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## CASE STUDY OF THE LOCAL WISDOM OF THE BADUY TRIBE IN PRESERVING THE RIVER

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### Abstract

The natural philosophy of the Baduy people is very strong. The Baduy people strongly maintain balance and harmony with nature. As a result, they strongly defend the teachings about protecting and preserving nature. That is what makes the Baduy people coexist with nature in harmony. In addition, the Baduy people do not exploit natural resources; Instead, they use what is available with preservation. The Baduy people have the belief that nature is one of the almighty trusts that must be maintained and preserved. This is in accordance with the teaching and philosophical principles of the Baduy tribe, namely "lojor does not cut off, hut does not connect". The preservation of the local wisdom of the Baduy Tribe is a sustainable effort that involves all elements of society. This tradition that has been passed down from generation to generation is not only a cultural heritage, but also a guide to life that is in harmony with nature and noble values. With various conservation efforts, it is hoped that the local wisdom of the Baduy Tribe can continue to be preserved and become an inspiration for the next generation. The application of local wisdom of the Baduy Tribe in maintaining the preservation of the Ciujung River is supported by customary values, traditions, dependence on rivers, and simple life. However, these conservation efforts are faced with various challenges, such as environmental changes, modernization flows, lack of government support, limited access, and different perceptions. Cooperation and synergy from various parties, including the government, academics, and non-governmental organizations, are needed to overcome this challenge and ensure the preservation of the Ciujung River and the local wisdom values of the Baduy Tribe. This research method uses a qualitative approach with a case study approach. Case studies use a variety of data sources to research, elaborate, and explain different aspects of an individual, group, program, organization, or event in a systematic manner. The conclusion is that the Baduy tribe does not exploit nature; They just use what is there and preserve. They believe that nature is an almighty trust that must be guarded and preserved.

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### Keywords

*Local Wisdom; Baduy; Ciujung River*

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### INTRODUCTION

Water is a natural resource that is very important for human life. However, many factors currently threaten the sustainability of water resources, such as overexploitation, environmental pollution, and climate change, leading to water crises in various places around the world. Including river water that comes out of springs often has very good quality. However, the water will receive a lot of pollutants during the flow process (Sofia et al, 2010).

In Indonesia, many indigenous communities have local wisdom in preserving natural resources, including water. One example is the Baduy Tribe, who live in the Baduy Dalam area, Cibeo Village, Lebak Regency, Banten. The Baduy people have a tradition of living simply and in accordance with nature, and one of their famous local wisdom is to guard the Ciujung River, their main water source. The Baduy tribe has a unique way of life and is different from modern society. They live without electricity, modern technology, and money. This makes them highly dependent on nature, including the Ciujung River.

The Baduy tribe has a unique way of life and is different from modern society. They live without electricity, modern technology, and money. This makes them highly dependent on nature, including the Ciujung River. The local wisdom of the Baduy Tribe in protecting the Ciujung River has been inherited from generation to generation for centuries. This local wisdom is based on respect for nature and awareness to preserve the environment. The Baduy tribe has various customary rules and traditions that aim to protect the Ciujung River from pollution and damage.

This research aims to study and analyze the local wisdom of the Baduy Tribe in protecting the Cijung River. This research is expected to contribute to efforts to preserve water resources and develop science about local wisdom.

### LITERATURE REVIEW



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Water is a natural resource that is very important for human life. However, many factors currently threaten the sustainability of water resources, such as overexploitation, environmental pollution, and climate change, leading to water crises in various places around the world. Especially river water for humans living in inland areas. The river water that comes out of the spring water is often of very good quality. However, the water will receive a lot of pollutants during the flow process (Sofia et al, 2010). Meanwhile, local wisdom is often associated with the local community. In foreign languages, it is conceived as local policy (local wisdom), local knowledge (local knowledge) or local intelligence (local genius). Local wisdom is the attitude, outlook and ability of a community in managing its spiritual and physical environment which gives the community endurance and growth power in the area where the community is located. In other words, local wisdom is the answer to geographical-political-historical and situational situations that are local (Eka Permana et al, 2010).

Local wisdom is considered very valuable and beneficial for people's lives. The system was created to live, maintain, and continue to live according to the circumstances, conditions, abilities, and values of society. In other words, the local wisdom then becomes part of their wise way of life to solve all the problems they face. Thanks to local wisdom, they can continue their lives, and can even develop sustainably (sustainable development).

Local Wisdom has six dimensions, namely: Local knowledge dimension : Every community where they are located always has local knowledge related to their environment; Local Value Dimension: Every community has rules or values that are embraced by all its citizens to regulate life together; Local skills dimension: Every community has a local skill known as survival ability, which is usually only enough to meet the needs of a family or subsistence economy; Local resource dimension: Local resources are generally natural resources, Communities will not exploit or trade these resources on a large scale unless necessary. Forests, gardens, water sources, farmland, and settlements are some of the categories of local resources. These local resources are usually owned by groups of people; Dimensions of the local decision-making process: Every society basically has a local government, also known as tribal government. The tribe rules its citizens to act as citizens. The community has a unique decision-making mechanism; Dimension of local group solidarity: Local solidarity is usually formed by communal bonds linked by communication bonds. Every community has a medium to bind its citizens through religious events or other traditional ceremonies. Each member gives and receives according to his duties. For example, they share morning plants, community service, and mutual cooperation.

Local wisdom is a cultural heritage that is part of traditional culture. Local wisdom comes from cognitive, affective, and motor aspects and develops into people's desires and appreciation. Local wisdom focuses on the following : Balance and harmony between people, nature, and culture; Preservation and diversity of nature and culture; Conservation of natural resources and cultural heritage; Economic resource savings; Morality and spirituality.

Local people who adopt the traditional way of life in rural areas, which are almost untouched Technology is generally known as tribal communities, indigenous communities or customary law communities, indigenous people or traditional communities (Suhartini, 2010). In general, traditional people understand their environment very well. After years of living peacefully with nature, they know various ways to use natural resources sustainably. In addition, people behave based on a wide variety of good and bad values, as well as activities that are based on right and wrong values. In Indonesia, many indigenous communities have local wisdom in preserving natural resources, including water. One example is the Baduy Tribe, who live in the Baduy Dalam area, Cibeo Village, Lebak Regency, Banten. Baduy or Kanekes is one of the villages in Lebak Regency, Banten. In it there is the Baduy tribe or urang Kanekes which is a group of people who uphold local wisdom. The population is approximately 26,000 people and is divided into two regions, namely Baduy Luar and Baduy Dalam. The border between the two regions is marked by a hut made of bamboo as a place to stay for the Baduy Dalam tribe when they are in the fields. The Baduy people have a tradition of living simply and in accordance with nature, and one of their famous local wisdom is to guard the Ciujung River, their main water source. The Baduy tribe has a unique way of life and is different from modern society. They live without electricity, modern technology, and money. This makes them highly dependent on nature, including the Ciujung River.

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## METHODS

The methodology in this study is the case study method. The case study method is a research method that uses various data sources that can be used to research, elaborate and comprehensively explain various aspects of individuals, groups,

programs, organizations or events systematically (Kriyantono et al, 2006). A case study is a research method that uses a variety of data sources (as much data as possible) that can be used to research, elaborate, and comprehensively explain various aspects of an individual, group, program, organization, or event in a systematic manner. The review of these various data sources requires a variety of data collection instruments. Therefore, researchers can use in-depth interviews, participant observations, documentations, questionnaires (survey results), recordings, and other physical evidence.

The data obtained will be analyzed qualitatively, namely analysis carried out by understanding and assembling data that has been collected and compiled systematically, then conclusions are drawn. In qualitative research, the conclusions produced are generally not intended as generalizations, but as interpretive descriptions of the reality or phenomenon that is studied holistically in a specific setting. Here, it is implied that any findings produced are essentially limited to the observed case. Therefore, the principle of inductive thinking is more prominent in drawing conclusions in qualitative communication research (Pawito, 2008). Because this method is qualitative, this data is collected in the form of words and pictures rather than numbers. In addition, all the information gathered may contribute to what has already been researched. Thus, the research report will contain data citations to give an overview of the presentation of the report (Moleong et al, 2002).

## FINDINGS AND DISCUSSION

### *Local Wisdom Applied by the Baduy Tribe in Preserving Nature*

The Baduy tribe has a belief called Sunda Wiwitan rooted in the worship of the spirits of ancestors (animism) which in later developments was also influenced by Buddhism, Hinduism, and Islam. The core of this belief is shown by the existence of pikukuh or absolute customary provisions that are embraced in the daily life of the Kanekes people or the Baduy tribe. The most important content of Kanekes' 'pikukuh' (obedience) is the concept of "without any change", or as little change as possible. As the saying goes, Lojor heunteu beunang is cut, pëndèk heunteu beunang is connected (Long can't/can't be cut, short can't/can't be connected).

According to the Baduy people, they were the first people to be considered to be the filler of the world and live in the center of the earth. All actions of the Baduy people depend on customary provisions (great-grandfather karuhun). One must not violate and change the order of life that has existed for a long time. Puun is the highest leader of the Baduy community. In their community, puun is the highest traditional leader of Baduy, is a descendant of Batara and is considered the ruler of the Sundanese Wiwitan religion who must obey all his commands and words. The pillars of the Sundanese religion of Wiwitan (Rukun Baduy) which consist of: ngukus, ngawalu, muja, ngalaksa, ngalanjak, ngapundayan, and ngareksakeun sasaka heirloom, must be obeyed by the entire Baduy community (Gunggung Senoaji, 2011:17).

Pikukuh karuhun must be obeyed by the Baduy community and the outside community who are visiting Baduy. These provisions include the following: It is forbidden to change waterways, for example to create fish ponds, manage drainage, and make irrigation. Therefore, the rice farming system is field rice. Paddy rice farming is prohibited in the Baduy community; It is forbidden to change the shape of the soil, for example, digging the soil to make wells, leveling the land for settlements, and hoeing the soil for agriculture; It is forbidden to enter the entrusted forest (leuweung titipan) to cut down trees, open fields, or collect forest products. The prohibited and protected area cannot be converted for any activity; It is forbidden to use chemical technology, for example using fertilizers, pesticides, bathing with soap, toothpaste, washing using detergents, or poisoning fish; It is forbidden to plant plantation cultivation crops, such as coffee, cocoa, cloves, and oil palm; It is forbidden to keep four-legged livestock, such as cows, goats, buffaloes; It is forbidden to farm carelessly. Farming must be in accordance with customary provisions; It is forbidden to use any clothes; It is determined that there is uniformity in dressing. The Inner Baduy is dressed in white with a white headband, the Outer Baduy is dressed in black or dark blue with a black or dark blue headband.

*Preservation of Local Wisdom of the Baduy Tribe from generation to generation*

Sunda Wiwitan is a belief that has its basis in the gift of karuhun or traditional heritage in the form of Pikukuh (advice) and Buyut (abstinence). Regarding how and where the kembanguh comes from in Baduy society is not known. Of course, everything was passed down orally from generation to generation, starting from the leader the highest level of "puun" through behavior of compliance with daily customs including protecting ulayat (sacred) land (Sujana, 2020). The Baduy community views "buyut" as a taboo or behavior that pikukuh forbids, and "pikukuh" as a life principle that acts as a framework for governing each individual's life in order to live in balance and harmony with the natural world. Pikukuh is a holy text that includes recommendations, guidelines, and proscriptions. Buyut and pikukuh karuhun are pronounced in the old Sundanese language in the form of speech delivered during traditional ceremonies or will be told by parents to their children. These sayings are considered as the principles of life of the Baduy people, including:

	Artinya:
<i>... Pondok teu meunang disambung</i>	... Pendek tidak boleh disambung
<i>Lojor teu meunang dipotong</i>	Panjang tidak boleh dipotong
<i>Nagara tilupuluh tilu</i>	Nagara tiga puluh tiga
<i>Pencar salawe nagara</i>	Terbagi dua puluh lima negara
<i>Kawan sawidak lima</i>	Sungai enam puluh lima
<i>Rukun garapan dua welas</i>	Warga dua belas yang mengolah dunia
<i>Mipit kudu amit</i>	Panen harus minta ijin
<i>Ngala kudu menta</i>	Ngambil harus meminta
<i>Ngadedag kudu beara</i>	Berbuat harus memberi tahu
<i>Ngali cikur kudu matur</i>	Ngambil kencur harus bicara
<i>Ulah goroh ulah linyok</i>	Jangan banyak omong, jangan berbohong
<i>Ngadeg kudu sacekna</i>	Pendirian harus tegas
<i>Ulah sirik ulah pidik</i>	Jangan sirik jangan dengki
<i>Ulah ngerusak bangsa jeung nagara</i>	Jangan merusak bangsa dan negara
<i>Gunung teu meunang dilebur</i>	Gunung tidak boleh dihancurkan
<i>Lebak teu meunang dirusak</i>	Lembah tidak boleh dirusak
<i>Arey teu meunang diteuteuk</i>	Rerambatan tidak boleh ditebas
<i>Cai teu meunang dituba...</i>	Sumber air dan sungai tidak boleh dituba..

Sumber: Gunggung Senoaji (2011:18)

1.

These words mean that the natural environment should not be destroyed, land use should not be converted for economic purposes. Areas that function as protected areas must be maintained. In Baduy society, not following or violating the teachings of Pikukuh is considered a sin and can cause disasters, such as disasters in the area where someone violates them (Armawi and Susilawati, 2021). The purification ceremony must be performed to cleanse all those sins. The severity of the punishment depends on the position of the offender. The higher their position, the harsher the punishment. Someone can be exiled from the Baduy community and moved from the Kajeoran ancestral land to Dangka or Panamping if they violate the Pikukuh (Sujana, 2020). Pikukuh Karuhun Baduy strives to maintain relationships among its community members.

They must obey the puun and other traditional leaders, avoid conflicts among themselves, lie, commit adultery, drink hard liquor, and engage in debauchery (Nadroh, 2018).

2. The Baduy tribe, a community living in the interior of Banten, holds a wealth of local culture and wisdom that has been passed down from generation to generation. This local wisdom is not just a tradition, but a guide to life that is in harmony with nature and noble values. Conservation efforts are carried out in various ways, reaching all aspects of life, and becoming a unifying identity for the Baduy generation. **Early Planting** : From an early age, Baduy children have been educated about the values of customs and traditions through folklore, traditional songs, and advice from traditional elders. Folklore such as "Lutung Kasarung" and "Ki Santang" is not only entertaining, but also instills moral and spiritual values. Traditional songs, such as "Baduy Berburu" and "Baduy Planting Rice", ushered in practical knowledge about daily life. The advice from the indigenous elders, delivered with patience and affection, becomes a guideline for life that is firmly held; **Traditional and Cultural Education** : The Baduy tribe has a unique traditional education system, where children do not learn outside of formal schooling. However, it is taught orally or in the form of advice by their parents or traditional elders. They are taught about various aspects of Baduy life, such as customs, traditions, and traditional knowledge. The traditional elders, with their wisdom and experience, became respected teachers; **Traditional Ceremonies and Rituals** : The Baduy tribe has a lot of traditional ceremonies and rituals that they routinely perform. The Seblang ceremony, for example, is a ritual to pray for rice fertility and salvation. The Traditional Marriage Ceremony, on the other hand, is a sacred moment of meaningful marriage. These rituals not only have a religious meaning, but also serve to strengthen the noble values of their customs and traditions; **Local Wisdom in Environmental Management** : The Baduy tribe lives in harmony with nature and has high local wisdom in managing the environment. They implemented a "huma" (shifting field) system to maintain soil fertility, and divided the area into three zones: huma (fields), leuweung (forests), and reuma (settlements). They also have strict customary rules to preserve forests and other natural resources; **Simple Life and Avoid Modern Influences** : The Baduy tribe chooses to live a simple life and avoid modern influences. They do not use modern technology such as electricity, television, and the internet. This helps them to maintain the noble values of their customs and traditions.



Pic1. The simple atmosphere of Baduy life

### *Factors that support and hinder the application of local wisdom of the Baduy Tribe in protecting the Ciujung River*

The Baduy tribe, an indigenous community living in the interior of Banten, has strong local wisdom in preserving nature, including the Ciujung River. This local wisdom is inherited from generation to generation and has become an integral part of their lives.

Supporting Factors, Strong Customary Values : The Baduy tribe has traditional values that are firmly embedded in preserving nature, such as "ngarak ngigel" (maintaining cleanliness) and "ngaluhurkeun leuweung" (respecting the forest). These values instill a sense of collective responsibility to protect the river and the surrounding environment; Supporting Traditions and Rituals : The traditions and rituals of the Baduy Tribe, such as "Seblang" and "Ngobeng", reinforce their belief in the importance of protecting the river and passing on the values of preservation to the younger generation. These traditions and rituals are a constant reminder of their connection to nature; Dependence on the Ciujung River : The Ciujung River is the main source of water for the Baduy Tribe for various needs, such as bathing, washing, irrigation, and a source of protein. This dependence encourages them to maintain the sustainability of the river so that it remains a sustainable source of life; Simple Life and Avoid Modern Influences : The Baduy choose to live a simple life and avoid modern influences, such as the use of technology and industry. This minimizes pollution and environmental damage around the river; Local Wisdom in Forest Management : The forest around the Ciujung River is a source of water and habitat for various flora and fauna. The Baduy tribe has local wisdom in managing forests, such as "huma" (moving fields) and "leuweung larangan (protected forests). This local wisdom helps preserve forests and water sources.



Picture 2. The Baduy people wash their clothes and use only river water without soap and other chemicals to prevent river pollution as their source of livelihood

Meanwhile the Inhibiting Factors is, Environmental Change : Climate change and forest destruction in the upper reaches of the Cijung River can cause river erosion, sedimentation, and siltation. This can disrupt water flows, river ecosystems, and water availability for the Baduy Tribe; Modernization Current : The modernization current can bring outside influences that are not in accordance with the traditional values of the Baduy Tribe. This can result in changes in behavior and unsustainable use of the Cijung River, such as the use of pesticides and water pollution; Lack of Government Support : Lack of support and attention from the government to the preservation of local wisdom of the Baduy Tribe can hinder their efforts in protecting the Cijung River. Support in the form of policies, funding, and education is urgently needed to strengthen conservation efforts; Limited Access : Limited access to education and information technology can make it difficult for the Baduy Tribe to obtain the latest information and knowledge about environmental conservation. This can hinder them in adapting conservation strategies to environmental and technological changes; Differences in Perception : Differences in perception between the Baduy Tribe and outsiders about the use of the Cijung River can cause conflicts and hinder conservation efforts. Deep dialogue and understanding between parties are urgently needed to reach agreements and cooperation in maintaining river sustainability.

## CONCLUSION

The natural philosophy of the Baduy people is very strong. The Baduy people strongly maintain balance and harmony with nature. As a result, they strongly defend the teachings about protecting and preserving nature. That is what makes the Baduy people coexist with nature in harmony. In addition, the Baduy people do not exploit natural resources; Instead, they use what is available with preservation. The Baduy people have the belief that nature is one of the almighty trusts that must be maintained and preserved. This is in accordance with the teaching and philosophical principles of the Baduy tribe, namely "lojor does not cut off, hut does not connect".

There are several provisions (pikukuh karuhun) that must be obeyed by the Baduy community; It is forbidden to change the waterway; It is forbidden to change the shape of the soil; It is forbidden to enter the forest (leuweung titipan) to cut down trees; No use of technology or chemicals; It is forbidden to plant plantation cultivation plants; It is forbidden to keep four-legged livestock, such as cows, goats, buffaloes; It is forbidden to farm carelessly. Farming must be in accordance with customary provisions; It is forbidden to use any clothes. It is determined that there is uniformity in dressing. The Inner Baduy is dressed in white with a white headband, the Outer Baduy is dressed in black or dark blue with a black or dark blue headband.

The preservation of the local wisdom of the Baduy Tribe is a sustainable effort that involves all elements of society. This tradition that has been passed down from generation to generation is not only a cultural heritage, but also a guide to life that is in harmony with nature and noble values. With various conservation efforts, it is hoped that the local wisdom of the Baduy Tribe can continue to be preserved and become an inspiration for the next generation.

The application of local wisdom of the Baduy Tribe in maintaining the preservation of the Cijung River is supported by customary values, traditions, dependence on rivers, and simple life. However, these conservation efforts are faced with various challenges, such as environmental changes, modernization flows, lack of government support, limited access, and different perceptions. Cooperation and synergy from various parties, including the government, academics, and non-governmental organizations, are needed to overcome this challenge and ensure the preservation of the Cijung River and the local wisdom values of the Baduy Tribe.

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