



Character Education in Baduy Tribe Communities in Indonesia

Alrahmat Arif; Arita Marini; Erry Utomo

Pascasarjana Universitas Negeri Jakarta, Indonesia

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Abstract

Baduy tribe is one of the tribes in Indonesia. Baduy tribal people who live in nature and always maintain the balance of their nature through traditional rules (pikukuh karuhun and pikukuh sapuluh). The purpose of this research is to find out the form and pikukuh ancestors they hold to date in character educators in elementary school children. The approach in this study used a qualitative approach with the spreadly ethnographic method. Data collection techniques using interviews, documentation, field surveys, and field notes. In the technical analysis of data using the triangulation method. The results obtained are that the Baduy tribe community in character building for elementary school age children with the principles of being taught, accustomed, exemplified and enforced strict rules so as to form strong, obedient and obedient personal characters in carrying out the mandate of their ancestors and culture.

Keywords: *Baduy Tribe; Character Education; Traditional Pikukuh*

Introduction

Indonesia is a large and well-known nation for its social and cultural diversity. Various kinds of races and ethnicities represent the philosophical symbol of Indonesian culture as a country of "Bhineka Tunggal Ika" which means different but one goal (Sari et al., 2020). This symbol reflects the number of cultures, each of which has certain traditions or beliefs. This diversity is represented through customary rules passed down from the ancestors of the local community (Yetti et al., 2021). Although the government also applies separate rules, ancestral rules remain the most important rule. As research conducted by Aan (2012), the values that come from the nation's culture are very diverse and contain the noble values of the nation which can make this nation have strong social capital to build a superior civilization. This shows that the local wisdom found in several ethnic groups or minority communities in Indonesia contains a lot of the noble values of the nation's culture, and this will become the identity of its citizens. But on the other hand, the value of local wisdom is often ignored, because it is considered not in accordance with the times. Even though these noble local cultural values will become the identity of the Indonesian nation, and be promoted in a development of a cultural model of the Indonesian nation (Sudrajat et al., 2021).

One of Indonesia's local cultures, namely the Baduy Tribe, the Baduy Tribe reject formal education for their children. The education taught in the Baduy tribe is very simple, only to make ends

meet. This is in line with the research of Dody and Nur Suku` (2016). Baduy is a group of people who in their daily life do not recognize written culture and prohibit formal schooling. It can be understood that in everyday life the Baduy people do not recognize written culture and forbid going to school formally. As said by one of the representatives of Jaro (Deputy Leader of the Baduy Tribe) that they educate their children not to be smart but to be honest. The Baduy think that smart people are synonymous with modern, so smart people want to make changes in the Baduy tribe, while honest people are more able to obey the rules in the Baduy tribe and tend to follow these rules. Even though Indonesia itself has focused on improving education programs, both family education, community education and other educational institutions (Rachamatika et al., 2021). However, the parents of the Baduy tribe only provide education in accordance with traditional teachings. This is in line with research conducted by Iwan, (2015) that the Baduy tribe is a form of conservation whose existence is not at the initiative of the government, but because of a tradition that has been passed down from generation to generation. From the results of the research above, the customs in the Baduy tribe are the result of the legacy of their ancestors passed down from generation to generation (Setiawan & Iasha, 2020).

Based on pre-observational studies, the uniqueness of the Baduy Tribe is the Wiwitan Mandate which they always use as role models in their lives, which was conveyed by Mursid's father, namely "Lojor Teu Meunang Dipotong, Pondok Teu Meunang Disambung, Gunung Teu Meunang Dilebur, Lebak Teu Menang Dirusak, Buyut Teu Meunang Dirobah". Mandate wiwitan or regulations that cannot be violated, which means that length cannot be cut, short cannot be connected, mountains cannot be leveled, valleys cannot be damaged, regulations cannot be changed. As well as the belief of the Baduy tribe is the Sundanese Wiwitan Slam Religion, an indigenous form of religion that prioritizes the principle of mutual assistance, spreading love and instilling a sense of responsibility between tribes so that there is no theft, robbery, adultery, environmental destruction and disputes among the community. This has an impact on the character of children in the Baduy tribe which reflects in accordance with the Wiwitan mandate, such as elementary school aged children in the Baduy tribe participating in mutual cooperation activities to clean roads, helping to move rice from the fields to Leuit (rice barns), from which the activity contains the value of help- helping, empathy, cooperation and, mutual respect, responsibility. Uniquely, this character appears without interference from formal educational institutions, but they learn in an informal environment.

Based on the results of research by Sharon and Cynthia (2010) that character is a behavior that encourages positive interactions with other people and the environment. Some of these skills include empathy, participation in group activities, generosity, helping, communicating with others, negotiating, and solving problems (Setiawan, 2015). So, character is behavior that encourages positive interactions with other people and the environment such as; empathy, generosity, helping, grouping, communicating, and solving problems (Setiawan et al., 2020). Children's character is also not formed just like that, but there are several factors that influence the formation of character, both the family environment, school and even the community (Asrifah et al., 2020). As the results of research by Yusuke et al (2015), argue that the practice of precariousness and parenting from parents can instill character in elementary school-aged children. This is in line with the results of research by Andre and Cameron (2015) which state that this character arises because of the attachment of parents and children. It can be understood that character is formed because of a good relationship and communication between parents and children.

According to Izfanna & Hisyam (2002) character building can be done through culture, rules, celebrations to provide examples of supporting good habits for children. Furthermore, the results of research according to Tannir & Hroub (2013) show that the integration of character values can have an effect on increasing children's self-esteem. Parents provide motivation to students so that learning occurs which can build their social skills which in turn can increase their self-esteem. Furthermore, Kim, Deokman (2015) stated that character building through the media can increase effectiveness so that it

needs to be increased in use in teaching and learning activities because it can develop various character abilities and improve children's communication skills.

It can be concluded that character is closely related to behavior that encourages positive interactions with others and the environment. Character is obtained through maturity and learning opportunities from various stimuli provided by the environment and is supported by a form of attachment between parents and children and through an interaction. Based on the relevant research and the results of the initial interview above, it is important to conduct research and has never been raised about the character of the child in the Baduy Tribe, Leuwidamar District. Researchers are interested in examining more deeply through qualitative methods with an ethnographic approach. To describe the overall character form of the Baduy tribe, the process of cultivating the character of the Baduy tribe, and the factors that influence the character of the Baduy tribe.

Method

This study uses a qualitative approach with an ethnographic method with the Spredley model, the subjects in this study are the people of the Baduy tribe inside and outside, which are located in Banten-Indonesia Province, Handini (2012) said that cultural research is used to gain in-depth understanding of attitudes, beliefs, specific motivations and behaviors. As for the data sources obtained came from field notes, interviews and documentation. In the data analysis technique, the researcher used the Spradley (1972) model, starting from domain analysis, taxonomic analysis, component analysis, and theme analysis.

Results and Discussion

Baduy tribe is an ethnic group adjacent to nature located in the Kendeng mountains, Kanekes village, Lewidamar sub-district, Lebak district, Banten province, Indonesia. The area in the Baduy tribe has 3 forest elements, namely the first production forest or what is commonly called arable forest (ladang), the second is protected forest, this forest can be used by the Baduy people only the trees that fall down, the three prohibited forests, this forest is sacred to the Baduy tribe. because not just anyone can enter the forest. The baduy tribe consists of the inner baduy (tangtu) or called the original baduy, where the pattern of daily life is very strong in upholding the customary law and kukuh pikukuh karuhun in carrying out the ancestral mandate, the baduy tribe in more shows the baduy replica of the past.. The outer baduy (panamping) tribe, which in their daily life activities are given a policy or leniency in implementing customary provisions, but there are certain limitations that bind them as a typical customary community of the Baduy tribe.

In the government system, the Baduy tribe uses two government systems, namely: the first is the customary government system, and the second is the village government system. The two systems of government have differences in work flow and legal strength. The highest leadership in the customary government structure is held by three puuns (traditional leaders / kings), namely the Cibeo Puun, Cikertawarna Puun, and Cikeusik Puun. The three puuns are often referred to as tritunggal, meaning that the three people are one decision. The customary government structure is centralized in the inner Baduy tribe, which includes a combination of tritunggal and traditional leaders in the outer Baduy tribe, better known as the traditional institution tangtu tilu jaro ten, which functions as a determinant of policies and legal decisions of the Baduy tribe.

Whereas Jaro Tujuh are traditional leaders who come from outside Baduy who have a function more focused on implementing policies or customary law decisions, Sekligus supervises the

implementation of customary law in the Baduy tribe, including overseeing violations of customary law, either committed by the community or violations committed by outsiders or tourists.

The management structure of the village government is entrusted to the outer Baduy community with the approval of the customary institutions *tangtu tilu jaro* and *jaro tujuh*. The center of the village government is located in the village of Cipondok Jaro III village with the name of the village is Kanekes village which is led by a village head, the popular term for the Baduy community is *jaro pamarentahan* and is currently held by Mr. Daniah (*jaro Daniah*).

In implementing the *pikukuh* or the rules that apply to the area of the Baduy tribe, if the Baduy tribe community violates the *pikukuh* then sanctions will be imposed. What if the Baduy tribe and the outside community who come to the Baduy tribe commit their first violation and are known by the community leaders, then the offender will be given a warning, and if he continues to commit the violation then a punishment will be applied and trusted by the Baduy tribe community, in addition to That is, the Baduy people believe in the law of karma because they consider it a punishment that cannot be prevented and will definitely happen and be felt by the offender.

Pikukuh is a punishment or rule that applies in the Baduy tribe. *Pikukuh* is divided into two parts, namely *pikukuh karuhun* and *pikukuh sepuluh*. *Pikukuh karuhun* is a guideline that contains rules for carrying out life based on predetermined rules and has been passed down from generation to generation and must be obeyed by the Baduy tribe community and outsiders who come to the Baduy tribe area. *Pikukuh sepuluh* are rules which are also called *dasa sila* or ten life guidelines that must be adhered to and implemented by the Baduy tribe. (Suparmin, et al: 2019) as for some *pikukuh karuhun* of which contain:

- a) It is prohibited to enter the prohibited forest (*leuweung kolot*) to cut trees, clear fields or collect other forest products.
- b) It is prohibited to cut trees carelessly with types of plants such as fruit trees and certain types of trees.
- c) It is prohibited to use technology and materials that contain chemical substances, such as fertilizers, plant pest control, soap and toothpaste, etc.
- d) Farming must comply with customary provisions, etc.

Pikukuh sapuluh of which contains:

- a) *Moal megatkeun nyawa nu lian* (don't kill other people).
- b) *Moal mibanda pangaboga nu lian* (not taking other people's things).
- c) *Moal mirucaan kana inuman nu matak mabok* (not indulging in intoxicating drinks)
- d) *Moal liyak moal bohong* (not denying and not lying)
- e) *Moal midua ati ka nu sejen* (not double-minded to others / polygamy)
- f) *Moal barang dahar dina waktu nu ka kungkung peting* (moal eat at midnight)
- g) *Moal make kekembangan jeung seuseungitan* (no flowers and fragrances)

- h) Moal ngageunah-geunah geusan sare (don't fall asleep)
- i) Moal nyukakeun ati ku igel, gamelan, kawih, atawa tembang (displeasing with dancing, music, or singing).
- j) Moal made emas atawa salaka (not wearing gold or jewels).

Based on the results of research that has been done in the Baduy tribe. The Baduy tribe has rules related to educating their children, namely the prohibition of formal education (schooling). It has a philosophy, by getting education (going to school) is considered self-fooling, which means that if someone is educated (in school) his mind will be open so that it is oriented towards creating new innovations, and in the end it impacts on treating nature by not keeping nature in accordance with applicable guidelines and rules. Basically, the Baduy tribe is known as a tribe that lives by conserving nature (protecting and maintaining), so going to school is considered to be destroying the order of life that has been in effect for generations. Also the Baduy people limit themselves in terms of interacting with outside communities.

The Baduy tribe is a tribe that has its own rules to maintain its existence in terms of preserving its generation so that it continues. The way of character inheritance in the Baduy tribe to their generation starts from childhood, the education taken is informal education and it is obligatory to be taught to children through parents and nature (the environment in which they live). When the child is less than 10 years old, the parents are the main educators provided that if the child is a girl, it is educated by the mother, if a boy is educated by the father who plays a major role in educating his child. When children are 10 years old and over, eating interaction with nature (the environment they live in) will dominate, and children begin to be taught to live independently to take advantage of nature and learn how to cultivate nature properly and wisely in accordance with applicable rules. Meanwhile, informal education is taught to girls such as weaving, making handicrafts, cooking, cleaning pests in fields, etc. Meanwhile, boys are taught to cultivate fields, hunt, etc. The results of the efforts made to be used as an income generator for both family and yourself.

The form of internalization in the family and community is carried out in various forms, including being taught so that they know, accustomed to become behavior, exemplified so that there are exemplary figures, and enforced strict rules so that people know what to do and what not to do. The noble values found in the Baduy community such as caring for the environment, like working together, obeying the law, being simple and independent, like working hard and being honest.

Character Caring for the Environment

The Baduy tribe is a figure from generation to generation, always steadfast in their ancestral mandate, especially in maintaining harmony and balance in nature. They see that their main duty is to be born in asceticism, which means meditating here in the form of not changing and destroying nature in order to maintain a balance of functions and benefits for the welfare and harmony of the lives of all humans. According to the belief of the Baduy community that protecting nature and preserving it is an obligation that cannot be negotiated. However, when these obligations are not fulfilled, they will be labeled as sinful creatures because they have violated the ancestral teachings and the teachings of Sunda Wiwitan.

The concern of the Baduy tribe in preserving nature is clearly visible in the following ancestral mandates: “buyut nu nitipkeun ka puun, nagara satelung puluh telu, bangan sawidaklima, pancar salawe nagara, gunung teu menang dilebur, lebak teu menang dirusak larangan teu menang dirempak, buyut teu menang dirobah, lojor teu menang dipotong, pondok teu menang disambung, nu lain kudu dilainkeun, nu

ulah kudu di ulahkeun, nu enya kudu dienyakeun". Which means, Buyut entrusted to the thirty-three nation puun, sixty-five rivers, twenty-five centers, mountains not to be destroyed, valleys must not be destroyed, prohibitions must not be violated, great-grandmothers may not be changed, length should not be cut, short should not be joined, which should not be removed, which should not be omitted, and the right must be justified.

In his analysis of the "amanat leluhur", there are three very interesting traditional patterns, including: first, a pattern that shows consistency in stance. This pattern can be seen in the sentence "buyut nu nitipkeun ka puun" and "buyut teu menang dirobah" of the kaimat that the Baduy tribe community has been prepared by their parents (kekolot) as individuals who ready to continue all struggles for the management of life simultaneously. Second, which has a commitment pattern, this seems explicit in the number of figures mentioned in the sentence "nagara satelung puluh tilu, bangan sawidak lima dan pancar salawe nagara" besides that the principle of balance is clearly stated in action, as in the sentence "gunung teu menang dilebur, lebak teu menang dirusak larangan teu menang dirempak, buyut teu menang dirobah, lojor teu menang dipotong, pondok teu menang disambung". and the third pattern that upholds assertiveness and honesty in behaving and making decisions, this is stated in the sentence "nu lain kudu dilainkeun, nu ulah kudu di ulahkeun, nu enya kudu dienyakeun" These three things are something which is very valuable for the sustainability of the life of the Baduy people with their natural surroundings.

Cooperative Characters

Cooperation and help are an inseparable part of the uniqueness of the Baduy tribe. Almost in every community activity, it is always carried out in the spirit of mutual cooperation which in the language is called *reereongan*. For example, when building houses, repairing or building roads and bridges, as well as other traditional events, the uniqueness of this is that they do not recognize their position or position or economic status, they are united in the customary leadership with community members, both men and women all participating jointly.

Character of Honesty

Honesty for the Baduy community is self-respect. This means that someone is valued, respected, and appreciated by the community because of his honesty. There is an assumption in society that people who are dishonest are people who have no self-respect. Therefore, the Baduy tribe in their daily life. Honesty has become a kind of guide and guide for their life and it is reflected in their daily life from their ancestors to their children and grandchildren today. Furthermore, honesty is one of the special requirements for the Baduy tribe to become a leader. These requirements can be clearly seen in the adage of the Baduy tribe as follows "jadi pamimpin mah ulah nyaur teu diukur, ulah nyabla teu diungang, ulah ngomong sageto-geto, ulah lemak sadaek-daek, nu enya dienyakeun, nu ulah diulahkeun, ulah gorok ulah linyok. Tapi jadi pamimpin kudu ladung tali ayunan, kudu laer tali aisan, kudu nulung kanu butuh, nalang kanu susah, kudu nganter kanu sieun, ngoboran kanu poekeun". Which has meaning, so the leader should not speak immeasurably, do not speak thoughtlessly, do not speak casually, what is true is true, those who are forbidden to say are forbidden, do not deceive and do not lie, but so the leader must be wise in deciding, must have tolerant, must help to the needy, give to the troubled, must guide the fearful, and illuminate the confused.

Conclusion

The Baduy tribe is a unique, specific group and has distinctive characteristics that differentiate it from other tribes in the unitary state of the Republic of Indonesia. The Baduy tribe is a people who are obedient and obedient in carrying out the mandate of their ancestors and their belief in customary law. The behavior they instill continuously in each generation through a long and proven educational process,

even though the times continue to develop and challenges from outside continue to come, they are steadfast in maintaining their culture.

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