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Key Educational Competencies for Sustainable Development in The Cultural Life of The Baduy Community

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ABSTRACT

This study aims to analyze the critical competencies of education for sustainable development that are available in the life of the Baduy indigenous people. The Sustainable Development Goals consist of seventeen goals and four pillars, economic, social, environmental, and law. The key competencies for sustainable development consist of thinking, anticipatory, normative, strategic, collaboration, critical thinking, self-awareness, and problem-solving competencies in integrated development. This research method is a literature study by reviewing ten sources such as newspapers, books, and articles that discuss the life of the Baduy indigenous people. This study focuses on the question How does the life of the Baduy community reflect the goals of sustainable development, especially in the social, economic, and environmental fields. The Baduy Dalam tribe is one of the ethnic groups in Indonesia who live around the Kendeng mountains (South Banten). This ethnic group still adheres to the traditions handed down from their ancestors to harmonize with the existing natural resources and origins. The key competencies of sustainable development in the cultural life of the Baduy people are expected competencies, systems thinking, collaboration, and normative. The goals of sustainable development in the cultural life of the Baduy people are about good lives and well-being, access to clean

water and sanitation, cities and communities, responsible consumption and production, maintaining ecosystems, peace, peace, and strong institutions. , partnerships to achieve goals.

INTRODUCTION

In the midst of the current progress of civilization, the Baduy tribe is one of the tribes in Indonesia that still maintains basic cultural values. The Baduy indigenous community is in the Lebak Regency area, Banten Province. The local wisdom adhered to by the Baduy traditional community can be a lesson for modern society in preserving nature and culture. Even though many local and foreign tourists visit the Baduy area, the community remains unaffected by foreign cultural values. Based on research (Widyarti & Arifin, 2012) it is known that The traditional settlement of the Baduy Dalam community is in accordance with the concept ecovillage based on Global Ecovillage Network. The total CSA value obtained was 1196 with ecological aspects, social aspects and spiritual aspects respectively 432, 348 and 414, this means that the Baduy Dalam community is showing very good progress in the sustainability of their region.

Sustainable Development is a global action plan agreed by world leaders, including Indonesia, to end poverty, reduce inequality and protect the environment. The sustainable development goals consist of seventeen goals and one hundred and sixty-nine targets which are expected to be achieved by 2030 (sdg2030indonesia.org).

One of the slogans of the Sustainable Development Goals (TBP) or Sustainable Development Goals (SDGs) is "No one left behind" which is a spirit of togetherness which means no party should be left behind. The Sustainable Development Goals have 4 main pillars, namely the Social Development Pillar, the Economic Development Pillar, the Environmental Development Pillar, and the Legal and Governance Development Pillar (sdgs.bappenas.go.id). TBP consists of seventeen goals, which consist of eradicating poverty, freedom from hunger, quality health and education, gender equality, clean water equipped with good sanitation, use of clean but affordable energy, economic growth that guarantees the availability of decent work , infrastructure , industry and innovation, reducing inequality, sustainable cities and people, responsible production and consumption, fighting climate change, protecting oceans, protecting forests, peace, justice from institutions, and working together to achieve goals.

Key competencies for continuing education consist of systems thinking, anticipation, normative, strategic, collaboration, critical thinking, self-awareness, and integrated problem solving. Systems thinking competency is the ability to recognize and understand relationships, analyze complex systems, think about how systems are embedded in different domains and at different scales, and deal with uncertainty. Anticipatory competence is the ability to understand and evaluate various future circumstances - possibilities and desires, create one's own vision for the future, apply the precautionary principle, assess the consequences of actions, and deal with risks and changes. Normative competence is the ability to understand and reflect on the norms and values that underlie one's actions, negotiating values, principles, goals and sustainability targets, in the context of conflicts of interest and uncertain exchanges, knowledge and contradictions. Strategic competence is the ability to collectively develop and implement innovative actions that prioritize sustainability at the local level and beyond. Collaborative competence is the ability to learn from others, understand and respect other people's needs, perspectives and actions taken by others (empathy), understand, relate to, and be sensitive to others (empathetic leadership), handle conflict in groups, and to facilitate collaborative and participatory problem solving. Critical thinking competency is the ability to question norms, practices and opinions, reflect on one's own values, perceptions and actions, taking a position in the sustainability discourse. Self-awareness competency is the ability to reflect on one's role in the local community and global society, continuously evaluate and motivate one's actions, and deal with one's feelings and desires. Integrated problem-solving competency is the overall ability to apply diverse problem-solving frameworks for complex sustainability and develop feasible, inclusive and equitable solution options that promote sustainable development, integrating the above-mentioned competencies.

According to Ade Kadarisman (2019), local wisdom that grows from the character and culture of the community has succeeded in creating harmony between nature and humans that has lasted for hundreds of years because it has been rooted and lived for generations as a way of life. In an effort to achieve the goal of sustainable development, there are several main things that must receive more attention, including natural resource management and environmental management. In Indonesia there are still many agricultural practices that are not environmentally friendly with the use of excessive doses of chemical fertilizers and intensification patterns that are more prone to exploitation, which is a serious threat to the sustainability of land use.

Local wisdom is a good thing that lives in society. Local wisdom is found in the beliefs and beliefs of the community, regarding the values and norms that apply within the community itself. The diversity of ethnic groups in Indonesia makes local wisdom in Indonesia part of cultural excellence and national identity. The principles and concepts of local wisdom in Indonesia play a very important role in efforts to achieve the Sustainable Development Goals. Local wisdom encompasses values, knowledge, and practices that have accumulated over generations in local communities. By understanding and integrating local wisdom into development, we can ensure that the sustainability we strive for is not only economically and ecologically sustainable, but also socially and culturally sustainable. This study is a crucial reference because it helps identify and utilize local resources sustainably, increase community participation in the development process, and strengthen local empowerment in facing global challenges. By taking lessons from local wisdom, Indonesia can strengthen the achievement of various SDG indicators such as poverty alleviation, gender equality, environmental conservation, and strengthening inclusive and equitable institutions. Thus, the integration of local values and knowledge not only supports sustainable development, but also enriches the cultural diversity and wisdom of the Indonesian nation.

The Sustainable Development Goals as a movement encourage all parties to actively participate and synergize according to their respective functions, roles and abilities. It is hoped that government policies, both central and regional, can be optimal in aligning policies with various indicators of the Sustainable Development Goals, understanding aspects of local wisdom well and being focused and measurable in formulating each development agenda with a spirit of collaboration.

Local wisdom can be integrated with the Sustainable Development Goals movement because there are similar goals and values to be achieved. The Sustainable Development Goals as an innovation that originates from research and development are expected to be able to eradicate all forms of poverty, protect the earth, and ensure that all citizens of the world can enjoy peace and prosperity. Whether we realize it or not, local wisdom has a significant impact on the environment which creates harmony with nature which is one of the Sustainable Development Goals.

METHOD

This study uses a qualitative approach through documentation which is library research. Library research (Sari & Asmendri, 2018) is a research activity carried out by collecting information and data with the help of various existing materials such as reference books, articles, notes, and various journals related to the related study theme. Literature study includes the process of systematically identifying theories, finding literature and analyzing documents containing information related to the lives of the Baduy indigenous people. The data analysis technique used in compiling this paper is the content analysis method by classifying data according to the problems discussed and then drawing conclusions. The writing of this paper refers to the life of the Baduy indigenous people who show activities that support sustainable development.

This study focuses on the following question: How does the life of the Baduy community reflect the goals of sustainable development, especially in the social, economic, and environmental fields?

The findings of this study can provide the information needed for Indonesian society to create harmony with nature which is one of the Sustainable Development Goals.

RESULTS AND DISCUSSION

Getting to know the Baduy Tribe

The Baduy or Kanekes tribe is a group of Sundanese traditional people in Indonesia who currently still live simply in Lebak Regency, Banten Province. In general, the Baduy people still maintain their customs strongly. The guideline for living in the behavior of maintaining one's traditions is called *kembanguh*. This *pikukuh* is considered to have religious value and is based on the original Baduy religion, called Sunda Wiwitan. Obedience in carrying out the *kembanguh* as well as obedience to the religion and customs of the ancestors inherited from the ancestors is clearly visible in the implementation of various ritual ceremonies. The Baduy region is divided into two regions, namely Inner Baduy and Outer Baduy. The application of the *kuranguh* rule is relatively stronger in the Inner Baduy Region than in the Outer Baduy Region. Therefore, the dynamics of the behavior of the Baduy Dalam community towards nature tends to be more maintained and protected from external influences. Inner Baduy people live in three villages, namely Cibeo, Cikartawana, and Cikeusik (Sansena et al., 2019; Supriyadi et al., 2024).

According to Sansena et al. (2019) entering a Baduy Village there are many rules that must be obeyed. One of them is not allowed to activate electronic devices, for example cell phones and cameras. The Baduy people have a philosophy of life which means that life is full of simplicity according to their nature. The proverb contains this: "Mountains must not be destroyed, valleys must not be destroyed, rules must not be changed, long must not be cut, short must not be joined, what is not must be eliminated, what is not must be denied, what is right must be justified."

This philosophy has enabled the Baduy community to exist to this day and try with all their might to preserve their natural environment. The Baduy people believe that by preserving nature their life needs will be met. According to Sansena et al. (2019) there are ten unique facts about the Inner Baduy indigenous people, including: simple ideals, simple happiness, using traditional furniture, *pu'un* like a president in the Inner Baduy tribe, arranged marriages are still valid, a ban on visiting for three months, chickens are luxurious food, likes working together, wealth is not seen in terms of the house, thrifty tribe and likes to walk.

There are two government systems used by the Baduy people (Zid et al., 2017), namely a national government structure that follows Indonesian state regulations and a traditional government structure that is believed by the community. The two government systems are combined and the roles are divided in such a way that there is no conflict in carrying out their duties. The entire Baduy community understands and respects both systems, so they know where to go if they have business or problems in their daily lives. There are differences between the Inner Baduy and Outer Baduy people. The Outer Baduy community is characterized by wearing black clothes and headbands. The Outer Baduy community are people who have left the customs and territory of Kanekes Dalam for several reasons, such as those who have violated the customs of the Inner Baduy community, those who really want to leave the Inner Baduy area because they are not strong enough with the strict customs and habits, and those who really wants to marry into the Outer Baduy community.

Inner Baduy are part of a society that still maintains the cultural values inherited from its ancestors and is not influenced by outside culture. The characteristic clothing of the Inner Baduy people is wearing natural white clothes and white headbands. Then, in this modern era, the Baduy area itself has been used as a cultural tourism location that is quite open and known to the public, giving rise to intensive social interaction between the Baduy community and people outside Baduy.

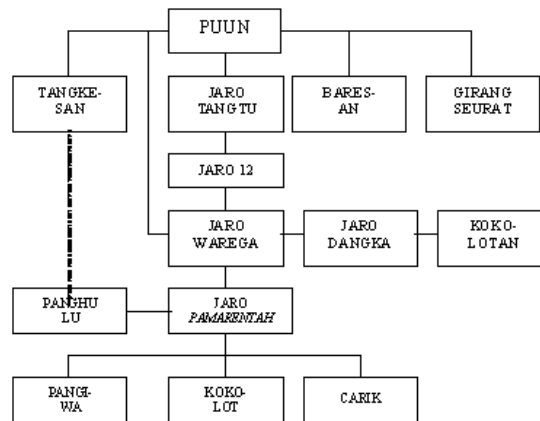


Fig 1. Baduy Indigenous Community Organizational Structure
(Source: ademakmurk.wordpress.com)

Location of Baduy

Geographically, the Baduy area is in the Kanekes region which is located at coordinates 6°27'27" – 6°30'0" South Latitude and 108°3'9" – 106°4'55" East Longitude (Permana in Sansena, 2019). The Baduy community occupies an area of 5,101.8 hectares in the form of customary rights granted by the government (Senoaji in Sansena, 2019). They live right at the foot of the Kendeng Mountains in Kanekes Village, Leuwidamar District, Lebak-Rangkasbitung Regency, Banten, about 40 km from the city of Rangkasbitung. The area which is part of the Kendeng Mountains with an altitude of 300-600 m above sea level (APL) has a hilly and undulating topography with an average slope of 45%, which is volcanic soil (in the north), sedimentary soil (in the north center), and mixed soil (in the south). The average temperature is 20 °C. The three main villages of the Inner Baduy community are Cikeusik, Cikertawana, and Cibeo (Sansena et al., 2019).



Fig 2. Map of the location of Baduy in Rangkasbitung District, Lebak Regency, Banten Province on the island of Java
(Source: kabar24.bisnis.com)

Food Security

According to research by Widyarti & Arifin (2012), the Baduy people live on the slopes of the hills and do not reach the top on land with a slope of up to 45%. According to Baduy custom, farming can only be done in secondary forests (reuma), according to a predetermined time with sufficient land use area. Traditional provisions in farming are that you are not allowed to turn over the soil with a hoe or use chemical fertilizers. The land in each village is divided into various types of fields, namely huma puun, huma serang, huma tangtu, each of which has a different function.

Food security is a system consisting of availability, distribution and consumption. Food availability functions to ensure food supplies to meet the needs of the entire population, both in terms of quantity, quality, diversity and safety. The Baduy community has been implementing food security for a long time, which cannot be separated from the role of culture passed down from generation to generation and its observance in carrying out kembanguh. Pikukuh, which has been carried out for

generations, has regulated the preservation of nature as a support for life and is able to realize human attachment to nature by living side by side. So that the natural environment provides abundant fertility. To date, the Baduy community remains consistent in producing food without damaging the environment (Sansena et al., 2019).

Rice planting in the fields is carried out once a season every year, where the Baduy people's livelihood is one form of an old subsystem. Rice cannot be sold, this provision applies to all Baduy people. Rice may only be given free to residents who have failed harvests or are short of rice. For the Baduy people, rice is a very vital need. They have the principle that rice must always be available in the barn (Leuit) and the quantity cannot be small. Therefore, the Baduy people grow rice in quite large quantities but always maintain the quality. Meanwhile, forest products, fruit and other types of field crops may be sold (Sansena et al., 2019).

According to Iskandar (2021), the Outer Baduy community has maintained the continuity of shifting cultivation, in various ways, especially by carrying out contemporary out-migration to non-Baduy areas in Muslim-majority areas. They grow swidden rice in a way that fulfills various traditional rituals, and by diversifying their non-trade rice options which include growing various crops especially trees on their swidden land (huma) and on other anthropogenic soils. This involved occasional negotiated out-migration to non-Bedouin areas for temporary shifting cultivation around Muslim-majority areas. This allows the Luar Baduy shifting cultivation system to be maintained in the long term.

Leuit as a rice storage place that is capable of storing rice for decades is clear evidence of the local wisdom and food security of the Baduy community. Every Baduy family must have leuit to maintain food. Leuit is also a sign of the welfare and prosperity of family members. Success in growing rice is proven by the number of leuit (rice barns) owned, which is a symbol of social status and also proof of tenacity in farming, especially for the Baduy Dalam (Sansena et al., 2019).



Fig 3. Leuit Tetepakan
(Source: budaya-indonesia.org)

Apart from rice, there are 58 food plants in the Baduy Dalam area which were discovered by Sansena et al. (2019) in an article entitled Encyclopedia of Food and Medicinal Plants such as sweet potatoes, candlenuts, chives, spinach, durian, long beans, sugar palm, jackfruit, mustard greens and so on. According to Zidny & Eilks (2018) Baduy are open to sharing their ecological knowledge with outsiders for the sake of greater environmental protection, they remain wary of adopting external sources of knowledge, because these external influences pose a threat of disruption to their own epistemic system and way of life.

The local wisdom of the Baduy community in anticipating food needs reflects Sustainable Development Goal number two which includes the pillars of social development, namely ending hunger, achieving food security and better nutrition and supporting sustainable agriculture. In target number 3 it is stated that by 2030, double the agricultural productivity and income of small-scale food producers, especially women, indigenous communities, family farms, livestock breeders and fishermen, including through safe and equal access to land, other production sources and also inputs, knowledge, financial services, markets and opportunities for added value and non-agricultural employment. Apart from that, the Baduy indigenous community also shows key sustainability competencies, namely

anticipatory competencies where they understand and evaluate various possibilities, opportunities and desired things for the future.

Medicine

The Baduy people have traditional healing techniques for various diseases. In the Baduy region, various types of medicines are available both for humans and for agriculture and storage (Iskandar, 2021; Widyarti & Arifin, 2012). Baduy society in general is still bound by customary rules (*bisniah*). One of the crowd said *long can not be cut, short can not be connected*, which means "long things must not be cut, short things must not be joined." Its meaning is that which does not change something or something, or does not accept what is available without adding or subtracting from what is available. This also includes not accepting modern goods or factory-made goods.

According to Sansena et al. (2019) the dilemma of Baduy people who fall ill is to choose between affordable modern medical care but with the consequence of breaking local traditions or using traditional herbs for which local knowledge is decreasing with the consequence that it is more difficult to obtain this kind of therapy. In Baduy customs, a person is said to be sick if the person cannot be treated on their own and cannot carry out daily activities as usual. If someone suffers from a cough, itching or cold, they cannot be said to be sick because the person concerned can still carry out activities. Apart from that, a person is said to be sick if the condition is stated by the *paraji* or *kokolot* overtime. The statement "if you can't treat it yourself" has the positive consequence that Baduy people always try to find and overcome discomfort within themselves.

In general, the Baduy people utilize the natural resources around them, especially plants which are believed to be efficacious in eliminating health problems. Apart from that, the Baduy people try to maintain their local wisdom for treating diseases. The statement "declared sick by the *paraji* or *kokolot*" also shows the positive value in which the Baduy community continues to maintain the existence of traditional functions and formal institutions, especially those related to health issues. Knowledge about diseases and their treatment for the Baduy people is a traditional heritage passed down from generation to generation. Since childhood, some Baduy people have been taught by their parents who have knowledge about the use of medicinal plants around them to treat various diseases. There are many medicinal plants and can be found in forests, around fields, or along roads leading to forests or fields. There are approximately 22 types of medicinal plants found in the Baduy area, such as ginger, turmeric, shard glass, cocorbek and so on (Sansena et al., 2019).

The wisdom of the Baduy community in the field of medicine or health reflects sustainable development goal number three which is included in the pillars of social development, namely ensuring a healthy life and supporting prosperity for all at all ages. A target that is compatible with local wisdom is strengthening the prevention and treatment of dangerous substance abuse, including narcotics abuse and the dangerous use of alcohol. The treatment of the Baduy community also shows key sustainability competencies in systems thinking competencies by being able to recognize and understand relationships.

Clean water

The Baduy Dalam community is very consistent in carrying out nature conservation, especially regarding maintaining the cleanliness of river flows. They think that river flows must be kept clean, because a clean river can support their lives. This concern can be seen in the use of rivers next to their settlements, both in Cibeo, Cikartawana and Cikeusik.

According to Ipa et al. (2014) the Baduy indigenous community in Cibeo uses the Ciparayang River which has been segregated, where the river area for taking water for consumption is located at the top/further downstream. They do not use buckets to collect water for consumption at the *imah* (house), but use *kele* which is a bamboo water container that resembles a small *kentongan*. Adjacent to the water area specifically for consumption is a place for men to bathe. About fifty meters upstream from the men's bathing area, this is an area for women as well as for washing clothes and kitchen utensils. Meanwhile, for defecation purposes, the area is at the bottom or further upstream. The Ciparayang River which flows and is located on the north side of Cibeo village looks clear. Above Cibeo village there are no settlements, industries or chicken poultry farms. Inner Baduy and Outer Baduy residents remain obedient in not keeping cows, buffalo, horses and goats. Baduy customs

prohibit their people from keeping four-legged animals. Because of this prohibition, pollution or household waste or animal waste does not pollute the Ciparayang river.

The water source used by the Baduy Dalam community comes from river water that flows around the settlement. Baduy settlements are always located near rivers, in accordance with the theory which explains that life began not far from a water source. Figure 4 is one of the rivers that flows in Kanékés Village which passes through several villages, both Inner and Outer Baduy, namely the Ciujung River. Apart from crossing Gaseboh Village, the Ciujung River is also in Cikeusik Village Baduy Dalam. The use of clean water comes from rivers and springs. For bathing and washing purposes they use river water, while for cooking and drinking they use spring water for their daily needs. Physically, the water source meets the requirements, because it is odorless and colorless.



Fig 4. Ciujung River, Gaseboh Village, Kanékés Village
Source: (Ipa,2014)

If there are residents who dare to violate the regulations regarding the use of river water or water sources, they will be subject to sanctions. Starting from reprimand sanctions to expulsion from customs. This sanction is not only for those who commit pollution and misuse of rivers but also misuse of wood and land in customary areas. There are already indigenous people who have been sanctioned with expulsion from Tangtu due to cases of misuse of wood. Sanctions imposed by local custom not only affect the perpetrator but also the immediate family. This means that the perpetrator's nuclear family, consisting of father, mother and unmarried children, also left their native Tangtu. Sanctions are not imposed arbitrarily, but have gone through a long process with various customary and humanitarian considerations (Ipa et al., 2014).

The local wisdom of the Baduy community in anticipating the need for clean water as in the description above reflects sustainable development goal number six which includes the pillars of environmental development, namely ensuring the availability and sustainable management of clean water and sanitation for all with targets number three and six. Target number three explains that by 2030, improve water quality by reducing pollution, eliminating waste disposal and minimizing the discharge of hazardous chemicals and materials, halving the proportion of untreated wastewater and substantially increasing recycling and safe reuse globally. Target number 6 explains that by 2020, protect and improve water-related ecosystems, including mountains, forests, swamps, rivers, water catchments and lakes. Besides that, The Baduy community's pattern of sharing clean water resources shows collaborative competence by understanding and respecting other people's needs, perspectives and actions taken by other people (empathy) as well as handling conflicts within groups and to facilitate collaborative and participatory problem solving.

Land Conservation

According to Permana's research results (in Widyarti & Arifin, 2012), the land area of Kanekes Village is 5101.85 ha, the permanent forest area is 2493.06 ha (48.85%), the agricultural land area is only around 2146.25 ha (42%), the area of huma land is around 270 ha (5.29%), the area of residential land is 78 ha (1.53%), and the area of rivers, moorland swamps and others is 114.54 ha (2.24%). Strict Baduy

customary rules regarding the environment make environmental conservation of natural resources very prominent. Land processing and changes carried out by indigenous communities are kept to a minimum. Apart from that, there are regulations regarding regional zoning where hill and mountain peaks are made into Leuweung Kolot or prohibited forests which are conservation areas. This area is prohibited from being used for huma or for wood to be harvested. Part of the hillside is Leuweung Ngora which can be used as a huma. The residential area is located in the valley. The Kanekes Village area is divided into several types of land use, including: Leuweung Kuncian, Leuweung Kolot, Leuweung Ngora, Huma and overtime (settlement).

The traditional settlements of the Baduy Dalam community are in accordance with the concept *ecovillage* based on *Global Ecovillage Network* according to Widyarti & Arifin (2012). The total CSA value obtained was 1196 with ecological aspects, social aspects and spiritual aspects respectively 432, 348 and 414, this means that the Baduy Dalam community is showing very good progress in sustainability.

According to (Ipa et al., 2014), the positive value of the Baduy traditional community in preserving the natural environment can be seen in several examples of activities in their daily lives, including: a) When Baduy people cut down trees, they do not arbitrarily cut down all the trees but choose the oldest trees to cut down; b) Rice planting activities *look*, corn, cassava (*banger*) or sweet potatoes so far they don't use a hoe or pickaxe but just use a kored. *mow* is a tool like a small hoe whose function is to clear grass in the fields. Their belief is that if you hoe the land of your fields or yard, it is synonymous with hurting Dewi Sri. If Dewi Sri is sick, she will not provide food for their lives. Dewi Sri is sick, what she means is that the earth has become damaged due to human actions. If the earth is damaged then humans will be the ones who will reap the results, namely the difficulty of getting land for paddy fields, fields, including forests as a source of clean water reserves; c) Residents' bathing activities do not use soap, and toothbrushes do not use toothpaste. Both the soap and paste used are botanicals *honje* (*etlingera elatior*).

The wisdom of the Baduy indigenous community in managing land and settlements reflects national development goal number eleven, namely building inclusive, safe, durable and sustainable cities and settlements with target number four strengthening efforts to protect and preserve the world's cultural and natural heritage. Apart from that, local wisdom also reflects goal number fifteen, namely protecting, restoring and supporting sustainable use of terrestrial ecosystems, managing forests sustainably, combating desertification, and inhibiting and reversing land degradation and preventing the loss of biodiversity with target number four. where by 2030, ensure conservation mountain ecosystems, including biodiversity, in order to increase their capacity to provide essential benefits for sustainable development. The land and settlement management of the Baduy community also shows key sustainability competencies where the community has systems thinking competency by thinking about how systems are embedded in different domains and at different scales.

Clothes

Based on research results (Ipa et al., 2014), Inner Baduy men wear long-sleeved clothes called *not long ago*, because the only way to wear it is to prop it up or attach it to the body. Cloth design *Sangsang* just make a hole from the neck to the chest. The piece has no collar, no buttons and no pockets. The color of their clothes is generally all white. It is made only by hand and cannot be sewn by machine. The basic material must also be made from woven genuine cotton thread. The lower part of the clothing uses a blackish blue sarong-like cloth, which is only wrapped around the waist. So that it is strong and does not sag, the sarong is tied with a piece of cloth. They don't wear pants, because these clothes are considered taboo.

Apart from the clothes and sarong wrapped earlier, the complete clothing on the head also uses a white headband. The headband functions as a cover for their long hair combined with a scarf or hasduk wrapped around their neck. The plain white clothing of the Inner Baduy conveys the meaning that their lives are still pure and have not been influenced by outside culture (Ipa et al., 2014).



Fig 5. Baduy Tangtu Clothing for Men and Women (A) and Baduy Panamping Clothing for Men and Women (B)
(Source: Ipa et al,2014)

The traditional clothing of the Outer Baduy people is a black kampret shirt with a dark blue headband with a batik pattern. The design of the clothes is split in two all the way to the bottom, like clothes usually worn by the general public. Meanwhile, the clothes are cut using pockets, buttons and the basic material does not require pure cotton thread. How the Outer Baduy people dress *Escort* There is indeed a little leeway when compared to Baduy Dalam. Looking at the colors, models and patterns of Outer Baduy clothing shows that their lives have been influenced by foreign culture. Complete clothing for Baduy men is very important. Men's clothing is not complete if it is not equipped with weapons. Inner and Outer Baduy men always carry a weapon in the form of a machete tucked behind their waist when traveling. This clothing is usually equipped with a cloth bag or *koja bag* which is carried on the shoulder (Ipa et al., 2014).

The clothes of Baduy women, both Kajeroan and Panamping women, do not show any striking differences. The model, cut and color of clothing, except for clothes, are the same. They wore blackish blue sarongs from heel to chest which were usually worn for everyday wear at home. Married women usually leave their chests freely open, while for girls their breasts must be covered. For traveling clothes, Baduy women usually wear kebaya, woven blackish-blue sarong, karembong, belt and scarf. The color of clothing for the Inner Baduy is white and the basic material is made from self-woven cotton thread (Ipa et al., 2014).

According to Ipa et al. (2014), the Baduy traditional community weaves their own clothes, which is done by women. Starting from planting cotton seeds, then harvesting, spinning, weaving and dyeing according to their unique motifs. Use clothing colors only to use black, dark blue and white. The sarong or women's cloth has almost the same pattern, namely with a black base with white stripes, while the shawl is white, blue, combined with red. All these woven products are generally not sold but are used by themselves. Weaving is usually done by women after harvest. The types of clothing worked include shirts, sarongs, women's cloth, scarves and headbands. Apart from that, there are crafts carried out by men, including making machetes and *koja bags*, which are made from *teureup* tree bark or dyed thread. Just from the model, cut and way of dressing, people will know at a glance that they are Baduy.

Clothing for the Baduy traditional community is not just to protect the body, but is an inherent cultural identity. They believe that it is a legacy told by their ancestors or ancestors to be protected. The Baduy indigenous people consider orange, red or green beads to be valuable jewelry (Ipa et al., 2014). The local wisdom of the Baduy community in using clothing reflects national development goal number twelve, namely ensuring sustainable consumption and production patterns with target number five, namely by 2030, substantially reducing waste production through prevention, reduction, recycling and

reuse. This target is in accordance with the local wisdom of the Baduy traditional community who produce their own clothes in limited quantities based on certain colors only so that the resulting clothing waste tends to be small. The clothing rules of the Baduy community also show the existence of key competencies in sustainability in normative competencies where they understand and reflect the norms and values that underlie one's actions.

Mutual cooperation

According to (Somantri, 2012), the mutual cooperation system in the Baduy community in Kanekes Village, Banten Province, is an illustration of the mutual cooperation activities that live in the Baduy community in Banten. This activity is reflected in various activities, including: a) tradition *connect*, namely the Baduy community's habit of sending or donating something to residents who are holding a celebration or party using a reciprocal system; b) tradition *liliuran*, namely the Baduy community's habits which lead more to the gathering of workers to complete a job; c) tradition *crushed*, namely mutual cooperation activities based on a spontaneous desire to help local residents who need help; d) tradition *wait overtime* namely the activities of a group of Baduy people together to protect the 'village' overtime from various possibilities that would endanger the security of the village.

The traditions of connection, *liliuran*, *dugdug rempug*, and waiting for overtime still survive today, because they are considered capable of overcoming a number of problems that essentially require cooperation between fellow Baduy residents.

The local wisdom of the Baduy indigenous community in working together reflects sustainable development goal number sixteen, namely supporting a peaceful and inclusive society for sustainable development, providing access to justice for all and building effective, accountable and inclusive institutions at all levels. The appropriate target is target number one, namely significantly reducing all forms of violence and related death rates everywhere. The mutual cooperation of Baduy residents maintains interaction and kinship with each other, which is a way to minimize conflicts that lead to violence by maintaining empathy for the needs of others. In addition, this local wisdom shows the existence of key sustainability competencies in collaboration competencies where the Baduy community understands relationships and is sensitive to other people and handles conflicts within groups and to facilitate collaborative and participatory problem solving.

Seba Baduy

Seba according to Isnendes (2016) is the implementation of the *kembanguh karuhun* or ancestral mandate in the Sundanese *Wiwitan* religion. Seba Baduy also has a political function in which social relations are built between the Baduy community and communities outside Baduy, especially government institutions. Seba Baduy aims to equalize the views of the Baduy people and the government regarding their culture. This seba ceremony certainly presents something urgent and positive with a mutually beneficial relationship between the Baduy community and the Banten district and provincial government.

So far, the Baduy people only know that events carried out by the Baduy people are only carried out with the government. Seba, which is reported in various media, is the highlight of the Seba event. Actually, there are two stages or activities of seba that have escaped media publication according to (Isnendes, 2016), namely seba from Inner Baduy to Dangka, and seba from Dangka to Warega. Seba the first stage. This seba is done from Baduy Dalam to Dangka by: Cibeo seba to Dangka Cipatik/Cihulu, Cikartawana seba to Dangka Panyaweuyan, Cikeusik seba to Dangka Cibengkung/Padawaras. Seba second stage. This was done by Jaro Dangka to Jaro Warega. The third stage. This is the reason that is widely reported in the media, to sub-districts and then to districts (Lebak, Pandeglang, Serang) and governorates (Kurnia & Sihabudin in Isnendes, 2016). Seba is held every 1-10 Sapar on the Baduy calendar.



Fig 6. The Baduy indigenous people are taking part in the Seba ceremony by handing over agricultural produce to the government.
(Source: Antara Foto)

The objects brought at the seba ceremony are agricultural products in particular *laksa* which is made from rice juice and processed through sacred ceremonies *Laksa*. This Baduy *laksa* is wrapped in *up* or areca fronds. The second most important land product that is brought is *brown sugar* (*aren*) which is the result of traditional processing with all the traditions that accompany it (spells, tools and traditional practices). Other plants brought to the seba are bananas, vegetables (*jaat 'chimney'*), and taro. In large seba seba household utensils are carried while in small seba seba they are not. These household items include: *bee* (imitate), *little* (woven bamboo fan), *smoke*, *tray*, *sleep* (bamboo woven basket), and so on. As for seba besar, all household equipment is brought (Isnendes, 2016).

Still, according to Isnendes (2016) the seba ceremony is very important for the Baduy community. The people, especially the Outer Baduy, are always enthusiastic about participating because it is a valuable experience to go to that city. Meanwhile, for the Inner Baduy people who still adhere to *pukukuh karuhun*, this ceremony is a mandate or obligation that must be fulfilled. This seba ceremony has valuable value for the Baduy community and the Regency and Provincial Governments. The value of seba is related to its urgency and essence. Seba has religious functions, traditional and local wisdom functions, social functions, political functions, and cultural and tourism functions.

The local wisdom of the Seba Baduy ceremony reflects sustainable development goal number seventeen, namely partnerships to achieve goals with target number seventeen, namely encouraging and supporting effective public, public-private and civil society partnerships, which are built from experience and strategies in partnering. The key sustainability competency that can be seen from the Seba Baduy ceremony is collaboration competency with the Baduy people's ability to understand relationships and be sensitive to other people (empathetic leadership). The Baduy people understand that they need to maintain good relations with the local government.

CONCLUSION AND SUGGESTION

The Baduy Dalam tribe is one of the ethnic groups in Indonesia who live around the Kendeng mountains (South Banten). This ethnic group still upholds the traditions handed down from their ancestors to harmonize their lives with existing natural resources and preserve them. The people of the Baduy Dalam tribe strongly adhere to *kembanguh* which is based on customs as a principle of life that must be lived in order to continue to preserve the life of the nation and state.

The goals of sustainable development are reflected in the lives of Baduy people in the pillars of social, environmental, economic development, as well as legal and governance development pillars which are described based on suitability to the goals, including: Food security in accordance with goal number two regarding ending hunger; Treatment that meets goal number three regarding good health and well-being; Distribution of access to clean water is in accordance with goal number six regarding access to clean water and sanitation; Baduy land conservation in accordance with goal number eleven regarding sustainable cities and communities and number fifteen regarding land ecosystems; The clothing code used is in accordance with goal number twelve regarding responsible consumption and

production; number fifteen regarding protecting terrestrial ecosystems, mutual cooperation in accordance with goal number sixteen regarding peace, justice and strong institutions; and Seba Baduy in accordance with goal number seventeen regarding partnerships to achieve goals.

Baduy food security shows anticipatory competence where they understand and evaluate various possibilities, opportunities and desired things for the future. Baduy community medicine shows systems thinking competence by being able to recognize and understand relationships. The Baduy community's pattern of sharing clean water resources shows collaborative competence by understanding and respecting other people's needs, perspectives and actions taken by other people (empathy) as well as handling conflicts within groups and to facilitate collaborative and participatory problem solving. Baduy community land and settlement management shows that the community has systems thinking competence by thinking about how systems are embedded in different domains and at different scales. The Baduy community's clothing code shows normative competence where they understand and reflect the norms and values that underlie one's actions. The local wisdom of gotong royong shows that there is a key competency of sustainability in the collaboration competency where the Baduy community understands relationships and is sensitive to other people and handles conflicts within groups and to facilitate collaborative and participatory problem solving. The Seba Baduy ceremony shows collaborative competence with the Baduy people's ability to understand relationships and be sensitive to other people (empathetic leadership). The Baduy people understand that they need to maintain good relations with the local government. Key sustainability competencies demonstrated in the local wisdom of the Baduy indigenous community can be integrated into science learning in the classroom. Learning is designed in such a way that key sustainability competencies are adjusted to the learning outcomes and material that students will receive.

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