analyzed through vertical differentiation, horizontal differentiation, and integration mechanisms. The Baduy structure shows low vertical differentiation, simple horizontal differentiation, and integration mechanisms through informal communication, direct supervision, and customary standardization. The organizational structure of the Banten Kidul indigenous community shows a more complex pattern than that of the Baduy community. Leadership remains centered on Abah, Oyok, Olot, or Sepuh Girang as the highest leader, but institutional functions are divided into rorokan and garapan.

The division of roles, such as Kadukunan, Kapanghuluan, Jero, Pamakayaan, Paninggaran, Bengkong, and Pantun, reflects task specialization within the customary organization. This finding is in line with the study by Yulia Elva Safitri, Dede Kosasih, and Dian Hendrayana (2024), which explains that each rorokan in the Kasepuhan community has a specific role and function while maintaining the customary order inherited from ancestors. This result also supports Pranamulia's (2022) view that the Banten Kidul indigenous community needs an organizational structure that fits its strategy, scale, environmental

change, and technology. The similarities between the Baduy and Banten Kidul organizational structures can be seen in centralized leadership, the responsibility to maintain and protect the balance of nature, the use of informal communication, direct supervision, formal hierarchy, standardization, and a harmonious relationship between customary governance and state governance. This finding is in line with the study by Mulyadi and Furqon (2021), which shows that the governance system of the Baduy customary law community can operate alongside the regional autonomy system without institutional conflict. It also supports the study by Caesar, Ridwan, Basyar, Fathurohman, Sahrajaz, and Tasyal (2021), which explains that organizational structure plays an important role in supporting the quality of public services. In this study, customary structure does not only function as an internal regulatory system but also serves as the basis for managing services for indigenous communities. The main differences between the Baduy and Banten Kidul communities lie in the level of hierarchy and organizational form. The Baduy community has a flatter and simpler structure, while Banten Kidul has a higher, broader, and more functional structure. This difference shows that each indigenous community develops its institutional system according to its social, cultural, and governance needs.

This result is in line with Robbins and Judge (2015), who explain that an organization is a consciously coordinated social unit created to achieve certain goals, and differences in organizational structures occur because each institution has different needs and objectives. This finding is also supported by Gough in Kaswan (2019), who states that there is no single best organizational form for all institutions because organizational structure is influenced by strategy, size, environment, and technology. In terms of community satisfaction, the Baduy organizational structure produced a Community Satisfaction Index score of 99.4, categorized as A or Very Good. This score indicates that Baduy customary services are considered highly satisfactory by the community, especially because of the simple structure, strong leadership, clear service

flow, and consistency in applying customary rules. Meanwhile, the Banten Kidul indigenous community obtained a score of 79.64, categorized as B or Good. This score shows that customary services in Banten Kidul have worked well, although improvement is still needed, especially in environmental comfort. The difference in scores indicates that a simpler structure can accelerate coordination and strengthen service certainty, while a more complex structure requires stronger coordination to maintain service effectiveness. This finding is in line with the study by Samsudin, Hendrayani, and Hamzah (2021), which shows that customary institutions play an important role in development planning, program socialization, institutional capacity building, community assistance, supervision, and local development. The result also supports Safitri, Taufiqurrahman, Haryanto, Yulianengsih, and Putri (2023), who emphasize that local cultural wisdom in indigenous communities can maintain social sustainability and strengthen the balance of community life. In the Baduy and Banten Kidul communities, customary organizational structures do not only regulate authority relations but also preserve cultural values, strengthen services, and maintain the relationship between the community and nature.

Theoretically, these findings strengthen Schein's view in Fikri and Hendrich (2021), which states that organizational culture is strongly influenced by leadership, especially in communication and the formation of organizational behavior. In the Baduy community, Puun leadership strengthens obedience to *pikukub karuhun* and maintains customary stability. In the Banten Kidul community, Abah's leadership is supported by the division of functions within the rorokan, allowing the organization to carry out social, spiritual, agricultural, security, and customary preservation duties more broadly. This finding is also in line with Njatrijani (2018), who explains that local wisdom is a life strategy used by communities to meet their needs and protect the environment. Based on the discussion, customary organizational structure affects community satisfaction because it determines clarity of authority, service flow, responsibility of customary officers, and communication

effectiveness. The simple and centralized Baduy structure produces very good service quality because decisions can be made quickly and customary rules are applied consistently. The more functional Banten Kidul structure produces good service quality because it divides tasks more specifically, but it still needs stronger coordination between institutional units to improve service quality. These findings strengthen previous studies showing that organizational structure, leadership, culture, and local wisdom are important factors in shaping service quality and indigenous community satisfaction.

Conclusion

The results of this study show that the organizational structures of the Baduy and Banten Kidul indigenous communities have several similarities and differences. The similarities are reflected in centralized leadership, the duty to maintain and protect the balance of nature, the use of informal communication, direct supervision, formal hierarchy, standardization, and a harmonious relationship between customary governance and state governance. The differences are found in vertical hierarchy, span of control, organizational form, attitudes toward environmental influences, and the mechanism for selecting village heads. These findings indicate that organizational structure, especially leadership and organizational form, has a significant impact on indigenous community satisfaction. The Baduy indigenous community obtained a Community Satisfaction Index score of 99.4, categorized as A or Very Good, while the Banten Kidul indigenous community obtained a score of 79.6, categorized as B or Good. These results confirm that a clear, functional, and culturally rooted organizational structure can support better service quality and strengthen community satisfaction within indigenous institutions.

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