

CHARACTER EDUCATION RESEARCH IN BADUY INDIGENOUS PEOPLE: PERSPECTIVES OF SOCIOLOGICAL PARADIGMS

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Abstract: This study aims to 1) analyze these studies from the point of view of the scientific paradigm, 2) determine the paradigm of science that has been done by previous research, and 3) Find untouched research gaps based on the paradigm of science. These three findings are useful as theoretical foundations for conducting subsequent research. This research is a qualitative study utilizing a Literature Review research approach to explore "Character Education Research in the Baduy Indigenous Community from a Sociological Paradigm Perspective." Data for this study consist of information related to Character Education Research in the Baduy Indigenous Community from a Sociological Paradigm Perspective sourced from journal articles. Data collection is conducted through documentation. Subsequently, data analysis involves data reduction, data presentation, and drawing conclusions. Data analysis: The researcher critically analyzes data related to Character Education Research in the Baduy Indigenous Community from a Sociological Paradigm Perspective with relevant theories/discourses. This research concluded that in previous research, investigations into character education among the Baduy indigenous community have predominantly relied on scientific paradigms rooted in philosophy, psychology, and sociology. Moreover, a distinct cluster of studies has emerged, focusing on the micrological sociological paradigm to analyze the adherence of the Baduy indigenous people to their cultural norms, known as *pikukuh*. It is rational and conceptual to expand further research on character education within the Baduy indigenous community utilizing the micrological paradigm. This approach delves into the roles played by customary practices, community structures, value systems, and social institutions in fostering, shaping, and perpetuating communal adherence among the Baduy indigenous people.

Keywords: Baduy Society, Character Education, Macrosociology, Research Gap, Science Paradigm

INTRODUCTION

In the last decade or so, research on character education has been rife, especially after being strengthened by the issuance of Permendikbud No. 20 of 2018 concerning Strengthening Character Education in Formal Education Units. Researchers in the field of education seem to be competing to study character education on various objects and subjects. The object of study in question is character education research based on the field of science involved, for example, the cultivation of certain values or characters through learning activities in class or through extracurricular programs at school (Korina & Habiyaemye, 2017). The subjects, such as people or cultures, are observed as the target of research. For example, values, patterns, cultures, or customs that exist in a society are observed and constructed into a pattern to be developed in the general (modern) society. One of the subjects of character education research is the indigenous Baduy community in South Banten.

This fact is not surprising because the purpose of character education research is to direct a person or community group to become a good character and the condition of the Baduy indigenous people who have high compliance with customary rules (pikukuh) (Enjang et al., 2019). Pikukuh is a customary rule that binds the entire Baduy community and characterizes the arrangement of social organizations of the community, both Baduy-Dalam, and Baduy-Luar (Verawaty et al., 2021). The Baduy community itself refers to Baduy-Dalam as Tangtu people who live in the villages of Cibeo, Cikeusik, and Cikartawana and act as holders of pure (original) pikukuh (Said et al., n.d.; Sillitoe, 1998). Baduy-Luar is termed as Panamping People who, on the one hand, are still firmly bound under the supervision of Baduy-Dalam but have leeway to accept some elements of outside culture (Garna, 1988: 4). To ensure that the choice is still respected and obeyed, there is a set of customary rules called great-grandparents. Adherence to this custom is what makes the Baduy community the subject of much research, especially with the theme of character education. It seems that researchers want to take positive things that exist in the Baduy community that have succeeded in educating their citizens with good character (Saparuddin, n.d.; Suaedi & Widiono, 2018).

Research (Setijadi, 2023) shows that the character of the Baduy community is reflected in traditional values passed down from generation to generation. Research by (Khairani et al., 2024) found that sociocultural approaches to character education in the Baduy community contributed significantly to the formation of strong characters. Research by (Zid et al., 2018) highlights the importance of institutional structures and traditional value systems in character education in the Baduy community. Research (Ulum, 2022) shows that compliance with Baduy customary rules has a positive impact on the formation of strong character in society. Research by (Hidayat, n.d.) found that social interaction within the Baduy community plays an important role in developing positive attitudes and values in individuals.

From some of these previous studies, there is a research gap in understanding the dynamics of social change and its effect on character education in the Baduy community. My research aims to fill this gap by exploring the social factors that influence character-building among the Baduy community and explaining how sociological paradigms can be applied in this context. The novelty of my research lies in my overarching analytical approach to the influence of social structures and traditional values in shaping the character of individuals in Baduy society.

This paper tries to collect various articles of previous research reports on the character education of the Baduy indigenous people to be examined from the perspective of a scientific paradigm ranging from research methodology, approaches, and research objectives to research results. This study aims to 1) analyze these studies from the point of view of the scientific paradigm, 2) determine the paradigm of science that has been done by previous research, and 3) Find untouched research gaps based on the paradigm of science. These three findings are useful as theoretical foundations for conducting subsequent research.

METHOD

This research is a qualitative study utilizing a Literature Review research approach to explore "Character Education Research in the Baduy Indigenous Community from a Sociological Paradigm Perspective."

Data for this study consist of information related to Character Education Research in the Baduy Indigenous Community from a Sociological Paradigm Perspective sourced from journal articles. Data collection is conducted through documentation. Subsequently, data analysis involves data reduction, data presentation, and drawing conclusions.

Data analysis: The researcher critically analyzes data related to Character Education Research in the Baduy Indigenous Community from a Sociological Paradigm Perspective with relevant theories/discourses. Furthermore, the researcher also compares it with several related studies. According to Siregar (2022: 13), one type of research gap is a theoretical gap that highlights the existence of theories, concepts, or paradigms that have not been used in previous research. In line with that, this study effort resulted in findings of a sociological paradigm that has not been carried out in Baduy character education research, which can be the basis for theory and recommendations for further research.

RESULTS AND DISCUSSION

Results

Article Review Process

The results of the review literature show that from 2012 to 2022, there were nine research articles with the theme of character education that made the Baduy indigenous people the subject of research. The articles collected come from various national journals (accredited by Sinta) and international proceedings (accredited by Scopus and Web of Science) that have been found using the Google search engine. Based on the findings of the article, researchers tried to find a research gap that might be developed into further research. This literature review stage uses data classification techniques based on approaches and methods, as well as research objectives and results. To facilitate the analysis of the data obtained is presented in the form of a table as follows:

1. Hasanah, A. Development of Character Education Based on Local Wisdom in Minority Communities (Study of Local Wisdom of the Indigenous Peoples of the Banten Baduy Tribe). *Journal of Analysis*, Volume XII, Number 1, June 2012.

Table 1. Hasanah’s Research Methods and Results

| Approaches and Methods | Research Objectives and Results |
|---|--|
| Qualitative methods and approaches to cultural anthropology | This research reveals the values of local wisdom in the indigenous people of Baduy Banten as character formers, namely: concern for the environment, love to cooperate, obey the law/customary law, simple/independent, democratic, hard workers and uphold honesty. These values are truly internalized and preserved among indigenous peoples by being taught, familiarized, exemplified, and enforced by firm rules in the family and community environment so as to form a strong character. |

2. Nurhasanah, A. et al. Development of Teaching Materials for Local Cultural Values "Green Behavior" in Banten (Ethnographic Studies on the Baduy Indigenous People). Candrasangkala Journal Vol.2 No.2 Year 2016.

Table 2. Nurhasanah’s Research Methods and Results

| Approaches and Methods | Research Objectives and Results |
|---|--|
| Qualitative research methodology was conducted using an ethnographic approach to the Baduy indigenous people and a naturalistic inquiry into classroom learning by observing what it is without engineering. Technical research includes: 1) Observation and interviews with resource persons, (2) analysis of interview results and literature studies, (3) Internalization of traditional values of indigenous Baduy people in learning at SMAN 3 Rangkasbitung, | <i>First</i> , The Baduy people have cultural values that are still relevant today, namely solidarity, cooperation, kinship, mutual cooperation, and ethical norms. <i>Second</i> , Baduy local wisdom is one of the learning resources that can be actualized and internalized in students through learning history at school. <i>Third</i> , the actualization of Baduy indigenous cultural values education in history learning can be studied from three aspects, namely curriculum aspects, teacher aspects, and student aspects. <i>Fourth</i> , the internalization of Baduy cultural value education in history learning for students at SMAN 3 Rangkasbitung is carried out through the learning process, habituation, extracurricular activities, and collaboration with family and community in its development. |

3. Elan, E. et al. Development of Values Transformation Modes of Local Wisdom of Baduy Culture to Form Student Character through Civic Learning in Elementary School A study of Attitude of Elementary School Students in Kasepuhan Citorek Adat Area, Lebak Regency, Banten Province. Advances in Social Science, Education, and Humanities Research, volume 251, 2018. Annual Civic Education Conference (ACEC 2018).

Table 3. Elan’s Research Methods and Results

| Approaches and Methods | Research Objectives and Results |
|---|---|
| The research design used refers to the research and development (R&D) design of Borg & Gall, which states "the process used to develop and validate educational products," namely the process for developing and validating educational products. This research uses quantitative methods because it involves many statistical tests. About instrument validation and data analysis. As in the reliability test of survey instruments, needs analysis, and correlation analysis of pretest and posttest results. However, it is also necessary to observe the cultural conditions of the local community, such as the | There is a difference between the group of students who apply the learning model with cultural value transformation and the group of students who do not use the cultural value transformation model. The value transformation model through Civics learning has proven effective in shaping student character. The practical implications of the results of this research come from important components of the implementation of civic learning. Teachers and students become the main source of the implementation of Civic learning by using the development of value transformation models. In |

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| environment and the socio-culture of the local community, directly by observing them in the field or through literature studies. Educational conditions related to student character problems in elementary schools can be assessed using questionnaires sent to principals, teachers, and students in several elementary schools in the Citorek District, Lebak Regency, Banten Province. | addition to learning resources and media, the learning atmosphere and learning evaluation are other components that are no less important. |
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4. Hasmika and Malihah, E. Implementation of Educational Parenting Patterns by Baduy People. Journal of Social Science Education (JPIS), Vol. 29, No. 01, June 2020. Indonesian University of Education.

Table 4. Hasmika and Malihah’s Research Methods and Results

| Approaches and Methods | Research Objectives and Results |
|---|---|
| The approach in this study is a qualitative approach with analysis of documentation or literacy studies to see or answer two problems in this study: First, How is the parenting system in Baduy Tribe Community education? Second, how is Parenting in Education in the Baduy Tribe Community applied? | The parenting pattern of the Baduy community still uses traditional methods in three ways, including: 1. Implications of the application of parenting in education through the family environment, 2. Implications of implementing parenting through the Customary Environment (Indigenous Figures) and 3. Implications of implementing parenting through peers. |

5. Nurjanah, W. and Sariyatun. Values of Local Awareness of Baduy as a Source of Social Studies Learning. Jurnal Candrasaangkala, Vol. 6, No. 2, Oktober 2020.

Table 5. Nurjanah’s Research Methods and Results

| Approaches and Methods | Research Objectives and Results |
|--------------------------------------|--|
| Qualitative Curriculum Approach 2013 | This study tried to insert Baduy values into the 2013 curriculum. These values include: <ul style="list-style-type: none">• - love the environment• - Honesty• - gotong-royong• - The Firm Attitude of the Community• - Simplicity |

6. Agussalim. The Value of Anti-Corruption Character Education in the Local Wisdom of the Ammatoa Community and the Baduy Community. Journal of Attoriologist: Journal of Historical Thought and Historical Education. Vol. 18, No. 1, Year 2020.

Table 6. Agussalim’s Research Methods and Results

| Approaches and Methods | Research Objectives and Results |
|-------------------------------------|---|
| Qualitative, ethical value approach | This research suggests that there are ten values in the Ammatoa and Baduy communities called Pasang Tallasa’ Kamase-masea (Ammatoa Society) and Dasa Sila (Baduy Society), which can be developed into values of honesty and simplification in preventing corrupt behavior. |

6. Arif, A. et al. Character Education in Baduy Tribe Communities in Indonesia. International Journal of Multicultural and Multireligious Understanding (IJMMU), Vol. 8, No. 04, April 2021. Hamburg, Jerman. [Terindeks International DOAJ].

Table 7. Arif’s Research Methods and Results

| Approaches and Methods | Research Objectives and Results |
|---|--|
| This study uses a qualitative approach with the Spredly ethnographic method. Data collection techniques use interviews, documentation, field surveys, and field notes in data analysis techniques using the triangulation method. | The results of Arif’s research et al. explained that the Baduy tribal community formed the character of elementary school-age children not with formal schooling but by applying the principles of being taught, familiarized, modeled, and enforced by firm rules so as to form a strong personal character, and obedient in carrying out the mandate of their ancestors and culture. |

8. Elan and Solihati, E. Potential Transformation of Baduy Local Wisdom Values in Civics Education Learning in Elementary School. Premiere Educandum: Jurnal Pendidikan Dasar dan Pembelajaran. Vol. 12, No. 1, Juni 2022.

Table 8. Elan and Solihati’s Research Methods and Results

| Approaches and Methods | Research Objectives and Results |
|--|---|
| The research method uses a qualitative case study approach to interpret data related to the potential of Baduy local wisdom in value transformation in civics learning in elementary schools. Researchers carry out the initial stage by collecting information in the literature about the results of previous research and then conducting field studies to obtain the main information from the data. | The transformation of Baduy's local wisdom values in civics learning can lead students to develop religious, polite, democratic, and hardworking values. However, its success is determined by the ability and competence of teachers as designers of learning in the classroom and the activeness of students in classroom learning activities. In transforming the values of local wisdom, a teacher acts as an individual who monitors the learning process. In this role, the teacher also reflects the transformation of the value of local cultural wisdom that has been carried out in the Kasepuhan Citorek customary area. LebakBanten. Students should also be active during class discussions so that the intensity of communication in class through the question-and-answer process increases. |

9. Yulianto, F. et al. The Integration Of The Values Of Local Wisdom Of The Baduy People In Social Studies Learning To Foster The Disciplined Character Of Elementary School Students. Artikel Proceeding The 2Nd International Conference Sociology (ICONSUM), 2022.

Table 9. Yulianto’s Research Methods and Results

| Approaches and Methods | Research Objectives and Results |
|---|---|
| This research is quantitative research with the subject of research, namely grade IV students of SD Negeri 2 Girimukti, totaling 30 students. The trial in this study was carried out in two stages. The <i>first stage</i> was carried out to obtain preliminary data on the | This study aims to integrate the values of local wisdom of the Baduy community in the social study of the learning process to develop the disciplinary character of elementary school students. It was carried out by integrating the values of local wisdom of the Baduy |

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| character of student discipline (pretest). Furthermore, the <i>second</i> stage was carried out to obtain data on the growth of student discipline character after carrying out learning by integrating local wisdom of Baduy community values (posttest). | community in social studies learning because the Baduy community has a very high level of discipline, especially towards stubborn Baduy people. Pikukuh Baduy itself is a customary prohibition that guides the activities of the Baduy community based on Sunda Wiwitan teachings. Based on the results of the initial data study (pretest) of student characters based on filling in the character questionnaire given, the average result was 83.00, while the average result of students after learning by integrating the values of local wisdom of the Baduy community was 91.16. The data generated shows that the cultivation of students' disciplinary character can be done by integrating the values of local wisdom of the Baduy community into social studies learning in elementary schools. |
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The results of the review of the nine research articles associated with the paradigm of science, both philosophy, psychology, and sociology, resulted in the following categorization:

Table 10. The Results of the Review

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|----|-----------------------------|--|---------------------|
| 1. | Hasanah, A. | Development of Character Education Based on Local Wisdom in Minority Communities (Study of Local Wisdom of the Indigenous Peoples of the Banten Baduy Tribe). Journal of Analysis, Volume XII, Number 1, June 2012. | Philosophy (Values) |
| 2. | Nurhasanah, A. | Development of Teaching Materials for Local Cultural Values "Green Behavior" in Banten (Ethnographic Studies on the Baduy Indigenous People). Candrasangkala Journal Vol.2 No.2 Year 2016. | Philosophy (Values) |
| 3. | Elan, E. et al. | Development of Values Transformation Modes of Local Wisdom of Baduy Culture to Form Student Character through Civic Learning in Elementary School A study of Attitude of Elementary School Students in Kasepuhan Citorek Adat Area, Lebak Regency, Banten Province. Advances in Social Science, Education, and Humanities Research, volume 251, 2018. Annual Civic Education Conference (ACEC 2018). | Psikologi |
| 4. | Hasmika and Malihah, E. | Implementation of Educational Parenting Patterns by Baduy People. Journal of Social Science Education (JPIS), Vol. 29, No. 01, June 2020. Indonesian University of Education. | Sosiologi |
| 5. | Nurjanah, W. and Sariyatun. | Values of Local Awareness of Baduy as a Source of Social Studies Learning. Jurnal Candrasaangkala, Vol. 6, No. 2, Oktober 2020. | Philosophy (Values) |
| 6. | Agussalim | The Value of Anti-Corruption Character Education in the Local Wisdom of the Ammatoa Community and the Baduy | Philosophy (Values) |

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|----|-----------------------|--|-----------|
| | | Community. Journal of Attoriologist: Journal of Historical Thought and Historical Education. Vol. 18, No. 1, Year 2020. | |
| 7. | Arif, A. Dkk. | Character Education in Baduy Tribe Communities in Indonesia. International Journal of Multicultural and Multireligious Understanding (IJMMU), Vol. 8, No. 04, April 2021. Hamburg, Jerman. | Sosiologi |
| 8. | Elan and Solihati, E. | Potential Transformation of Baduy Local Wisdom Values in Civics Education Learning in Elementary School. Premiere Educandum: Jurnal Pendidikan Dasar dan Pembelajaran. Vol. 12, No. 1, Juni 2022. | Psikologi |
| 9. | Yulianto, F. Dkk. | The Integration Of The Values Of Local Wisdom Of The Baduy People In Social Studies Learning To Foster The Disciplined Character Of Elementary School Students. Artikel Proceeding The 2 nd International Conference Sociology (ICONSUM), 2022. | Psikologi |

The research conducted by various scholars over the past decade has extensively explored character education within the Baduy indigenous community in Banten, Indonesia, from diverse perspectives. Hasanah (2012) delved into the development of character education, focusing on the philosophical values embedded in Baduy local wisdom. Nurhasanah's (2016) ethnographic study emphasized the significance of environmental consciousness, rooted in philosophical values, in shaping character development among the Baduy people. Elan et al. (2018) approached character education through a psychological lens, investigating the transformation of Baduy cultural values into student character through civic learning. In contrast, Hasmika and Malihah (2020) explored the sociological aspects of character education, highlighting the influence of societal structures and parenting practices on character development within the Baduy community. Nurjanah and Sariyatun (2020) contributed to understanding the philosophical underpinnings of character formation by examining the values of local awareness among the Baduy people. Agussalim's (2020) research delved into the philosophical values of anti-corruption character education within the Baduy community, shedding light on how ethical principles are instilled to combat corruption. Arif et al. (2021) provided sociological insights into character education practices within Baduy tribe communities, elucidating the social dynamics and structures that shape character formation. Additionally, Elan and Solihati (2022) explored the psychological dimensions of character education, focusing on the potential transformation of Baduy local wisdom values in civics education to enhance character development among students. Finally, Yulianto et al. (2022) investigated the psychological mechanisms underlying the integration of Baduy local wisdom values into social studies learning, contributing to character development efforts in educational settings. These studies collectively enrich our understanding of character education within the Baduy community, spanning philosophical, psychological, and sociological dimensions.

Discussion

Based on the research method of 9 articles that were successfully collected, there were seven qualitative methods, 1 article quantitative method, and 1 article mixed method. This shows that character education research in the Baduy community is still very dominated by qualitative methods. The results of the analysis in terms of methodology have not found an interesting research cluster to be used as a basis for further research. Likewise, in terms of source collection methods, qualitative research still revolves around data triangulation, such as observation, interviews, and documentation. Quantitative method research is still an experiment. Likewise, mixed methods have not been found to be interesting research clusters for future research. As for the approach claimed by the researcher of each article, it can be said that the scientific approaches used include cultural anthropology, ethnography, and ethical values (philosophy).

However, if it is associated with the scientific paradigm of the social sciences, in general, these studies are more likely to develop the paradigms of philosophy (values), psychology, and sociology. Categorized as a philosophical paradigm when the research examines the values contained in the lives of the indigenous Baduy people. Including the paradigm of psychology when developing an experimental approach for students in learning activities at school. Sociology paradigm when discussing character education as a result of social interaction.

The research categorized as the philosophical paradigm is Nurjanah and Sariyatun's (2020) research entitled Values of Local Awareness of Baduy as a Source of Social Studies Learning and Agussalim (2020) entitled The Value of Anti-Corruption Character Education in Local Wisdom of the Ammatoa Community and Baduy Community. Both studies are categorized as philosophical paradigms because they emphasize discussions about the values that develop in the Baduy community. These values are then studied, mentioned, and explained, as well as their function for the Baduy community and the possibility of their usefulness to the general public outside Baduy. However, Nurjanah and Sariyatun's research is only limited to explaining that these values can be developed as teaching materials in learning activities. Meanwhile, Agussalim's research tries to explore one special value, namely anti-corruption, which actually exists and is developing in the local communities of Baduy and Ammatoa.

In addition, there is also research that uses two paradigms of science at once: philosophy and psychology. For example, Hasanah's (2012) research entitled Development of Character Education Based on Local Wisdom in Minority Communities (Study of Local Wisdom of the Indigenous Peoples of the Banten Baduy Tribe) produced findings in the form of Baduy values such as concern for the environment, love to cooperate, obey the law / customary law, simple/independent, democratic, hardworking, and uphold honesty is actually a value study that boils down to philosophy. Furthermore, Hasanah's research continued by explaining the process or pattern of internalization of these values that are continuously carried out and preserved among the Baduy indigenous people by being taught, familiarized, exemplified, and enforced by firm rules, in the family and community environment so as to form a strong character. This scheme of the process of internalization and preservation shows the paradigm of psychology because it tries to disrupt the process of planting and building community character carried out through social interactions between various parties such as families, schools, and communities.

Similarly, the results of Nurhasanah et al.'s (2016) research entitled Development of Teaching Materials for Local Cultural Values "Green Behavior" in Banten (Ethnographic Studies on Baduy Indigenous Peoples) can be categorized as a philosophy when explaining typical Baduy values and psychology when trying to internalize these values to students through learning activities at SMAN 3 Rangkasbitung.

The psychological paradigm is categorized as the result of research by Elan et al. (2018) entitled Development of Values Transformation Modes of Local Wisdom of Baduy Culture to Form Student Character through Civic Learning in Elementary School: A Study of Attitude of Elementary School Students in Kasepuhan Citorek Adat Area, Lebak Regency, Banten Province which although using research and development approaches and methods (Research and Development, R & D) but the results of the research are categorized as psychology because they apply learning models that aim to transform cultural values in students. Two other studies that are still categorized as psychological paradigms are Elan and Solihati's (2022) research entitled Potential Transformation of Baduy Local Wisdom Values in Civics Education Learning in Elementary School and the results of Yulianto et al.'s (2022) research entitled The Integration of the Values of Local Wisdom of The Baduy People in Social Studies Learning to Foster the Disciplined Character of Elementary School Students. Actually, it could be that research that emphasizes the cultivation of character values in schools is categorized into sociology, but it is still categorized as microsociology. However, to facilitate understanding, it needs to be emphasized that the research is categorized as psychology because the main focus is on individuals (students) who are being conditioned to have good character.

The interesting thing is that there is no research that uses the paradigm of macrosociology. Although there are two studies that have led to the paradigm of sociology, such as the research conducted by Hasmika and Malihah entitled Implementation of Educational Parenting Patterns by Baduy People, which focuses on studying parenting in education in the Baduy tribal community, if we relate it to the division of sociological paradigms in more detail, then the research includes the micro-sociological paradigm. According to Salim (2008: 3-6), microsociology focuses on the study of thought and behavior patterns that arise in relatively small groups. Usually related to social interaction in daily life between social actors.

Likewise, the research of Arif et al. (2021) entitled Character Education in Baduy Tribe Communities in Indonesia resulted in the conclusion that the character building of elementary school-age children is not through formal schooling but by applying the principles of being taught, familiarized, modeled, and enforced by firm rules so as to form a strong personal character, and obedient in carrying out the mandate of their ancestors and culture. Research by Arif et al. has realized that Baduy character education is the result of a social environment that emphasizes the value of obedience by utilizing Spradley's ethnographic method. Starting from customary rules associated with supernatural things such as karma, a strict customary government system, and patterns of value cultivation in society. However, this study has not explained in detail based on macrological paradigms such as the role of social structures and systems, for example, the role of every existing social institution in shaping the character of society. This study further details the daily actions of the Baduy community in developing character education without school (formal

education) with the principle of being taught, familiarized, exemplified, and enforced by firm rules so as to form a strong personal character and be obedient in carrying out the mandate of their ancestors and culture.

Thus, in particular, no one has used the macro-sociological paradigm in detail, which focuses on discussing the roles of customary and community structures, value systems, and social and existing social institutions in instilling, shaping, and maintaining the character of communal adherence to the Baduy indigenous people. In fact, the macro-sociology paradigm is useful in analyzing problems and providing solutions to character education problems from a wider circle of families and schools, namely by conditioning social structures and systems to play a role in character education more broadly.

CONCLUSION

This research concluded that in previous research, investigations into character education among the Baduy indigenous community have predominantly relied on scientific paradigms rooted in philosophy, psychology, and sociology. Moreover, a distinct cluster of studies has emerged, focusing on the macrological sociological paradigm to analyze the adherence of the Baduy indigenous people to their cultural norms, known as *Pikukuh*. It is rational and conceptual to expand further research on character education within the Baduy indigenous community utilizing the macrological paradigm. This approach delves into the roles played by customary practices, community structures, value systems, and social institutions in fostering, shaping, and perpetuating communal adherence among the Baduy indigenous people.

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