

## **Women's Social Interaction in Baduy Indigenous Education: An Ethnographic Field Study of Local Wisdom Practices in South Banten Indonesia**

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### **ABSTRACT**

This study examines the challenges of media education in addressing the spread of hoaxes among Generation Z, who are digital natives living in the digital era. Although Generation Z has extensive access to technology and social media, their levels of digital literacy vary significantly, particularly in information verification and digital ethics. Their susceptibility to hoaxes is influenced by the intensity of social media use, limited critical thinking skills, and the insufficient integration of media literacy into formal education. Using a literature review method, this study analyzes the characteristics of Generation Z, the factors contributing to their vulnerability to hoaxes, and effective strategies for strengthening media literacy. The findings highlight the need for comprehensive, collaborative, and adaptive media literacy education that aligns with technological developments and the specific characteristics of Generation Z, enabling them to become smart, critical, and responsible digital citizens. This study contributes to the understanding of how media education can be optimized to enhance Generation Z's resilience against misinformation, offering a conceptual framework for developing more effective and contextually relevant media literacy programs.

**Keywords:** *Generation Z, Hoaxes, Digital Literacy, Media Education, Digital Natives*

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### **PENDAHULUAN**

In the context of indigenous communities worldwide, women often play a crucial role as agents of preservation of cultural values and traditional knowledge. They are not only responsible for domestic matters but also play a crucial role in conveying social, moral, and spiritual values to future generations (Boddy, 2020; UNESCO, 2021). This role becomes even more crucial in communities with closed and strong cultural systems, as the sustainability of group identity depends heavily on informal value transmission mechanisms. From the perspective of symbolic interactionism theory, a person's social identity is formed through symbolic interaction and communication processes in everyday life (Mead, 1934; Goffman, 1959). Therefore, women's social interactions in indigenous communities are not only functional but also contribute to the formation of meaning, identity, and cultural sustainability.

Indigenous communities have a unique educational model based on a balance between humans, nature, and spiritual values. Education is not always realized through formal institutions, but rather through daily life practices that are contextual, relational, and sustainable (Smith, 2012). This is reflected in the Baduy community in South Banten, Indonesia, particularly the Inner Baduy, who are known for consistently upholding the ancestral heritage as a guideline for life. Restrictions on modern technology, mobility, and external intervention have shaped a unique social system, including in terms of education, gender roles, and patterns of social interaction.

However, in practice, there is a widespread perception outside the Baduy community that the rejection of formal education indicates a lack of educational awareness. This perspective is problematic because it ignores the fact that the Baduy community has an alternative education system based on experience, work, and intergenerational learning. For the Baduy, working in the fields, participating in rituals, and carrying out domestic activities are essential parts of the learning process (Rosmilawati, 2020). Therefore, education in the Baduy context cannot be defined solely through the paradigm of formal education.

Several previous studies have examined the Baduy community from various perspectives. Permana (2015; 2018) and Permana et al. (2011) emphasized the importance of environmental conservation and ecological wisdom within the Baduy community. Iskandar and Iskandar (2017) examined local knowledge systems and how the Baduy community adapts ecologically. Meanwhile, Zid, Hidayat, and Mukhtar (2018) focused more on social dynamics and the community's limitations to modernization. Another study by Muttaqien (2019) examined rituals and belief systems within the Baduy community. Globally, Battiste (2013) and Aikman (2017) emphasized the importance of education based on local culture in maintaining the identity of indigenous communities.

However, these studies tend to focus on environmental aspects, customary systems, and efforts to resist the influence of modernization. A clear research gap is the lack of studies specifically examining the role of women in the educational process based on local wisdom, particularly from the perspective of social interaction and cultural *da'wah*. Furthermore, there is little research examining how women, as key social actors, transmit educational and spiritual values through daily life practices in closed indigenous communities like the Inner Baduy.

This gap is crucial to examine given the global challenges of cultural homogenization, the influx of modernization, and the marginalization of local knowledge within the formal education system. Without a comprehensive understanding of indigenous education systems, there is a risk of value disruption, loss of cultural identity, and weakened social resilience of indigenous communities. Therefore, this research has strategic significance in providing an alternative perspective on local wisdom-based education that is more contextual, inclusive, and sustainable.

Based on this background, this study aims to: (1) analyze the forms of social interaction of Baduy women in the traditional education system; (2) analyze the role of women in transmitting social, cultural, and religious values through informal learning; and (3) explain the contribution of women's social interaction in maintaining the cultural resilience of the Baduy community.

The novelty of this research lies in the integration of three main perspectives: symbolic interactionism, traditional education, and cultural *da'wah* (Islamic outreach) in analyzing the role of Baduy women. This research views women not only as cultural objects but also as active subjects who act as educational agents, guardians of values, and actors in cultural resilience. Thus, this research is expected to provide theoretical contributions to the development of local culture-based education studies as well as practical contributions to the development of educational models that are sensitive to the socio-cultural context of indigenous communities.

## **METHOD**

The research approach used is a qualitative approach with an ethnographic method. According to Creswell (2013), ethnographic research is a qualitative research method that involves researchers observing and studying a cultural group in its natural environment over a long period of time, collecting primary data in the form of observations and interviews. This research was conducted in Cibeo Village, Baduy Dalam, Leuwidamar District, Lebak Regency, Banten Province. Field studies were specifically conducted in Baduy Dalam, namely Cibeo Village. The main difference between Baduy Dalam and Baduy Luar is in the application of customary rules. The Baduy Dalam community still strongly maintains its customs and practices them well. Meanwhile, the Baduy Luar community is more open to change and development.

This research was conducted in October 2023, using ethnographic interviews as the data collection method. An ethnographic interview is a specific form of conversation conducted by researchers with local residents. Researchers conducted ethnographic interviews with parents (fathers and mothers) from 16 families and 18 children and adolescents in their homes, observing their activities.

The research stages are described as follows (Meriam, 1998). The first stage is pre-fieldwork, which involves selecting the social situation and determining informants. This stage aims to prepare everything before fieldwork is conducted. The second stage is fieldwork, which involves conducting observations, interviews, and documentation. At this stage, the researcher begins planning the domain analysis. The final stage is focused observation to identify themes of family literacy or intergenerational literacy by creating ethnographic notes. Ethnographic notes include field notes and other objects that reflect the cultural atmosphere being studied. The analysis in this ethnographic research refers to the four stages of ethnographic data analysis as described by Spradley (1994). The first stage is domain analysis, which involves processing data from interviews or descriptive observations in field notes. The second stage is taxonomic analysis, which involves developing details from the domain analysis. The third stage is componential analysis, which involves organizing all data from interviews and field notes. The final stage is theme analysis, which involves finding the "common thread" that connects the domains or data categories. This creates a "building structure" that structures the research theme as a whole.

## **RESULTS AND DISCUSSION**

### **1. Social Interaction of Baduy Women in Formal Education.**

#### **a. Rejection of Formal Education as a Cultural Resilience Strategy**

A number of studies show that the rejection of formal education in indigenous communities is not merely a form of backwardness, but rather a cultural strategy to maintain local identity and value systems. Permana (2018) and Permana et al. (2011) explain that the Baduy people consciously limit external intervention (external influences), including formal education, to maintain ecological and social balance. Similar findings were also presented by Smith (2012) in his research on global indigenous education, where he stated that indigenous communities tend to maintain and preserve experience-based learning systems as a form of rejection of the dominance of Western epistemology.

The results of this study align with these findings, namely that Inner Baduy women do not participate in formal education due to their adherence to their ancestral traditions. As Diah stated, one Baduy community member stated that there are indeed differences in views between Inner Baduy and Outer Baduy. Inner Baduy women still uphold the prohibition on formal education because it is considered to damage the purity of their customs. Meanwhile, Outer Baduy women have begun to adapt to formal education, particularly by sending their children to elementary, junior high, and university levels, while still maintaining their traditional customs and attire. This adaptation demonstrates a compromise between modern education and cultural values that are still maintained. (Interview, Diah)

Musri's father, a Baduy traditional leader, echoed this sentiment: education is indeed crucial for developing intelligent children. Everyone, including the Baduy community, is curious about the formal education system. However, after careful consideration, Musri's father stated that if the Baduy began formal education, it could impact their culture. For example, they might become accustomed to performing tasks solely for personal satisfaction, which could lead to lifestyle changes and threaten Baduy culture. Therefore, the Baduy community prefers to isolate themselves from formal education to preserve their culture. Despite their lack of formal education, the Baduy community still lives a healthy, simple life, with no social disparities among its members. They are also very obedient and consistently adhere to customary law.

The rejection of the Inner Badui community does not mean they are anti-education, but rather a form of cultural selection against a system that is considered inappropriate and not in harmony with local values. Thus, Baduy traditional education can be understood as a cultural resilience mechanism *based* on the group's internal social control.

b. Women as Agents of Education in Indigenous Communities

Research from around the world shows that women in indigenous communities have a crucial role as agents of cultural value transmission and informal education. Boddy (2020) and UNESCO (2021) state that women function as knowledge keepers *who* transfer values through domestic and social practices. A study conducted by Battiste (2013) also shows that culture-based education is highly dependent on the role of women in the family and community.

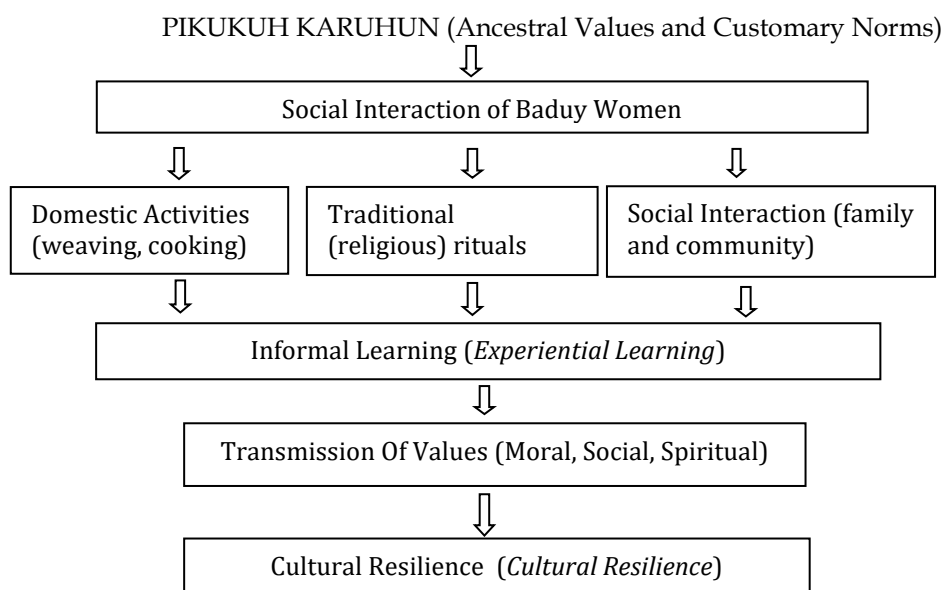
Field findings in this study strengthen this argument. Baduy women play the role of primary educators in the family through daily activities such as weaving, cooking, and farming. This process not only trains skills, but also passes on moral and spiritual values. Thus, Baduy women can be positioned as central actors in the culture-based non-formal education system, whose task is to maintain continuity and preserve these values from one generation to the next.

c. Social Interaction as a Medium for the Formation of Educational Meaning

In the perspective of symbolic interactionism, education is not only understood as the transfer of knowledge, but as a process of forming meaning through social interaction (Mead, 1934; Blumer, 1969). Stryker and Burke (2000) added that a person's identity is formed through social roles that are carried out repeatedly in everyday life.

The results of the study show that the social interaction of Baduy women is the main way in forming the meaning of "learning". Activities such as working in the fields, playing (interacting) with family, and participating in traditional rituals are symbols and examples of meaningful education. Children do not separate learning and life, but rather interpret them as one entity. This demonstrates that education in the Baduy community is *embedded learning*, meaning learning is embedded in everyday social practices. This can be seen in the following figure:

Figure 1  
Social Interaction of Baduy Women in Formal Education



The conceptual model above shows that the pikukuh karuhun plays a role as a basic (normative) foundation that directs all forms of social interaction of Baduy women. These interactions occur in daily activities, traditional rituals, and social relationships

within the family and surrounding community. These three interaction domains form an informal learning system based on experience ( *experiential learning* ). Through this process, moral, social, and spiritual values are continuously imparted to the younger generation. The result is the development of cultural resilience , enabling the Baduy people to maintain their identity amidst the pressures of modernization. This model emphasizes that Baduy women do not only play a role in household affairs, but are the main agents in the education system, cultural preaching, and cultural preservation.

## **2. Social interactions of women in the family**

### **a. Family Education as a Basis for Character Formation .**

Several studies show that the family is the main institution in the formation of children's character and social values, especially in traditional societies. James Coleman (1988) emphasized the importance of social capital in the family as the basis for children's educational success. Meanwhile, Urie Bronfenbrenner (1979) in his developmental ecology theory stated that the family environment (microsystem) has the greatest influence on a person's development.

The findings of this study strengthen this theory. In Baduy society, the family is the main center of education, where women play an important role as key actors in building children's character through daily activities. Values such as honesty, simplicity, and responsibility are instilled through real practice, not just by giving orders. This shows that family education in Baduy has an important role in forming children's social and moral habits.

### **b. Experiential Learning**

The concept of experiential learning , which was first put forward by David Kolb (1984), states that knowledge can be obtained through the transformation of direct experience. In the context of indigenous communities, learning occurs through active involvement in social and cultural activities (Aikman, 2017).

The research results show that Baduy children learn through direct involvement in family activities, such as farming, weaving, cooking, and traditional rituals. As interviewed with Aminah, Baduy social interactions focus on learning life skills, traditional norms, and moral values passed down from generation to generation. This learning occurs through daily life. Social interactions are also evident in activities such as weaving, farming, and traditional rituals, which serve as a means of teaching life values. Values such as honesty, simplicity, diligence, and respect for nature are at the heart of the learning process. Women serve as the primary educators within the home, while traditional leaders guide social activities. This education, based on local wisdom, shapes the personalities of Baduy children, ensuring they adhere to ancestral values even as they interact with the outside world. Similarly, informal education remains a priority for the Outer Badui community. Children learn practical skills such as agriculture, weaving, and daily life skills through direct interaction with their parents and the community, known as the *papagahan system* , or mutual teaching (Interview, Aminah).

Parents and older community members act as mentors and teachers in the transfer of traditional knowledge. This interaction strengthens social bonds and ensures cultural sustainability. Family literacy is considered an informal learning process within the family. Putnam (1993) explains this relationship and learning process in the theory of intergenerational learning. Baduy children learn how to protect the environment by not destroying forests, throwing garbage in rivers, and killing wild animals that are not consumed. They also learn to weave, make crafts, garden, and climb trees to make *koja* (wooden baskets) and other tools by observing their parents daily. Children are then taught by their parents how to garden, make crafts, and other things. This occurs every day. For Baduy children, the best schools are nature and culture. In this regard, the family plays a vital role in a child's life (Inten, 2017).

Family literacy activities in the Baduy tribe continue throughout life. Seven-day-old babies are introduced to their surroundings, namely forests and fields. Every

day, parents place the baby in a cradle while they work in the forest. A machete, or large knife, is placed next to the cradle for baby boys, to familiarize them with forest work. Girls are given a kored (curved knife) in the hope that they will become accustomed to helping their parents or husbands clear weeds from the forest. Starting at age three, boys and girls' learning activities begin to differ. Boys are taught to nyacar (clear weeds) in the forest. Girls, on the other hand, are taught to blow the hau (a traditional wood-burning stove). At this age, both boys and girls are introduced to traditional musical instruments such as the angklung, flute, and zither. Children aged three are first introduced to musical performances by children aged seven and above, led by instructors selected by the jaro, or traditional leader.

At the age of 5, boys are taught how to make a lodong, a bamboo container for collecting water from the river, a sair, also made of bamboo, for carrying cutlery or other small items, and a hateup, a roof made of arena leaves or kiray. Meanwhile, girls of the same age are taught and given the task of collecting water from the river and boiling it for the whole family. At this age, boys and girls are also taught how to count using natural resources such as fruit, twigs, or coconut fronds. Parents usually teach counting when counting the harvest. For literacy activities, children at this age are told stories in accordance with the concept of early literacy, by discussing their daily experiences (Fajriyah, 2018).

Next, at the age of 10, boys are taught mutual cooperation, such as building bridges or leuit, which are bamboo houses, and making household items such as glasses, lodong, and sair made of bamboo and wood. Meanwhile, girls are taught how to sew clothes by hand and how to stir rice to cool. At this age, both boys and girls are also taught Baduy customary rules by the Jaro, or traditional leader. Baduy children gather in the town square every two months to be taught customary rules such as silih asah, asih, asuh so that they are not violated. These customary values teach Baduy children to love, respect, and care for one another. The goal is to create a harmonious life in the Baduy community. Children are also taught to follow Baduy customary rules, such as not being allowed to wear colorful clothes, not going to school, not smoking, not using soap, and not being allowed to ride vehicles. These prohibitions are explained with their meanings or significance.

At the age of 12, boys are taught how to climb trees and help harvest crops in the fields. Girls sometimes also help with these tasks (Muttaqien, 2019). As time passes and the number of outside visitors who want to learn more about the Baduy tribe increases, boys around the age of 12 are taught to become tour guides. Their job is to show visitors around the villages within the Baduy community. Girls, meanwhile, begin to learn independently and are given the tasks of cooking, washing clothes and eating utensils, and making clothes for the family, such as for their father, mother, older siblings, and younger siblings. They are also tasked with gathering firewood for cooking. At the age of 15, boys are given the responsibility of managing the fields, such as planting crops and clearing the land. They are also given permission to leave the Baduy territory and travel to other cities to trade or travel. Meanwhile, girls remain responsible for household chores. Generally, between the ages of 15 and 16, boys and girls marry their cousins. This marriage is conducted through an arranged marriage system (Iskandar & Iskandar, 2017; Zid, Hidayat, & Mukhtar, 2018).

This process demonstrates Kolb's learning cycle, which consists of real experience, rethinking (reflection), conceptualization, and re-practice. Thus, the Baduy family education system can be categorized as a contextual and sustainable experience-based learning model.

c. Intergenerational Learning and Cultural Transmission

Intergenerational learning is an important way to convey cultural values in traditional societies. Robert Putnam (1993) said that intergenerational interaction strengthens social bonds (social cohesion) and maintains the sustainability of

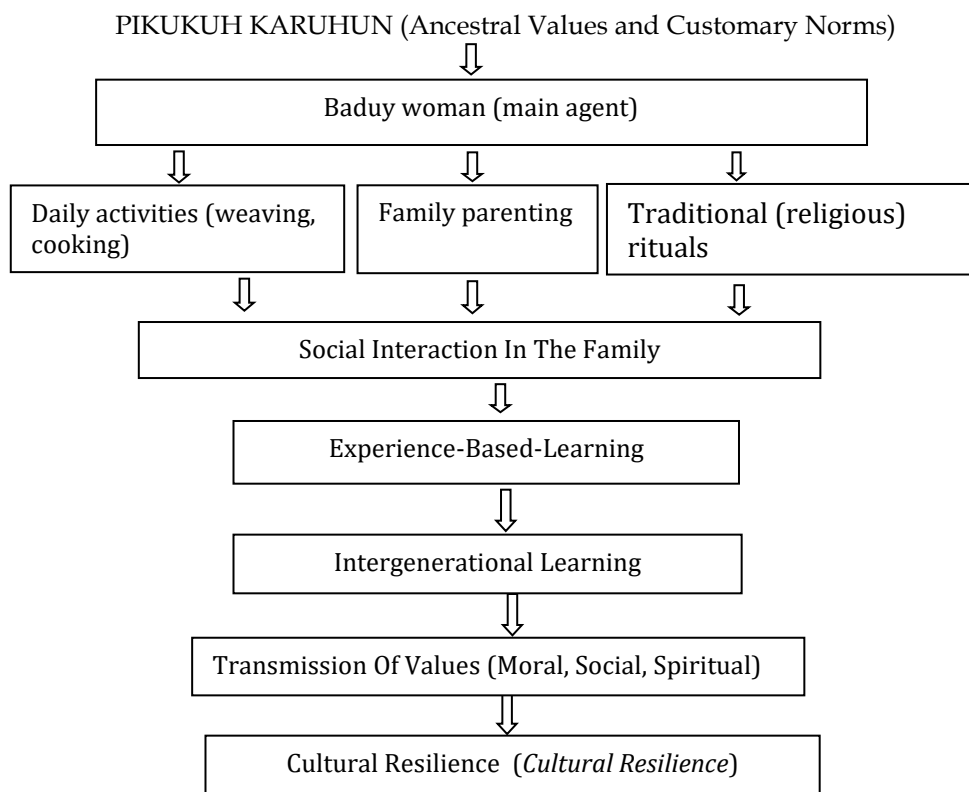
community values. A study by Hanemann et al. (2017) also showed that the main way of conveying knowledge in non-formal communities is through the family .

The findings of this study indicate that Baduy women are the main center in the intergenerational learning process. They convey knowledge, norms (rules), and skills through continuous and ongoing interactions. This process not only preserves culture, but also helps shape the collective identity of the Baduy people. Thus, women's social interactions function as an effective and sustainable mechanism of cultural reproduction.

Based on the findings and existing literature review, the social interactions of Baduy women within the family are not only carried out as domestic activities, but also play a role as a culturally structured educational system. Family education in Baduy is different from formal education, because it is based on experience, relational, and oriented (focused) on the values adopted.

Baduy women play an important role as primary educators who convey cultural values through daily activities. This process takes place naturally, continuously and is integrated with social life. Thus, family education in the Baduy community can be understood as an effective form of alternative education in building character, maintaining cultural identity, and strengthening social resilience. This can be seen in the following image:

Figure 2  
Social interactions of women in the family



This model shows that Baduy women play an important role as the center of social interaction within the family, connecting customary values (pikukuh karuhun) by providing education to children about their culture. Daily activities, parenting, and traditional customs are the main media in building meaningful and educational social interactions.

These interactions create learning experiences that are then reinforced through intergenerational learning mechanisms. This process can help spread the values that shape children's character and identity. Overall, this model shows that family education in the Baduy community is an integrated system and contributes directly to maintaining the sustainability of their culture.

### **3. Equality of Roles in Badui Society.**

#### **a. Gender Equality from an Indigenous Peoples' Perspective**

Several studies show that in many indigenous societies, the relationship between men and women (gender relations) is not always subordinate as in modern patriarchal societies. Sherry Ortner (1974) initially suggested that there was a tendency towards subordination of women in culture. However, further studies by Henrietta Moore (1988) show that in many traditional communities, women have equal (equal) and even strategic positions in social and symbolic structures.

Baduy women have roles and functions equal to those of men in society. They are not subordinated and make significant contributions to all aspects of community life. In Baduy society, the roles of men and women are considered equally important and complementary, with no rigid subordination. Although formal leadership is held by men, women have unique and vital functions and roles within the social structure, including maintaining traditions and cultural sustainability. Baduy society adheres to the principle of equality between men and women in social and economic life. Women play a vital role in economic activities, household chores, and meeting family needs, all of which are part of their educational process. Their interactions include close cooperation with other family members and the community.

One interesting aspect is the significance of cooperation in carrying out religious rituals within the Sunda Wiwitan Baduy tradition. Observing how the Baduy perform religious rituals is fascinating, as many unique aspects can be found. This uniqueness is evident in every process they undertake. These unique aspects are important to share as part of Indonesia's cultural richness. Ethnographic research reveals three key findings: First, the Baduy people still view their traditions as sacred obligations. Second, in their lives, the roles of men and women do not dominate each other, but rather complement each other. Third, their understanding of the meaning of these rituals stems from adherence to customary rules. The Baduy believe that customary rules (*pikukuh*) are a sacred ancestral heritage that must be preserved forever (Muttaqien, 2019).

The findings of this study indicate that the Baduy community does not fully follow the pattern of gender subordination. Although men take on the role of official leaders (such as Jaro or Puun), women have strong cultural authority, particularly in the domestic, economic, and ritual spheres. This shows that the roles of men and women complement each other or are complementary (*complementary roles*), not hierarchically regulating each other.

#### **b. Women as Guardians of Culture and Value Systems i.**

In cultural anthropology studies, women are often positioned as guardians of local traditions and values. Pierre Bourdieu (1977), through the concept of *habitus*, explains that social habits that are carried out continuously will form a long-lasting cultural structure. Meanwhile, Margaret Mead (1935) showed that women have an important role in transmitting cultural values through parenting and social activities.

In the Baduy context, women play a role not only in domestic work but also in protecting their cultural way of life through daily practices such as weaving, farming, and carrying out traditional rituals (ceremonies). According to Dewi, the equal roles between men and women in Baduy are evident in the division of labor that is not based on gender, where both have equal responsibilities in various aspects of life, such as farming, cooking, and traditional ceremonies. Cultural concepts such as *ambu* (protective mother) and *Nyi Pohaci* (rice goddess) also emphasize the importance of women's roles, even in some cases, women have their own advantages and honor (Interview with Dewi, 2023).

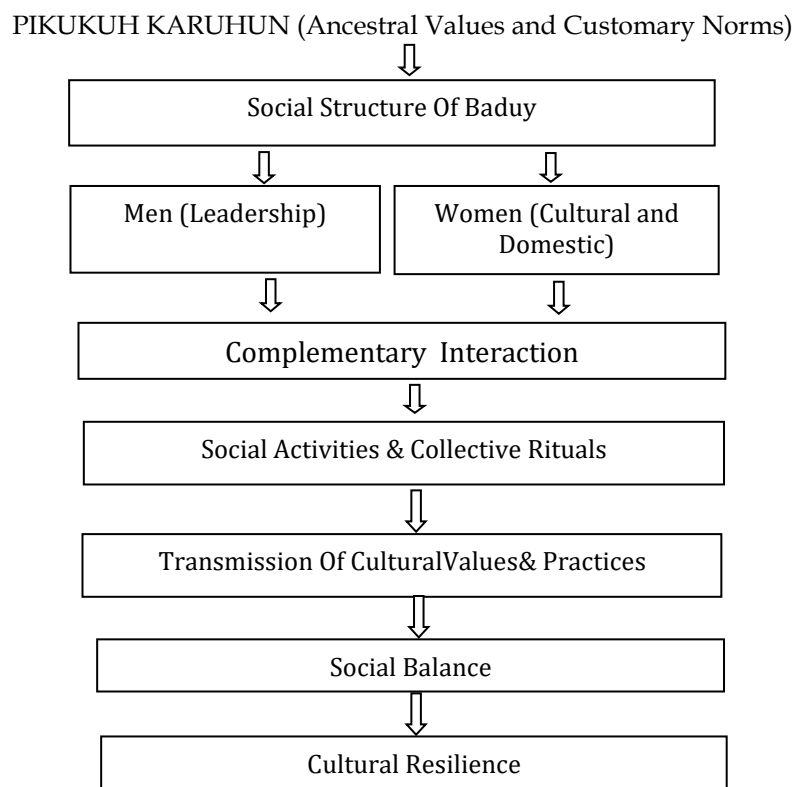
In the Baduy language, *ambu* means a mother who protects and nurtures. This concept elevates women's position to equal status with men and emphasizes their dual roles in the household and agriculture. Sacred ceremonies also demonstrate women's

important roles. Several important rice-related ceremonies, such as ngaseuk, mipit, nganyaran, and ngalaksa, may only be performed by women. This is seen as a form of respect and places women in a high status within the tradition (Interview with Dewi, 2023). The concept of ambu and the symbol of Nyi Pohaci strengthen the role and position of women as the center of life and sustainable development. Thus, Baduy women act as cultural reproduction agents who maintain the continuity of their ancestral values.

c. Ritual, Symbolism, and Gender Relations

From a symbolic perspective, religious rituals are an important place in constructing social meaning and gender relations. Victor Turner (1969) explains that rituals function as a medium for creating social unity and shared identity. In addition, Clifford Geertz (1973) emphasized that symbols and ritual practices reflect the system of meaning adopted by a particular society. The research results show that Baduy women have an exclusive role in several agricultural rituals such as ngaseuk, mipit, nganyaran, and ngalaksa. This involvement shows that women are not only participants, but also holders of symbolic authority in rituals. This shows that gender equality in Baduy society is also manifested in the symbolic and spiritual realms, not only in economic and domestic activities. Based on research and literature review, equality of roles in Baduy society cannot be understood through a modern, dichotomous (dominant-subordinate) gender perspective. Instead, gender relations in Baduy are complementary, with men and women having different but complementary roles. Baduy women hold a strategic position in maintaining cultural sustainability through domestic, economic, and ritual roles. This equality is further reinforced by symbolic legitimacy through the concept of *ambu* and women's roles in sacred rituals. Thus, gender equality in Baduy is not only functional, but also cultural and spiritual. These findings provide an alternative perspective on global gender discourse: that equality does not necessarily mean equal roles, but can be achieved through a fair and complementary distribution of roles within social structures. This can be seen in the following figure:

Figure 3  
Social interactions of women in the family



This model demonstrates that gender equality in Baduy society is rooted in the *pikukuh karuhun* (hereditary lineage) as the primary value system. The social structure divides the roles of men and women differently but complement each other. Men play a formal leadership role, while women hold crucial cultural, domestic, and ritual roles. The interaction between the two is complementary and creates social balance. Through shared activities, cultural values are continuously transmitted, ultimately shaping the cultural resilience of the Baduy community. This model emphasizes that Baduy women are not only supporters of the social system, but are the main pillars in maintaining cultural stability and sustainability .

#### 4. Local Wisdom and Moral Transmission ; Women as Pillars of Traditional Values Education (Pikukuh).

##### a. Indigenous Education and the Transmission of Values Based on Local Wisdom

Indigenous education studies emphasize that indigenous education systems are contextual, experience-based, and integrated with everyday life. Marie Battiste (2013) states that indigenous education emphasizes the harmonious relationship between humans, nature, and spirituality. Similarly, Linda Tuhiwai Smith (2012) asserts that local knowledge is passed down through social practices, language, and cultural rituals.

The findings of this study indicate that educational practices in the Baduy community, particularly through the role of women, reflect the characteristics of indigenous education. The transmission of values is not carried out through a formal curriculum, but rather through life practices such as weaving, farming, and domestic activities. Women serve as the primary mediators in the internalization of ecological and spiritual values , so that education is not separate from life but becomes an integral part of everyday life ( *life-based education* ).

##### b. Women as Agents of Moral and Cultural Transmission

From the perspective of the sociology of education, women play a strategic role in the reproduction of social and moral values. Pierre Bourdieu (1977), using the concept of *cultural reproduction*, explained that the family is the primary arena for transmitting values and norms. Furthermore, Annette Lareau (2011) emphasized that parenting practices shape children's habitus through everyday interactions.

In the Baduy context, women play a key role in the reproduction of values through domestic activities and rituals. Values such as simplicity, independence, and adherence to tradition are implicitly instilled through daily interactions. Weaving, cooking, and caregiving activities serve not only economic purposes but also as effective pedagogical tools for shaping children's character.

##### c. Wisdom and Cultural Resilience

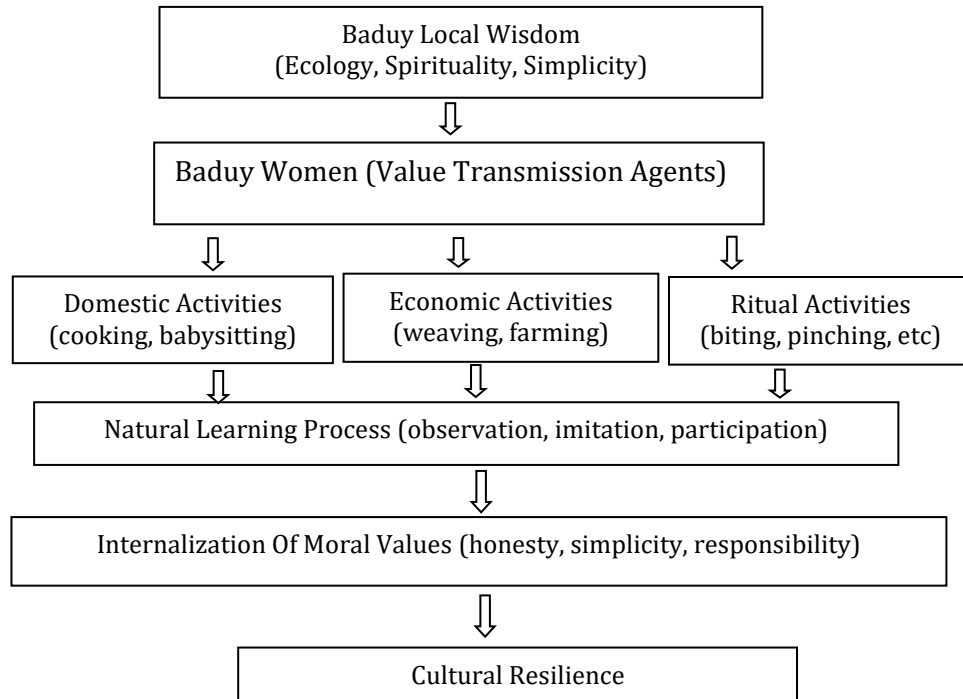
The concept of cultural resilience explains how local communities are able to withstand the pressures of modernization by preserving core cultural values. Fleming and Ledogar (2008) state that cultural resilience is supported by internal actors who maintain traditional values and practices. Furthermore, UNESCO (2021) emphasizes the importance of women in maintaining the sustainability of intangible cultural *heritage* .

The research results show that Baduy women act as *cultural gatekeepers* , maintaining cultural boundaries through adherence to *ancestral customs* . Rejection of modern technology and formal education is not merely resistance, but a cultural strategy to maintain balance between humans and nature. Thus, women function as active , not passive, agents of cultural resistance. This can be seen in the following figure:

Figure 4  
Social interactions of women in the family

PIKUKUH KARUHUN (Ancestral Values and Customary Norms)





This model illustrates that *the pikukuh karuhun (hereditary lineage)* is the primary foundation of the Baduy community's life system. These values are embodied in local wisdom encompassing ecological, spiritual, and social aspects. Baduy women play the primary role in transmitting values through three main domains: domestic, economic, and ritual activities. The learning process occurs naturally through observation, imitation, and active participation. The result of this process is the internalization of strong moral values in the younger generation, which ultimately shapes the cultural resilience of the Baduy community. This model emphasizes that local wisdom-based education carried out by women plays a strategic role in maintaining cultural sustainability.

## CONCLUSION

This research shows that Inner Baduy women, particularly in Cibeo Village, play a central role in building, maintaining, and transmitting a local wisdom-based education system through natural social interactions in everyday life. Although not involved in formal education, Baduy women carry out an effective educational function through informal family- and community-based learning mechanisms, integrated with customary values (*pikukuh karuhun*), cultural practices, and domestic, economic, and ritual activities.

The social interactions of Baduy women have proven to be a key medium in the educational and cultural outreach process, where moral, spiritual, and ecological values are transmitted through role models, habituation, and direct participation. From a symbolic interactionist perspective, these practices shape the meaning of education as a part of life, not as an institutional activity. Women act as *significant others*, shaping the social identity and character of the younger generation through ongoing interactions.

Furthermore, this study found that the Baduy traditional education system reflects a contextual, experience-based, and sustainability-oriented indigenous education model. In this system, women function not only as educators but also as agents of cultural resilience, *maintaining* the continuity of ancestral values amidst the pressures of modernization. Women's roles in activities such as weaving, farming, and traditional rituals are not only economically valuable but also serve as a medium for transmitting cultural values and identity.

Thus, this study confirms that education, *da'wah*, and local wisdom in Baduy society are an inseparable whole, with women as the primary actors in maintaining the balance between humanity, culture, and nature. These findings provide an important contribution to the

development of a more contextual, inclusive, and sustainable alternative educational paradigm, and strengthen women's position as primary subjects in the social and cultural systems of indigenous communities.

This study has several limitations that should be considered. First, it focuses only on one location, the Cibeo Village of Inner Baduy, so the generalizability of the findings to the entire Baduy community or other indigenous communities is limited. Second, the ethnographic approach used relies heavily on the researcher's interpretation, making it impossible to fully avoid potential subjectivity in understanding cultural meanings. Third, limited access to the Inner Baduy community, which has strict customary rules regarding interaction with outsiders, also limits the depth of data exploration, particularly regarding certain rituals and spiritual practices. Furthermore, this study has not yet thoroughly examined the dynamics of change in the younger generation in the face of modernization.

Based on these limitations, further research is recommended to conduct a comparative study between the Inner Baduy and Outer Baduy to understand the dynamics of cultural adaptation to formal education and modernization. Further research could also expand the scope to other indigenous communities in Indonesia or globally to test the relevance of local wisdom-based education models in different contexts.

From the theoretical development perspective, further research can integrate the perspectives of ecopedagogy, transformative education, or educational decolonization theory to enrich the analysis of the relationship between humans, culture, and the environment in indigenous education systems.

Methodologically, the use of a mixed methods approach or digital ethnography can be an alternative to capture social changes that occur due to interactions with the outside world, including the influence of technology and tourism on the value system of the Baduy people.

In the context of field implementation, collaborative efforts between academics, government, and local communities are needed to develop educational models based on local wisdom that respect the principles of *pikukuh karuhun* (hereditary ancestors). Women's empowerment programs also need to be strengthened as a primary strategy for maintaining the sustainability of indigenous culture and education.

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