There are 101 texts of Banyumas Babad as works of literature and culture. The large number shows the dynamics of Banyumas society in the process of re-creation text.

Up to now, research on Banyumas Babad has gathered 101 texts, including 43 manuscripts, 38 typed texts, and 20 printed texts. The text has been classified to 65 versions which consist of 56 prose versions and 9 versions of songs.

The research conducted by the man born in Makassar on 5 March 1965 indicated the dynamics of Banyumas society in text copying and writing of Banyumas Babad Wirjaatmadjan version. The dynamics is influenced by cultural dynamics of Banyumas community through Banyumas cultural value system, synthesis of Banyumas paradoxical values, and seven universal elements. "There are three elements that stand out here. First is Banyumas dialect with the characteristic of very clear 'a' vowel. Next are Banyumas gagarag shadow puppets, jemblung puppeteer, Lengger, Banyumasan gendhing (ensemble), and lelagon Lare as local color arts. Finally, Banyumas religious system can be seen at the traditions of taboo, prophecy, and Muludan," explained the husband of Dini Siswani Mulia, S.Pi., M.Sc.

In his dissertation, entitled "Banyumas Socio-Cultural Dynamics in Banyumas Babad Wirjaatmadjan Version", Sugeng Priyadi mentioned that the Banyumas cultural value system is based on cablaka that results in paradoxical/contradictory values reflected on the character. "There is a tendency that the values upheld seem paradoxical, thesis is faced with antithesis that produces synthesis," he explained.

Meanwhile, the orientation of Banyumas cultural value, said the father of two sons, is traditional and modern position. It can be observed in Banyumas public views on the meaning of life, work, perception on time, human relationship to human being and nature.

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