



RESEARCH ARTICLE

THE LOCAL WISDOM OF BADUY REVIEWED FROM THE PERSPECTIVE OF SDGS CONCEPT (RESEARCH IN THE INDIGENOUS PEOPLE OF BADUY, LEBAK, BANTEN)

Payiz Zawahir Muntaha and Arthur Josias Simon Runturambi
School of Strategic and Global Studies, University of Indonesia, Indonesia.

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Abstract

Baduy are a tribe who strongly hold ancestral traditions in which all social systems are based on traditional belief systems and rules that have been passed down for generations. This study aims to formulate values in the Baduy community that are in line with the concepts Sustainable Development Goals (SDGs). This research used descriptive method with qualitative approach. Data collection methods using in-depth interviews, literature study and observation. The data analysis techniques were carried out, through several stages, namely data reduction, data collection, data presentation, drawing conclusions, and evaluations. The results of this study indicate that the insights and principles of Baduy life that exist in the BaduyPikukuh are in harmony and have a common goal with the SDGs concepts. PikukuhBaduy teaches about how to live a good life, manage the environment and farming activities and environmentally friendly. Baduy people have a belief, that they are created on earth as a group of guardians of nature both forests and water in their environment. Baduy's life principle describes the management and development of the Baduy community which is visionary and in harmony with the core objectives of the SDGs concept and approach to development.

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Introduction:-

Baduy tribe is one of the tribes in Indonesia who still upholds basic cultural values that have been passed down from generation to generation by their ancestors. In the midst of modern life that offers comfort and spoiled by the sophistication of technology products such as motor vehicles, the internet, and other electronic devices, etc. Baduy people especially Dalambaduy very few accept and adapt modern values and technology. The daily life of Baduy people runs very simply, where they meet their needs with the results of farming and processing agricultural products from their arable land.

For those outside the Baduy tribe who are very accustomed to being spoiled by technological advancements and the lifestyle of the instant supermarket as a characteristic of the modern society, the local wisdomembraced by the Baduy community provides an overview and lessons on how to live. Nowadays, many urban communities that are known to be identical with modernization visit the tribe to learn about the culture and teachings of Baduy life. Every day there are always visitors, especially from the city both individuals and groups to see and learn firsthand the culture and beauty of the natural environment. Although many outsiders visit there, Baduy people are still able to maintain their beliefs and teachings in life.

Corresponding Author:-Payiz Zawahir Muntaha

Address:-School of Strategic and Global Studies, University of Indonesia, Indonesia.

Various technological inventions have brought people to live more comfortably, easier and better. But behind it all, there are negative impacts of technological advances that must be borne by humans. Such as environmental damage, social conflict and psychological effects that make humans too complacent with a variety of technologies that spoil it. As Yuval Noah Harari said, the emergence of internet technology, which was followed by the presence of various social media platforms, has brought about major changes in human life. Life in the world becomes so crucial for modern human life. The advent of digital technology and the internet has brought profound changes to social, economic, political, defense and security life and other aspects of life (Yuval Noah Harari. 2019:430)

In 1968 Garrett Hardin in his article entitled *The Tragedy of the Commons* stated: "In a 'commons' open to all unregulated use will deplete limited resources." (Hardin, G.1968:1243-1248). Hardin predicted that the world would experience devastation due to human greed. The attitude of humans who are always selfish without caring about the sustainability of the ecosystem will make the earth destroyed. Ecosystem destruction is caused by limited natural resources and consumptive human behavior. The Baduy can still live in peace and their basic needs are fulfilled without having to damage the ecosystem in which they live.

The world community began to realize various problems as the effects of modern industry, so starting from the 1970s they began to think about the impact of ecological and social damage from modern life so that gave birth to various concepts that were mutually agreed around the world such as the concept of the Millennium Development Goals (MDGs) which were then followed by the concept of Sustainable Development Goals (SDGs) which formulate development goals that are not only oriented towards the fulfillment of justice and human needs and also development-oriented environmental preservation for future generations.

On the other hand, Those Baduy have formulated a set of rules and teachings of life that are held firmly which contain teachings and principles that teach about how to live and manage the environment. Therefore, researchers are very interested in researching and formulating the teachings of life that are taught and applied in Baduy society that are in line and accordance with the objectives contained in the concepts and approaches in Sustainable Development Goals.

Research Methodology:-

Based on the problems that have been formulated above, this research uses a descriptive method through a qualitative approach. According to Sugiyono (2014: 9), qualitative research method is a research method based on post-positivist philosophy, used to examine natural conditions of objects, where the researcher is a key instrument, data collection techniques are carried out by triangulation (combined), data analysis is inductive/qualitative, and qualitative research results more emphasis on meaning than generalization. According to Hasan (2002: 22), the descriptive method is research that studies the problems, procedures that occur in society and certain situations that include relationships, activities, attitudes, views, and processes that are taking place and examine the causes of a phenomenon. Data collection techniques in this study used in-depth interviews, direct observation, and documentation.

The process of data analysis in this study uses the Miles and Huberman model which consists of three components, namely: 1). Data reduction is a field report in the form of a description that will be analyzed and grouped with the main things, and focus when it is important and separated by findings that are not relevant and not following the objectives and research problems. The process of data reduction takes place continuously throughout the research process. 2). Data display, Presentation of data in this research is in the form of descriptive explanations that contain explanations so that the research results can be understood by the readers. 3). Verification, the process of concluding is a final series that aims to formulate the core of research findings.

Discussion:-

Baduy Community:

From the results of the manuscript study conducted by researchers, it was found that the research and publications related to The Baduy have been going on for a long time. Initial publications that discussed the Baduy community were initially conducted in the majority by researchers from the Netherlands. Research and scientific publications discussing The Baduy were first published in the 18th century, whereas among Indonesian researchers, research and studies focusing on the Baduy only emerged in the 1970s. Therefore, it can be concluded that Indonesian scholars are far too late in publishing the color of this country compared to Dutch scholars. Of course, this is a very natural

thing because the world of research and intellectual stretching in Indonesia only took place at the end of the 20th century.

The first scientific publication discussing The Baduy was written by C. L. Blumen, his work entitled "Gedachten op eene reis door het zuidoostelijk gedeelte der Residentie Bantan" or "Travel in the Southeast of the Banten Residency" (Indische Magazijn, Twaalfde, 1-5, 1845). C.L. Blumen conducted an expedition and botany research in an indigenous Baduy environment around 1822. In his writings, C.L. Blumen concluded that the ancestors of the Baduy came from the ancient Sundanese kingdom of Padjajaran who hid when the kingdom collapsed in the 17th century after the arrival of the Islamic mission to the area.

The next paper that highlights the history of the Baduy was written by one of the Assistant Resident of South Banten District from the Netherlands named Spanoghe. He wrote the article with the title "De Heidenen of Badoewienan van Bantam" According to Spanoghe in Barendregt, B., & Wessing, R. (2008: 551-596) stated that the name Baduy may be derived from the word Buddha, or another possibility that the name baduy is taken from the name of a river called Cibaduyut.

According to Baduy belief, the Kanekes region is the center of the earth or known as the 'pancerbumi' as the place where the world was created (Edi S Ekajati, 1995: 63). Baduy's believes the world was originally as big as a peppercorn but then slowly enlarged, until now. Of course, this is different from the views of modern society who believe in various theories as taught in schools and universities.

In the view of Baduy people, Baduy's ancestors were the first humans who were created with the Prophet Adam. The teachings about Adam as the first human being were also taught in the teachings of Abraham's religions as peeled in a book by Kvam, et al (1999) entitled *Eve and Adam: Jewish, Christian, and Muslim readings on Genesis and gender*, published by Indiana University Press. Even though they have the same teachings, the majority of Baduy people still believe in the teachings of the ancestors' religion known as "Sunda Wiwitan" but there are also Muslims but almost certainly there are no religious Baduy people besides the two beliefs.

In general, the community and academics divide Baduy into two parts namely Baduy Dalam and Baduy Luar, as in Permana research (Permana, 2009: 81-94), Senoaji (Senoaji, G. 2011: 1-15). In governance and governance of the community and the Baduy environment, Dalam Baduy functions as the center of the Baduy traditional government where Puun lives as their traditional leader. Apart from that, the region of Baduy Dalam also has a function as a cultural center and a shrine of the Baduy. One of the characteristics of people from Baduy Dalam is visible from the color of clothing and accessories in the form of a headband from white cloth woven by Baduy women. According to Saleh Danasasmita and Anis Djatisunda the Baduy region consists of three regions, namely the Tangtu region, the Pendamping area, and the Dangka region. The Tangtu region consists of three villages, namely Cikesik, Cikertawana, and Cibeo. The territory has full authority on customs. This means that in all three villages all living conditions and guidelines in the mandala must be obeyed by all residents. The Cibeo area is also known as Tangtu Parahiyangan, while the Cikertawana area is known as Tangtu Kadu Kujang and the Cikesik area is known as Tangtu Pada Ageung. These three villages are called (Telu Tangtu = three Tangtu). The term Tangtu according to the Baduy comes from the word 'certainly' which means 'for sure'. This is because the three regions are the core and the center of Baduy community life. Apart from that, according to Endang Supriatna, the naming of Tangtu also relates to the belief that people living in the three villages of Tangtu are the core descendants of the founders of the village. (Endang Supriatna, 2006: 25).

In addition to the Tangtu region, there is a Penamping area or better known as the 'Baduy Luar'. The word 'penamping' comes from the word 'tamping' which, according to the Baduy, means 'throw-away' (penamping = disposal). This implies that the village in the Penamping area was originally a place for Tangtu people who were discarded or expelled for violating the custom. On another side, the word tamping means 'side' or edge, and penamping means the periphery (outer area). In Baduy community life, the Penamping area is an area that is used as a place of disposal for the Tangtu people. In carrying out its social functions the area of assistance and the population residing therein are groups of propors (supporters). According to Baduy tradition, (probably in its early days), the number of villages in the companion was 30 villages and 3 villages in the Tangtu region numbered 33 villages. That is why the Kanekes are called 'Nusa Telupuluhtelu' (Nusa 33), although the development and growth of the Kanekes residents in the companion villages continue to grow.

The Baduy community structure is the structure of society that can realize the objectives of the concept of national resilience. The Baduy have a very strong ideological endurance. It can be seen from the people, both Dalam and outer baduy holding the baduy pitutur and pikukuh. So that Baduy people have food security, energy security and social-cultural resilience so strong. Food security owned by The Baduy is the achievement of the concept of land management and leuit(granary) which is very planned and measured. All of these achievements are evidence of the existence of norms and principles held by all Baduy communities.

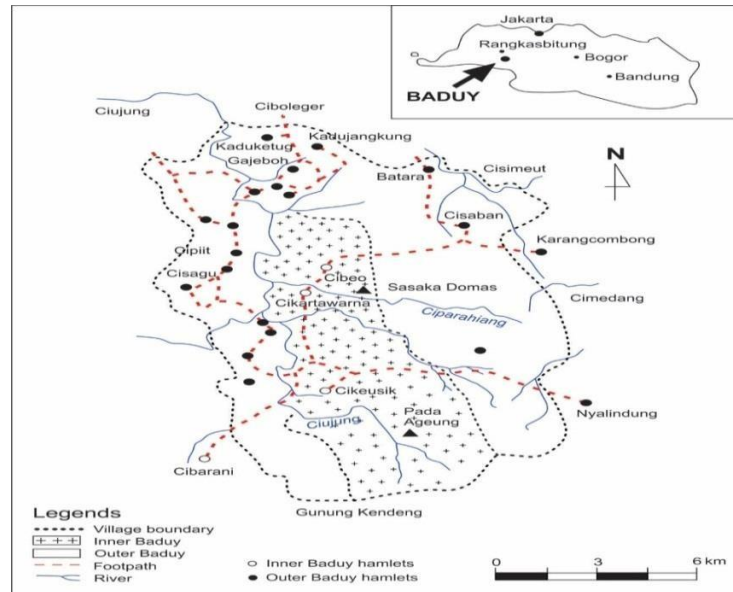


Figure1:- Map of the research location in the Baduy area, Kanekes Village, Leuwidamar District, Lebak Regency, South Banten.

Then the most important thing is the existence of a neat, orderly and guided community structure by leaders who are oriented towards shared interests and the interests of future generations. One of the factors has contributed to the success of Baduy people in implementing and maintaining the system of values and norms prevailing in their communities is the pattern of leadership and the government system they adopt. The effectiveness of Pu'un leadership as the supreme leader with Jaro Governance made baduy people able to exist and survive in the face of the times. The Baduy are a group of people who strongly hold and maintain the traditions handed down by their ancestors. The entire social system is based on teachings in the form of pitutur and pikukuh as well as traditional rules taught for generations in oral or written culture.

Government Policy of Lebak Regency Banten Province on Indigenous People of Baduy:

The government policy of the Lebak Regency which has legal power regarding the Baduy Remote Indigenous Community is carried out as an effort to protect, recognize the rights and guarantees of the Baduy community in the law and governance of the Lebak Regency. Some of the legal products that have been decided by the Lebak Regency Government which directly regulate and relate to the Baduy indigenous people are as follows: 1). Local regulation No. 13 of 1990 concerning the Coaching and Development of Baduy Indigenous Community Institutions in Lebak Regency. 2). Local regulation No. 31 of 2001 concerning the Regional Spatial Planning of the Regency of Lebak. 3). Local regulation No. 32 of 2001 concerning Protection of the Land Rights of the Baduy Community. 4). Decree of the Regent of Lebak No. 590/Kep.233/Huk/2002 concerning the Determination of the Boundary Details of Baduy Indigenous Peoples in the Kanekes Village, Leuwidamar District, Lebak Regency.

In governance in the life of the Baduy community, all matters relating to the administration of the village government are carried out by the Outer Baduy community. The policies and procedures for electing village heads (jaropamarentah) are appointed by customary leaders (puun). The village head has to deal with formal government issues and coordinate with the government and outsiders from Baduy.

Local Regulation (PERDA) of Lebak Regency No. 32/2001 contains legal rules that have the function of protecting Baduy communities and the customary land of "Tanah Ulayat" from actions and things that can disrupt and damage

Baduy areas. This regulation also regulates territorial boundaries and criminal provisions for perpetrators of violations of the traditional rights of the Baduy community. The positive impact of establishing Baduy community customary rights can be felt in the environmental field, where the Baduy area is not only a customary land but has a function as a conservation and protection area for green land and water catchment areas in Lebak Regency, Banten Province, Indonesia.

The Concept of Sustainable Development in the View of the Baduy Community:

The concept of sustainable development was first popularized in a document entitled 'Our Common Future' which is a report published by The World Commission on Environment and Development (WCED) in 1987. Some of the things that are the main focus in the discourse and concept of sustainable development are as follows: First, commitment to justice (fairness), development must be based on the value of justice and consider the rights of future generations. Second, as a vision for the future (long-term). Third, the concept of sustainable development is a concept that integrates environmental, economic, and community insights into three main pillars in development (Joseph E Stiglitz et al. 2011: 70-71).

In 2000 the United Nations put the aforementioned ideas into a concept of development known as the Millennium Development Goals (MDGs). The concept of MDGs has aim to realize the welfare of the community which is expected to be realized in 2015. The targets listed in the MDG concept are as follows: 1) Resolving extreme poverty and hunger problems that occur in various parts of the world; 2) Ensuring basic education can be obtained by everyone; 3) Fight for gender equality and empower women; 4) Decreasing child mortality; 5) Improve maternal health; 6) Combating infectious diseases such as HIV/AIDS, malaria and other diseases; 7) Realizing and fighting for environmental sustainability; 8) Building international partnerships around the world for development (Carmona, M. S. 2009: 86-109).

The eight MDGs have received criticism from observers and researchers. Among the various criticisms include: First, the MDGs' goals and targets are prepared through a very bureaucratic and technocratic process that experiences distance from the problems of the world community. Second, the design of the MDGs' goals and targets does not adequately address the issue of gender inequality and equality. This criticism naturally comes from activists of the world feminism movement and studies. Third, the objectives, targets and various indicators contained in the MDGs are seen as not reflecting valid focus areas and data. Fourth, the lack of accountability and universality, this point especially applies to donor countries in meeting the eighth goal requirements (HamongSantono and SugengBahagijo, INFID, 2015: 10).

After the MDG concept which has a period from 2002 to 2015 has ended, the targets are set out in 17 points and 169 targets listed in the concept of Sustainable Development Goals (SDGs) that are valid until 2030. According to Loewe, M. (2012) both the MDGs agenda and SDGs agenda have a common goal of being to ensure a better world future. According to Paula Caballero, the concept of SDGs is a truly transformative agenda that provides a framework to help people effectively face the fundamental challenges of development in ways not summarized in the concept of MDGs (Caballero, P. 2019: 138-140)

Thus, the concept of Sustainable Development Goals (SDGs) is a continuation of the Millennium Development Goals (MDGs) global goals that ended in 2015. Formally, the SDGs were first discussed at the United Nations Conference on Sustainable Development held in Rio de Janeiro in June 2012 The SDGs document was ratified at the Sustainable Development Summit held by the United Nations in New York on September 25-27, 2015. At this Summit forum, it was determined that the SDGs would be put into effect post-2015 until 2030. The ideas and concepts of SDGs agreed at this forum were not only apply to developing countries, but also applies to developed countries (MunitlakIvanović, O., &Zubović, J. 2017: 7-29).

The concept of SDGs is an attempt to revolutionize the way we understand development, to create a framework that is more in line with the objectives and able to overcome the challenges we face as a global society. The concept of SDGs is adopted by countries in the world as an inclusive development concept that emphasizes development processes and goals that pay attention to the balance of social, ecological, and political dimensions. (Gupta, J., &Vegelin, C. 2016: 433-448).

The seventeen points targeted by the SDGs are as follows:



Figure 2:- 17 points targeted by SDGs Source <https://www.nighvision.net/fn--the-un-sdgs-1-5.html>.

If we summarize the core of the 17 points that are the goals and targets of the SDGs that will be valid until 2030, the focus of the problem is on social, economic, and environmental issues that intersect with each other (Bahadur, et al. 2015: 1-7). Therefore the process of understanding and implementing the concept of SDGs must be understood using a transdisciplinary approach (Jaeun Lee et al. 2019: 89-104).

The development process carried out so far tends to exploit natural resources unwisely and does not pay attention to the consequences for the existing environment. So that development and industrial processes often result in environmental damage and pollution (Isbandi, 2005). Such a process of the power generation industry results in environmental damage due to using fossil energy and causing invaluable economic and environmental losses (Ottinger, R. L., et al. 1991).

Baduy's insights and principles of life that reflect and are in harmony with the concepts and goals of the SDGs are in PikukuhBaduy. Pikukuh is a customary rule that must be adhered to by people from DalamBaduy and Outer Baduy (interview with MangSarpin on January 19, 2020). The world view of the Baduy community is guided by pikukuh which is an absolute customary rule. Pikukuh is a rule and the way how humans should go on a life journey according to the mandate of ancestors.

Pikukuh is the orientation, concepts, and religious activities of the Baduy community. Until now the PikukuhBaduy has not experienced any changes, as stated in the buyut(taboo) deposited ancestors. Buyutis anything that violates the bustle. Buyutis not codified in the form of text but incarnates in the daily actions of the Baduy in interacting with others, the environment, and God. Submission of Buyutkaruhun and Pikukuhkaruhun to the entire Baduy community is done verbally in the form of utterances in every traditional ceremony. The teachings possessed by the Baduy can even become a foothold in moral and character education for modern people and those living in urban areas (PayizZawahir, 2017: 241-263). Apart from that, the values taught in moral and character education originating from local wisdom can also be the foundation of national education in the life of the nation and state. (Priatna, et al, 2018: 5).

The baduy pikukuh text is as follows:

1. Gunungteumeunangdilebur
2. Lebakteumeunangdiruksak
3. Laranganteumeunangdirempak
4. Buyutteumeunangdirobah
5. Lojorteumeunangdipotong
6. Pondokteumeunangdisambung
7. Nu lain kudu dilainkeun
8. Nu ulah kudu diulahkeun
9. Nu enya kudu dienyakeun
10. Mipit kudu amit
11. Ngala kudu menta
12. Ngedukcikur kudu mihatur
13. Nyokeljahe kudu micarek
14. Nggedag kudu bewara
15. Nyaur kudu diukur
16. Nyaba kudu diunggang
17. Ulahngomomgsageto-geto
18. Ulahlemeksadaekdaek
19. Ulahmalingpapanjangan
20. Ulahjinahpapancangan
21. Kudu ngadeksacekna Nilassaplasna
(Judhistira K Garna, 1993: 53).

The first two lines illustrate the teachings of the Baduy that require all Baduy people to keep and preserve nature. Mountains, valleys, and forests which are baduy's living areas are the source of life. All three places must not be damaged and exploited unwisely. Even in Baduy teachings, when farming and farming Baduy people should not use a hoe because it will damage the balance of the soil. To plant seedlings, it is enough to use a wooden stick to make a basin on the ground to then put in rice or known as "Diaseuk".

The three places become places that provide needs for Baduy people. Mountains, valleys, and forests in the view of Baduy people are associated with green. This color is a symbol of fertility, coolness, and growth. The valley area in the customary area of the Kanekes community is an area that is guarded and become the mandate of Baduy people for generations. This area is inhabited by outer Baduy communities. Increasingly, the Baduy traditional area is increasingly sacred and guarded and is home to the Baduy community. This area is very strict in carrying out all customary rules and mandates of Baduy ancestors. The Baduy hierarchy is also reflected in the gradations of the valley to the mountains as illustrated in the text of the pikukuh. Dangka Baduy people who look like "outsiders" are located to the most out of the land of the Mandala (Tangtu). Then, there are some Outer Baduy who have more leeway in implementing customary rules and ancestral teachings, this is reflected in the lifestyle of the people who have slowly accepted the change.

Nevertheless, these three Baduy entities remain under the auspices of an indigenous community. Each Baduy is obliged to carry out the customary function that has been divided into customary rules that apply in their lives and social systems. Above all Baduy areas, some areas cannot be entered by just anyone. The area is known as the SasakaDomas area and the forest is a ban. The purity of valleys, mountains, and forests for Baduy people must be maintained because the region is a place that provides all the needs of Baduy people, even the place is the lungs of the world that produces oxygen for all people, not only Baduy but also the wider community.

Maintaining the preservation of mountains and valleys for the Baduy is done to preserve nature so that it can be passed on to the lives of the next generation. In the view of Baduy people, from nature, humans take the benefits of water, air, soil, and plants so that humans should protect the universe from being damaged. The obligation to preserve baduy traditional areas is not only an obligation for Baduy people but also the Local Government of Lebak Regency, Banten Province.

The inside of pikukuh Baduy which reads "laranganteumeunangdiruksak-sasakateumeunangdiruksak" is still related to the first line. The word prohibition can be interpreted as a prohibition or customary rule, but it can also mean a

forest prohibition which in this case means a place. If the word prohibition is related to the part "Sasakateumeunangdiruksak", the meaning of the prohibition is closer to the word forest prohibition. Both the prohibited forest and the SasakaDomas, both are sacred places in Baduy life that are illustrated in the rules governing people who can enter the prohibited forest and SasakaDomas are certain people and are usually customary officials known as "Puun". Baduy people always try to make sense of their daily lives with values sourced from Pikukuh and Pitutur which are the main sources of the teachings of his life. As the opinion of Ronny Rahman Nitibaskara& Bambang Widodo Umar (2010) which defines meaning as one element of an interaction, in interactions between individuals.

The simplicity that the Baduy people live in is a reflection of their determination in holding the burdens that have been taught down and down. Some things related to traditional traditions/ceremonies are also still maintained and preserved until now. Like the kawalu ceremony, ngalaksa ceremony, seba procession, and others. The ceremonies are held at certain times based on the calendar they have. The traditional ceremonial activities must be attended by all people both BaduyLuar and BaduyDalam. That is one of the reasons why the majority of Baduy children do not attend formal education. This is not because they are backward or isolated communities and have difficulty in gaining access to formal education, but they rather are concerned about not being able to follow the rhythm of teaching and learning activities set by the school and clashing with the time of traditional ceremonies they must attend. Pikukuh above is also intended so that the Baduy people remain true to the principle of honesty. Even so, there are still Baduy children who choose to go to school and are permitted by their parents, Baduy children who attend formal school are those who live in outer Baduy or BaduyPanamping.

The BaduyPikukuh and Pitutur become the essence and source of values from the Baduy community's teachings and way of life. The cultivation and inheritance of values in the Baduy community are comprehensive and absolute. Thus, pikukuh and pitutur become a way of life for the Baduy community. Pikukuh is also a source of customary rules which control the life of the Baduy community. Order, regularity and harmony existing in the Baduy community are the embodiments of these pikukuh teachings. Aside from pikukuh and pitutur, the base sign is also one of the social control tools. Every ceremony in Baduy is performed solemnly and fully. Some rules must be obeyed by every stakeholder, committee and also including anyone invited to the ceremonial ceremony.

For a long time in Indonesia, even researchers from outside Indonesia knew the Baduy community as a tribe that survived to live traditionally and were very obedient to the mandate of their ancestors, every procession and activity of the Baduy community was based on a sense of obedience to the Baduykaruhun teachings that were run from generation to generation. Compliance with the Baduy community is not limited to compliance with customary rules. They also obey the government, both regent, provincial, and central government. The customary program shows that Baduy people can live in harmony, both under customary rules and under government law. Cases of serious violations such as killings, for example, were not resolved by customary means, but by involving the authorities. Perpetrators will be handed over to the police. Seba program is a form of interaction as well as proof of Baduy community compliance with the government.

The relationship between various aspects of life in Kanekes Village has run synergistically so that it can create a harmonious, peaceful and sustainable life. The purpose of life and how they interpret their lives can be seen in the lives of the whole community in Baduy. The views of the Baduy people are relatively similar in looking at the relationship between life in the social dimension, cultural dimension, economic dimension, and the way they manage the environment. Baduy people can make instruments that guarantee the sustainability of life there. They have never known the term sustainable development declared by UN member states in Rio de Janeiro or Education for Sustainable Development brought by UNESCO. Nevertheless, by learning from their beliefs and values they can create instruments to create sustainable development in their area.

There are three aspects of life created by the Baduy community to create sustainability in their lives, namely a very strong social and cultural system, an economic system regulation based on meeting primary needs, and environmental management arrangements. These three aspects are arranged by them to guarantee the creation of a decent life for the Baduy community.

In Baduy society teachings all year-long plant rice only one planting period in one year. If viewed from the standpoint of modern economics and industry of course this is not productive and not competitive. As research conducted by Jackson and Peter Victor (2011: 101-108) concluded that in the industry and the life of modern society

they have been trapped in the concept of productivity and made productivity as the goal of industrial activities, farming or other economic activities. Jaksen and Peter Victor called it the term 'Productivity Trap'. The solution to dealing with this trap is to reduce working hours. Although the context of the research conducted by Jaksen and Peter Victor has a different context and dimension to this research, the research illustrates that modern society has been trapped in the race and understanding of productivity.

For the industrial and modern community, the Baduy teachings which teach one planting period a year are considered unproductive and very weak in economic value. However, if viewed from the main purpose of the economy as a human activity to meet their needs. Baduy society is a society that can realize its economic needs. Even the harvest from the previous 4 years even longer is still not finished and stored neatly in a storage warehouse known as "Leuit". The concept of human rice farming and food management in leuit in Baduy teachings can realize stable food security (Yulia, et al, 2018: 265-273).

Apart from that, the economic and farming activities of the Baduy community as reflected in their principles and teachings also teach us about how to manage and exploit nature wisely so that the necessities of life are met by not destroying the nature in which we live. By understanding and implementing this Baduy teaching in economic and agricultural life we will be able to save the earth from destruction and disaster as described in the concept of "The Tragedy of Commons" from Garreth Hardin, (1243-1248).

Thus the concept of environmental management and farming activities and economic activities of Baduy people describe the concepts and ways to meet economic needs that are in harmony and environmentally friendly. So that nature will be maintained for generations to come, in this teaching describes the Baduy teachings which are visionary and in harmony with the core objectives of the SDGs concept and approach to development.

The most powerful aspect of sustainable management of life in Baduy is the creation of a social and cultural system derived from their religion and beliefs. Baduy leaders must be able to protect this aspect. Anyone who violates customary rules and values will be punished by the leader. The existence of pikukuh which means the values of obedience that must be obeyed by all communities is the basis of Baduy's life. The instruments created by the Baduy community in the social and cultural system include aspects of government administration, population, religion and customs, human rights, and education.

Confidence in life that values nature as a protector of their lives, gives rise to many rituals and rules to preserve nature. They argue that damage to nature means damage to humans within it. Natural disasters will only appear when humans begin to disturb the peace of nature. Their fear of natural disasters that arise draws them closer to nature and avoids damage. It was said by their leader that nature is not a resource that must be exploited to get the maximum benefit, but nature is a deposit from God to be protected by humans for generations to come.

With these views and teachings of Baduy's life, all Baduy people preserve the environment in the Kanekes Village for generations. Baduy people have a belief, that they are created on earth as a group of guardians of nature both forests and water in their environment. If these teachings and views are believed and possessed by all humans, then surely there will be no destruction and exploitation of nature destructively and excessively. Baduy people have the belief that Kanekes Village is one of the natural center points in the world, so that if the center point is damaged by human activity, then Java Island will be disastrous and destroyed. These beliefs and assumptions encourage Baduy people to desperately protect the environment.

Baduy people can fulfill their basic daily needs, such as food, shelter, and clothing from the nature in which they live. For them the basic human needs to be able to live in the world are these three things, so the rest is not a need but a human desire or interest. There is no attempt by the Baduy to enrich them but only to fulfill their basic needs. Over time, the Baduy community also began to accept some things from the outside, especially for the Baduy community who are more adaptive and accepting change. Even so, the outer Baduyare still trying to filter modernization.

Conclusion:-

Baduy community is a group of people who hold strong traditions of their ancestors in which all social systems are rooted in their religious systems. If we summarize the core of the 17 points that are the goals and targets of the SDGs that will be valid until 2030, the focus of the problem will be on social, economic, and environmental issues

that intersect with each other. Baduy's insights and principles of life that reflect and are in harmony with the concepts and goals of the SDGs are in PikukuhBaduy. Pikukuh is a customary rule which must be adhered to by people from BaduyDalam and BaduyLuar. Pikukuh instills value, especially in the Baduy community. Investment in the Baduycommunity is comprehensive and absolute. Pikukuh becomes a way of life for the Baduy community. Pikukuh also becomes a kind of rule that controls the joints of Baduy life. Order, regularity and harmony existing in the Baduy community are a manifestation of pikukuh.

PikukuhBaduy teaches us about the concept of environmental management and farming activities and eco-friendly economic activities. So that nature will be maintained for generations to come, in this teaching describes the Baduy teachings which are visionary and in harmony with the core objectives of the SDGs concept and approach to development. Baduy people have a belief, that they are created on earth as a group of guardians of nature both forests and water in their environment.

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