

Baduy Community Education Perennialism

Eka Nurul Mualimah¹ Syihabuddin² Andoyo Sastromiharjo³
Universitas Setia Budhi Rangkasbitung¹, Universitas Pendidikan Indonesia²

Article Info

Article history:

Received: 21 March 2025

Published: 31 March 2025

Keywords:

Games;

Literacy;

Method.

Abstract

This research aims to determine the education pattern of the Baduy community. The research method used is a descriptive qualitative research method and seeks the necessary data by direct observation in the Baduy Tribe and conducting interviews with the traditional leaders of the Baduy Community. The elements of perennialism found in the education pattern of the Baduy community are basic knowledge that is eternal and universal, upholding cultural heritage, parents and communities having a role in guiding cultural values to the younger generation, character education and experience-based learning in upholding traditional values. and cultural heritage.

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Corresponding Author:

Eka Nurul Mualimah

Universitas Setia Budhi Rangkasbitung

Email : eka88nurul@gmail.com

1. INTRODUCTION

Perennialism is an approach in educational philosophy that emphasizes the importance of basic knowledge, universal values, and cultural heritage in the educational process. Law Number 20 of 2003 states that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals, and the skills needed by themselves, society, nation and state. The state has guaranteed people's right to obtain education. The government made the mandatory 12-year school regulations not without reason, the government wants the Indonesian people not to be left behind by other countries. Considering that the ASEAN Economic Community has been going on since 2015.

Strengthening education is inversely proportional to what is experienced by public Baduy. The Baduy tribe is one of the most popular ethnic groups in Indonesia because of their devotion to maintaining the mandate of their ancestors. Simplicity in living life is its own attraction where the Baduy tribe is an ethnic group that deliberately isolates itself from external influences (modernization) by choosing to live by carrying out the mandate of its ancestors. Until now, the Baduy tribe has not used formal schools for their education. But since childhood, children in the Baduy tribe have been taught basic religious knowledge, understanding customary law, using teaching models *will be eased* or teach each other fellow citizens. The Baduy people practice intergenerational learning inside family and society which leads to the creation of a process of cultural and educational transformation in a society (Arisetyawan. 2015). The Baduy tribe is more closed to formal education which will endanger the continuity of the Baduy culture that has been preserved from their ancestors.

The Baduy community has the right to carry out education that is adapted to the mandate of their ancestors, namely by carrying out an educational process with a special model or form which is definitely different from community education in general. However, if it is left without special attention, it is feared that it will cause big problems which will actually

threaten the order of social life in Baduy society because times are developing, meeting needs is getting higher and we, people outside Baduy, should also think about educational concepts that are adapted to their traditional rules so that their tribal existence can be maintained.

Culture and education are related, where education has a special role, namely to preserve and develop culture from generation to generation, whether carried out formally or informally nor non formal. Whereas Culture has a role in education as material in planning educational activities that are adapted to the place where the educational process takes place. So, knowledge is traditional knowledge possessed by indigenous peoples which is passed down from generation to generation and is the result of the original culture of that community.

We cannot deny that open-mindedness because of science and formal education is also the beginning of disaster. Intended disaster here We can see this in the erosion of local values and knowledge, competition for power, and social inequality due to the desire to get something more economically. The Baduy Dalam tribe is not backward, in fact we can appreciate that their ancestors predicted the modern era which is actually chaotic. So, to maintain peace and the existence of the Baduy tribe themselves, they refuse formal education in their territory, and also prohibit members of their community from attending school.

2. RESEARCH METHOD

This research is qualitative research (*qualitative research*) with a descriptive and explanatory approach (Creswell, J.W. 2014). Study descriptive is aimed at describing a situation or phenomena as they are, so the descriptive approach attempts to answer "what" happened, while the explanatory approach answers "why" and "how", which is then expressed in written form. This research is also included in the type of field research (*Field Research*), namely research carried out intensively, in detail and in depth on certain objects that require a comprehensive and comprehensive analysis. Observation and interviews are techniques used to collect data in this research. Researchers made observations about the conditions in the field and were directly involved in the Baduy community. Researchers also conducted interviews with the Baduy traditional leader, Jaro (village head) in the Baduy area to obtain verbal information through conversation and face to face. Interviews are conducted not only to obtain accurate research data, but also to test data obtained from written sources such as books, journals or articles.

3. RESEARCH RESULTS AND DISCUSSION

For the Baduy people, studying at a formal school is contrary to their customs. Basically, the Baduy people are a people who study hard, but the way they learn is different from modern society, they get education directly from their parents from childhood, such as protecting the environment, not throwing rubbish in rivers, not destroying forests, weaving from the age of 7, gardening, looking for firewood and so on. This way of learning in the Baduy community is also called Family Literacy (Garna, J. 1974). Currently, the Outer Baduy community is starting to get to know formal schools, but they still have the view that the best school for them is nature and culture. The education pattern of the Baduy community also reflects traditional values and a life that prioritizes sustainability.

Emphasis on Basic Knowledge

Perennialism emphasizes the importance of basic knowledge that is eternal and universal. Basic knowledge can include traditional values, knowledge about local plants and animals, as well as aspects of daily life that form the basis of community life. The Baduy people live in fertile mountainous areas and have skills in observing the surrounding

environment. Baduy people often make direct observations of the plants that grow around where they live. They learn to recognize the shapes, colors and characteristics of plants and take notes where these plants are often found. Plants used as medicine are usually also found in the daily life of Baduy people. They may use certain plants for cooking, health care, or in traditional ceremonies. This use allowed them to observe the positive effects of using the plant.

Baduy people often engage in traditional agricultural activities. The process of farming and gardening gives them the opportunity to interact directly with medicinal plants, understand their life cycles, and get involved in managing natural resources. Through observing nature, they can understand the benefits and properties of plants used for treatment. Knowledge about plants, animals and the ecosystem around them is basic knowledge that is highly valued. They have a deep understanding of medicinal plants, food plants, and how to interact with nature to maintain environmental sustainability.

The Importance of Cultural Heritage

The Baduy people strongly adhere to their cultural heritage. The values, traditions, and customs passed down from generation to generation are an integral part of their education. Learning about this cultural heritage forms the basis of the Baduy community's identity. The Baduy community's farming patterns are still very traditional and adhere to ancestral customs. Usually, as a form of respect, the Baduy people perform a special ritual when they want to start the planting season. The ceremony of cleaning the land before planting is called the term *browse*. Burning the land so that it is fertile is called *burning*. Meanwhile, the ceremony for the process of starting rice planting is called *say*. Even when it comes to planting time, they are still guided by the location of the stars in the sky. For Inner Baduy residents, on the 15th and 30th of the calendar, they are prohibited from working in the fields. While Baduy Extraordinary residents have a holiday every Sunday, some also have a holiday on Fridays. Through their belief system, customs and intention to maintain the balance of nature, the Baduy tribe is able to support themselves while preserving nature.

Parent and Community Involvement

In perennialism, the role of parents and the community is emphasized. In Baduy society, parents and older community members have a key role in guiding, educating, and transferring cultural values to the younger generation. Family literacy in the Baduy tribe prioritizes the use of educational models *to ease* or teach each other between family members and community members. Where oral culture greatly influences the pattern and understanding of the education process in the Baduy tribe. Parents and older family members play an important role in children's education. They are responsible for transferring knowledge, traditions, and values to the next generation. The elderly are respected and considered a source of wisdom.

However, education for Baduy children is passed down from parents to children, which is known as intergenerational learning or family literacy (Hanemann, Mccaffery, Newell-jones, & Scarpino, 2017). Parents often take their children to the natural surroundings to directly observe the flora and fauna. They teach children how to identify plants, animals and the natural environment in a practical way. Children in Baduy often accompany their parents in daily activities, such as looking for firewood, collecting agricultural products, or looking for food in nature. Through this experience, they learn about natural diversity and the natural resources that can be utilized. Baduy children grow up in a cooperative family environment and close-knit community. They learn through interactions with family members, neighbors and fellow children in the community.

The Importance of Character Education

Character education is also an important focus in Baduy society, where values such as independence, cooperation and sustainability are the basis of everyday life. Even though the Baduy people have a simple and isolated way of life, the values they adhere to have deep meaning and relevance in character formation. Baduy people really emphasize the values of togetherness and solidarity. Children are taught to help each other and work together in daily activities. Character education in Baduy includes an understanding of the importance of maintaining cleanliness and environmental ethics where children are taught to care for the natural surroundings and use natural resources wisely to maintain environmental sustainability. Education in Baduy society is holistic and covers aspects of everyday life. This informal education aims to shape character, practical skills and traditional values that strengthen the cultural identity of the Baduy people.

Experience Based Learning

The principle of perennialism regarding the importance of learning through experience can be found in the education of the Baduy community. Children are invited to be directly involved in daily activities, such as agriculture, animal husbandry and other activities, so that they can learn directly from these experiences. The Baduy community receives experience-based education through a traditional approach that is highly integrated with daily life and the natural environment. Agricultural activities are an integral part of Baduy community education. Children learn about agricultural cycles, how to plant, and care for plants through direct participation in their family's farming activities. This approach to direct experience and active participation reflects the values of sustainability, involvement and local wisdom that have been passed down from generation to generation. Although the Baduy community does not explicitly adopt the concept of perennialism in their education, these principles can provide a perspective for understanding education in a society that upholds its traditional values and cultural heritage.

4. CONCLUSION

Perennialism is an educational approach or philosophy that emphasizes the inheritance of classical values, permanent knowledge and eternal truth as the basis of education. In Baduy society, perennialism can be reflected in various aspects of daily life including basic knowledge that is eternal and universal, upholding cultural heritage, parents and communities having a role in guiding cultural values to the younger generation, character education and experience-based learning in uphold traditional values and cultural heritage. The Baduy community may be more likely to prioritize education based on their traditional and cultural values rather than a formal curriculum originating from outside. They may see formal education as something that must be adapted to local values and needs. Because maintaining the continuity of traditional culture and lifestyle is a priority for the Baduy community, they may be wary of external influences, including the influence of formal education that brings values that may not be in harmony with local beliefs and norms.

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