Baduy local wisdom and environmental sustainability

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Abstract
This study aims to find a theoretical model of the cultural transmission of wisdom values of Baduy Banten province in preserving the environment. The qualitative approach was developed to obtain transmission model and examine a natural and social phenomena as natural background. In result, Excess transmission of Baduy cultural values in preserving the environment by the government has advantages that all members in the family institution of Baduy community agree and follow. In conclusion, environmental ethics that developed in Baduy society in terms of environmental conservation has its own characteristic of biocentrism and ecocentrism variance.

Keywords: Transmission, Cultural Wisdom Values, Environment.

Baduy sabiduría local y sostenibilidad ambiental

Resumen
Este estudio tiene como objetivo encontrar un modelo teórico de la transmisión cultural de los valores de sabiduría de la provincia de Baduy Banten para preservar el medio ambiente. El enfoque cualitativo se desarrolló para obtener un modelo de transmisión y examinar un fenómeno natural y social como fondo natural. Como resultado, el exceso de transmisión de los valores culturales de Baduy para preservar el medio ambiente por parte del gobierno tiene ventajas que todos los miembros de la institución familiar de la comunidad de Baduy están de acuerdo y siguen. En conclusión, la ética ambiental que se desarrolló en la sociedad de Baduy en términos de conservación ambiental tiene sus propias características de varianza de biocentrismo y ecocentrismo.

Palabras clave: Transmisión, Valores de la Sabiduría Cultural, Medio Ambiente.
1. **Introduction**

In the last decade, environmental issues have been the much intention subject in many academic discussions, especially in Indonesia following to various natural disasters such as Tsunami, landslides, floods, storms, rain, even heat, and drought. All these events are natural phenomena closely related to human life. The impacts of natural disasters on people's lives are invaluable either economically, psychologically, and socially. But, however, according to Atfield (2010), most of natural disasters occur due to environmental damage caused by human behaviors. Environmental damage suffered by the community is a direct result of environmental management that is not based on environmental-oriented capabilities and ethics. Thus, it can be said that the ecological crisis facing mankind is rooted in a crisis of moral ability and ethics. Some members of society have less concern for the norms of living that have been proven to serve sustainability environments. Yet people who are not so sensitive can still have local environmental involvement and have the same responsibilities with people who are sensitive. As one of traditional society, Baduy Tribe in Banten Province, Indonesia has a local wisdom in managing the environment and biodiversity. The Paradox with the view of modern society who assume that human have the right to change and manipulate nature according to interests, Baduy society living more on how to maintain human's life harmony with the nature.

Based on this phenomenon, this research intended to find out the cultural value system of Baduy people in managing the environment. Where in preserving the environment, sometimes the process of transmitting traditional wisdom experienced many obstacles, especially when faced with the changing demands of the times that occurred around the Baduy community. The cultural contacts of Baduy community with the outside community, either directly or indirectly, can unknowingly affect the members of the community in acting or behave in social life. The results of the interaction between community members can affect the community value system to the environment. Thus, the target of this research is to find the model developed by Baduy community in preserving environment both natural and socio-cultural environment and suggests how to develop the transmission model of a cultural wisdom of Baduy community in preserving the environment in anticipation of various value changes in Baduy outside society.

2. **Research Methods**

By using a qualitative approach to collect data and analysis, this research attempts to understand the Baduy attitudes, norms, and values related to environmental sustainability. The visual diagram of the three components of Qualitative Research by Bell (1984):
As well as the literature review method was used to study and access the data collected (quantitative and qualitative) to describe topics related to the transmission model and local wisdom values of the Baduy community. Participating observations then used by researchers to understand the context of the situation, the meaning of attitudes and behavior as well as the perception of Baduy Tribe on the topic of environmental conservation values. Another method is an in-depth interview to generate qualitative information by providing semi-structured open questions (Parsons, 1951).

3. Results and Discussion

3.1. The Brief Description on Baduy Society

Baduy is a term which given by the outsiders who are well received by the Baduy themselves and by outsiders. This term used firstly by researchers from the Netherlands and officially and used as an identity on the Indonesian Identity Card (KTP) in 1980 by Indonesia government. Baduy is a term given by outsiders to a group of people who occupy the area of Kanekes Village, Lebak Regency, Banten (West Java, before the year 2001). In the report of ethnographic research conducted by the Netherlands in 1845 had mentioned the terms Badoei and Badoewi. Both words then changed to the spelling Baduy. The inclusion of the term Baduy in KTP does not mean getting rejection from the people of Kanekes Village. For Baduy people, the name Baduy comes from the name of the river and the name of the mountain in the Kanekes region where Baduy people live. Creswell (2007) say the name Baduy comes from the name CiBaduy River and Baduy Mountain.

3.2. Baduy Cultural Based Value System

Value is an abstract conception of what we think is good or bad. Values can be realized in the set of norms of human behavior patterns that govern the human lives. In reality, Baduy people prioritize the norm system which associated with the facts of life. For Baduy people, values and norms are also called ceukelan. In terms of Baduy society, the ceukelan (Sundanese language) means the grip of life. Baduy’s grip of life is Sunda Wiwitan which has the core of teachings are:

Pondok teu menang disambung,
Lojor teu menang dipotong
Gunung teu meunang dilebur
Lebak teu meunang dirusak
Buyut teu meunang dirobah.

Meaning:

Short should not be renewed,
Length should not be shortened,
Mountain should not be triggered,
The flat ground should not be tampered with, Rules cannot be changed.

The core of the teachings is that Baduy rejects the change in Wiwitan teachings although the world will change the progress of nature, Baduy must be maintained and kept as it is. The country in the future will and may be changed towards its progress, but Wiwitan in Baduy should not be changed and eliminated, must remain the same as the origin as ordered from Baduy grandfather, Adam Tunggal (Miller and Tyler, 1998).

3.3. **Baduy Transmission Model of Environmental Sustainability**

Based on the previous conceptual framework, this research consisting on two important factors that determine the model, i.e., the internalization and socialization of rules of environmental conservation in Baduy community which are disseminated, understood and taught in the community, and becomes a habit of community life. Basically, environmental ethics in a society has three types; egocentrism, anthropoids, and biocentrism. Ethics contains values and moral principles that should be used as a guidance in behaving. These values and moral principles are the results of a critical reflection on how members of society should live and act in concrete situations. Critical reflection involves three things which include: (i) reflection on norms and values, (ii) reflections on special situations with all uniqueness and complexity, and (iii) reflections on the various ideals held by humans or groups.

Based on such conceptions, environmental ethics in the Baduy Tribe is strongly influenced by cultural values. Culture itself refers to various aspects of life that include ways of being applied, beliefs and attitudes, as well as the result of a typical human activity for a society or group, and according to Keraf (2006) consisting of: (i) cultural systems, (ii) the social system, (iii) the personality system, and (iv) the organism system. The cultural system is a component of abstract culture, consisting of thoughts, ideas, concepts, themes of thought, and beliefs. The social system consists of interaction activities among individuals undertaken in people's lives. The personality system is all about the content of the soul and the character of the individual in his interaction as a citizen of a society. The organism system is complementary to the whole framework that involves biological and biochemical processes within human beings. Based on the four elements of culture that can be known as an environmental ethics of a society, can be described graphically as seen in Figure 1, the four Elements constructing a transmission Value model of Environmental Sustainability in the Baduy Tribe Society.
Anthropocentrism views man as the center of the system of the universe. Humans and their interests are considered most decisive in the ecosystem order and the policies taken in relation to the natural environment. Even humans are understood as rulers of nature who can do anything to nature. This rationale creates exploitative attitudes and behavior without any concern for nature and all its contents which are considered to have no value to one self. With regard to anthropocentrism views, Baduy society argues that humans should not treat nature at will, because so many natural benefits, especially they are afraid of the prohibitions that have been passed down from generation to generation and the consequences if humans do as they wish to the environment. The only thing human can do to manage nature is by utilizing nature for human life such as farming (rice, banana, ginger, wood,) and farming (forest plots) properly and wisely (Kusumaatmadja, 1995).

The opposite view, as expressed by the adherents of biocentrism. According to Albert Schweitzer as quoted in Koentjaraningrat (2003), this ethic is based on the realization that life is sacred and human beings have a moral obligation to nature. The ethos of biocentrism is based on the distinctive relationship between man and nature as well as the value of nature itself. Nature and all its contents have dignity and value in the community of life on earth. Paul Taylor argues that biocentrism is based on four beliefs. First, they belief that human beings are members of the community of life on earth, second, they belief that the human species alongside all other species is part of an interdependent system in such a way that the survival of all beings is not determined by the physical condition of the environment, but by the existence of each other's relations, third, they belief that all organisms are the Centre of life and have its own purposes. Fourth, their belief that human’s them-selves have no superiority over other living beings (Saleh, 1986).

The Baduy people's opinion on the biocentrism view that human beings are part of nature, so in essence, the whole that is prohibited by their ancestors must be maintained and preserved. The environment in Baduy should not be changed because as the mountain of madur and coral because they still cling to the principle of Gunung teu meunang dilebu, Lebak teu meunang dirusak, Buyut teu meunang dirobah. (Mountain should not be triggered, the flat ground should not be tampered with, Rules cannot be changed), so the determination and strength of Baduy people greatly affect the environment. For the Baduy community, there are at least two environmental benefits. First, for the Baduy community as a source of life Baduy people and maintain the survival of the Baduy community itself, because if the environment has been damaged will arise many diseases. Second, for the general public, by maintaining
the environment around Baduy can help people outside Baduy like 25 sources of water that flows into Rangkasbitung, Serang, and surrounding areas, meaning enormous environmental benefits.

Water habits should not be poisoned, wood should not be changed and lessons or training to young people how to preserve the environment has been done since the first. All the above habits no one knows for sure who was the first start that certainly started from the kokolot (predecessor). As for the response from the community on how to preserve that they want to carry out these habits for fear of prohibition and appreciate the law in Baduy. Environmental preservation is the impact of socialization and internalization conducted in the community, therefore the model wants to test the model of internalization and socialization of environmental conservation values prevailing in the community. The socialization model involves the method or method of teaching, the dissemination, and formation of an understanding of those values. The internalization model involves what values or rules are continually taught, disseminated and understood by all members of society. The model of socialization and internalization can be implemented through two interrelated patterns, through the local leadership of the adat institution to the family institution; then to the kinship system even though it remains in the power of adat stakeholders as the ultimate authority. Excess transmission of Baduy cultural values in preserving the environment by the government has advantages that all members in the family institution of Baduy community agree and follow.

Figure 2. Value Transmission Model of Environmental Sustainability in the Baduy Society

4. Conclusion

The results of this study conclude that environmental ethics that developed in Baduy society in terms of environmental conservation has its own characteristic of biocentrism and ecocentrism variance which view that environment have important role in human life. These characteristic sourced from Sunda Wiwitan teaching with value and norm which come from Baduy community’s main values called Batara Tunggal. The values were giving as deposit by Sang Hyang Widi to keep Kanekes Village as the center of mandala for the life of mankind. The model of socialization and internalization can be implemented through two interrelated patterns, through the local leadership of the adat institutions to the family institution; Then family institutions in the kinship system remains in the power of adat stakeholders as the ultimate authority.
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