

SYSTEMATIC LITERATURE REVIEW (SLR):

LITERACY EDUCATION IN THE VIEW OF THE INNER AND OUTER BADUY COMMUNITIES

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ABSTRAK

This research aims to reveal literacy practices in the Baduy Community in Lebak Regency, Banten Province. Literacy in the view of the Baduy tribe community in this article refers to intergenerational education of the Baduy tribe which includes how the community views literacy education, using reading and writing activities to carry out daily tasks, using literacy activities to maintain relationships with other community members. Literacy in the Baduy tribe includes intergenerational learning, which is a learning method practiced within the family and community which leads to the creation of a process of cultural and educational transformation in a society. This research used a qualitative ethnographic approach by conducting interviews with 16 families (fathers and mothers) and 18 Baduy children. Data analysis refers to the four stages of ethnographic data analysis, namely domain analysis, taxonomic analysis, component analysis and theme analysis. The research results show that family literacy activities in the Baduy tribe last throughout life, starting from children aged 7 days to 10 years old. The Baduy family's literacy activities cannot be separated from the culture and beliefs they adhere to. This culture has been passed down from generation to generation.

KEYWORDS :*Literacy education suku baduy*

INTRODUCTION

The Baduy tribe is essentially a group of people who study diligently, going to the fields every day. Their way of learning is through work practice so that work is interpreted as learning. According to Baduy tribal leaders, people who study at educational institutions will leave work time behind.

Besides that, people who have graduated from school generally do not want to work in the fields. With this perception, until now the Baduy tribe is prohibited from studying in formal education or schools like city people. However, that doesn't mean that Baduy children never learn throughout their lives. Instead, they learn from the life passed down from their ancestors through a culture of learning within the family, community and traditional leaders. This kind of learning process is called an intergenerational learning approach

Kanekes Village is one of the many villages in Indonesia that has its own characteristics. A village located in the Kendeng mountain area, Leuwidamar District, Lebak

Regency, Banten Province. It is a village inhabited by a traditional community called the Baduy Tribe. The Baduy tribe is one of the most popular ethnic groups in Indonesia because of their devotion to maintaining the mandate of their ancestors. Simplicity in living life is its own attraction, where the Baduy tribe is an ethnic group that deliberately isolates itself from external influences (modernization) by choosing to live by carrying out the mandate of its ancestors, which we can see for ourselves when we visit their village.

However, how long will the Baduy tribe be able to maintain this ancestral mandate in the midst of the rapid needs, changes and developments of the times that the Baduy community cannot avoid. One interesting topic is the different views of the Baduy community towards education. The views of traditional leaders and members of the Baduy community regarding educational literacy are very diverse and have not yet come to a single point of understanding whether formal education (going to school) for Baduy people is a taboo thing?

Will the existence of formal education (schools) in Baduy be very detrimental and damage the future of the Baduy people? If going to school is taboo, why are many of their citizens skilled at reading, writing and calculating so they have the ability to communicate, interact and even have extensive business networks? If attending school is indeed prohibited, why are those among the citizens who are active and creative in learning to read, write and count individually not given sanctions?

The Baduy tribe's rejection of formal education and modernity can be said to be one of their strategies to uphold the Sundanese Wiwitan teachings which they have adhered to from generation to generation. So, what exactly is Sunda Wiwitan? According to P. Djatikusumah in Ira Indrawardana (Indrawardana, 2014) the term Sundanese is interpreted in three basic conceptual categories.

Firstly, philosophically, Sundanese means bodas (white), beautiful, clean, beautiful, good and so on. Second, from an ethnic perspective, Sundanese refers to the community of Sundanese people who were created by God like other ethnic groups on the face of the earth. Third, geographically, Sunda refers to the naming of a region based on world maps since the past regarding the territory of Indonesia (Nusantara), namely as the regional level 'Greater Sunda' (The Greater Sunda Islands). Meanwhile, the meaning of Wiwitan itself is beginning, beginning, identity, origin, principal, first (Wahid, 2016). Sunda Wiwitan can be said to be a belief in the worship of natural forces and ancestral spirits (dynamism and animism) in the past (early).

JAWARA Siti Muhibah, Rt. Bai Rohimah (2022) However, as time goes by, many tourists come to the Baduy tribal area to visit and even conduct research, without realizing that culture from outside has been brought in by the visiting immigrants, causing some of

them to want to escape from the law. custom. Thus, the Baduy tribe is divided into two groups, namely the Inner Baduy tribe, namely those who obey customary law and the Outer Baduy tribe, namely those who depart from the rules of customary law.

Ila Rosmilawati Dadan Darmawan² (2020) Family literacy in the Baduy tribe also aims to maintain and maintain the community's social system. Indigenous learning systems are traditionally used to meet practical needs and to transmit socio-cultural heritage and skills from generation to generation (Coombs, 1973). Learning that occurs between generations is also a social vehicle that creates an exchange of resources (Lase, 2020).

As for the Panamping Baduy (Outer Baduy) according to (Edi S Ekdjati, 1999) in general quantity is the largest population group. Outer Baduy (or themcall it urang Panamping or urang Kaluaran) inhabiting it area north of Baduy. Currently, the Outer Baduy community is spread across 26 villages namely the villages of Kaduketug, Cihulu, Sorokokod, Cigula, Karahkal, Gajeboh, Kaduketer, Cibongkok, Cicatang, Cicakal Muara, Cikopeng, Cicakal Girang, Cipaler, Cipiit, Cisagu, Babakan Ciranji, Cikadu, Cipeucang, Cijanar, Batubeulah, Cipokol, Pamoean, Kadukohak, Cisaban, and Batara. In every village in Baduy Panamping led by a kokolot overtime (village elder), at first the number The Panamping Baduy tribe has 30 villages and an additional 3 villages in Inner Baduy. Therefore, in Baduy terms there is something called Nusa Telelutelu.

The view of education in the Baduy community is that education is a need that must be met, but is not only limited to the formal education system such as schools. The Baduy people think that science can be a threat and can bring disaster, so they are not familiar with the formal education system. Some of the Baduy people see formal education as a threat, and they have literacy that lasts a lifetime, starting from children aged 7 days to 10 years old.

Education in the Baduy community is carried out through a model of education which is carried out by word of mouth and direct practice, which is passed down from generation to generation. passed down from generation to generation through family, traditional institutions, and peers. Baduy people also have family literacy which includes intergenerational learning, which includes learning activities carried out at home and practice in the field.

The Baduy tribe does not receive education in formal schools, but school and culture are a collection of nature and culture that exist in nature, which is an example of educational patterns for them. The Baduy people also think that life is right here, encouraging them not to be greedy, arrogant, or jealous of others. each other, and don't do anything stupid/evil Education in the Baduy community's view is part of their culture and social progress, which is not only limited to understanding science, but also understanding customary law and

skills. The Baduy community also considers that education is a way of sustenance and part of doing good deeds.

RESEARCH METHODS

This research is a literature study with the method used, namely Systematic Review (SR) or generally called Systematic Literature Review (SLR) which is a systematic technique for collecting, critically examining, integrating and collecting the results of various research studies on research questions or topics that you want to explored. Research begins by finding articles related to the research topic that will later be researched.

A systematic review is a method of reviewing a particular problem by identifying, evaluating, and selecting certain problems and asking questions that are resolved clearly based on previously established criteria. This follows previous research which was of good quality and relevant to the research questions.

This research uses the Systematic Literature Review (SLR) method, a systematic, explicit and reproducible method for identifying, evaluating and synthesizing research works and ideas that have been carried out by researchers and practitioners with the aim of recognizing, reviewing and Evaluating all research determined that this research consisted of several stages including:

First, the question is what is the view of education according to the inner Baduy and outer Baduy people? Second, the data population in this research is a journal that focuses on character education in elementary schools to improve students' good character. The search for literature studies begins by using existing data on Google Scholar which is obtained using the publish or perish application. The keywords used are 213 relationships between character education in elementary schools by limiting the articles from 2016 to 2023

Third, after obtaining various articles... The data obtained was then analyzed using descriptive analysis methods. The analytical method used is by describing facts from theoretical studies resulting from research that has been carried out by previous researchers. This article analyzes the role of educational innovation in learning.

Researchers also often use research methods. This research method uses a descriptive qualitative approach using the literature study method. Qualitative research is research that focuses more on describing the nature, value of an object or certain symptoms. An overview of studies carried out by researchers to find out aspects of in-depth understanding of a research problem (Dermawan 2021).

The research method is a research implementation scenario carried out by researchers

by designing it according to established rules. The method used by the researcher is a literature study type of qualitative approach by collecting literature data from various secondary sources which the researcher examines from journals.

The research stages are described as follows (Meriam, 1998). The first stage, pre-field, namely selecting social situations and determining informants. This stage produce things that need to be prepared before field research is carried out. In the second stage, the researcher enters the social situation or stage of fieldwork, viz carry out the observation, interview and documentation stages.

At this stage the researcher has start planning domain analysis. The final stage is conducting focused observation to find themes of family literacy or intergenerational literacy by making notes ethnographic. An ethnographic record includes field notes and other items document the cultural atmosphere studied. Analysis in this ethnographic research referring to what was proposed by Spradley, with reference to four stages analysis of ethnographic data (Spradley, 1994). The first stage, researchers conducted domain analysis. This analysis is carried out on data obtained from interviews or observations descriptive information contained in field notes.

In the second stage, researchers carried out analysis taxonomy, namely a detailed description of domain analysis. The third stage, researchers carry out componential analysis, which covers the entire process of organizing data results of interviews and field notes. The final stage is theme analysis. In this stage, researchers look for "common threads" that integrate domains or categorizations of data. So that a "building construction" can be arranged as a result of research in the form of a theme regarding social situations or research objects. The Baduy community overcomes the lack of access to the education system by using a different education model, which is carried out through intergenerational learning, which includes learning activities carried out at home and practice in the field. The Baduy community also has family literacy which includes intergenerational learning or intergenerational learning, which includes learning activities carried out at home and practice in the field. Some of the Baduy people do not know a formal education system such as school, but they have literacy that lasts throughout their lives, starting from children aged 7 days to 10 years old. The Baduy people also think that science can be a threat and can bring disaster, so they are not familiar with the formal education system. Education in the Baduy community's view is part of their culture and social progress, which is not only limited to understanding science, but also understanding customary law and skills.

The Baduy community also considers that education is a way of sustenance and part of doing good deeds. The Baduy tribe does not receive education in formal schools, but schools and culture are a collection of nature and culture that exist in nature, which is an example of educational patterns for them. The Baduy people also think that living right here encourages them not to be greedy, arrogant, not jealous of others, and not to be ignorant/evil. If the Baduy people want to access the formal education system, they must make serious considerations first,

such as formal schools doing their job to meet their needs, which will result in the Baduy people abandoning their culture. Increased understanding of customs and culture:

The education system carried out through intergenerational learning helps the Baduy community understand and maintain the cultural values and customs they adhere to Increasing skills and knowledge: Through an educational model that is carried out verbally and directly, the Baduy community can develop skills and knowledge that are useful in everyday life, such as agriculture, cultural values, customary legal rules, and other skills Maintaining traditions and cultural continuity:

An education system based on hereditary heritage through family, traditional institutions and peers helps the Baduy community maintain their traditions and cultural continuity Increased awareness of the importance of education: Even though the Baduy people are not familiar with the formal education system, they are still aware of the importance of education in improving understanding and skills for everyday life deep understanding of the environment:

Through education based on traditional values and local wisdom, the Baduy community can better understand and protect the surrounding natural environment Simple and healthy life: By not knowing a formal education system, the Baduy community has reflected a simple, healthy lifestyle and without social inequality among its citizens, which is a positive benefit of the education system they adot Thus, the educatio system used by the Baduy community provides benefits in maintaining culture, improving skills and knowledge, and strengthening awareness of the importance of education in everyday life.

RESULTS AND DISCUSSION

The model/form of education applied in the lives of the Baduy people is passed down from generation to generation using oral methods and direct practice. The knowledge they usually get is in the form of spells which are usually used to plant rice or in traditional ceremonies, craft making skills, and so on. Meanwhile, in the learning process, Baduy people gain more knowledge from family, customs and peers. . The following will explain the role of family environment, customs and peers in education in Baduy society. The final Baduy family literacy is related to language literacy.the daily language used by the Baduy people is Sundanese. Language sundanese have been used since ancestral times as a means of communication and continue preserved to this day. As for how parents teach Sundanese to their children are not much different from other people, namely with each communication habit day.

Mastery of language is innate in children, even though they do not learn specifically, but through interaction with the environment in which the child lives (Wartomo,2017). As many tourists come to the Baduy area, many children do starting to know Indonesian. Many tourists do not speak Sundanese,so that Baduy children slowly learn to communicate with

language Indonesia.

There is no prohibition on Baduy children from learning foreign culture.including mastery of languages other than Sundanese, however, they were warned not to forget Baduy culture. As the Baduy proverb says "lojor ulah is cut,hut ulah spliced" – meaning don't cut long, don't connect short.This proverb contains the meaning, culture and wisdom of Baduy from ancient times to the present, culture cannot be abandoned or added to outside.

Young Baduy people obey the advice of their parents (Sholih, Rosmilawati,& Darmawan, 2020).noblest, namely by carrying out an educational process with models and forms special. Baduy families have developed their own traditional education through original learning system (indigenous learning) in the process of transaction and adaptation to the environment around. This kind of learning process can be understood using experiential concepts learning from Kolb (1984). According to Kolb, learning is a process where knowledge built through the transformation of experience. The educational process of experiential learning is humane learning process (in accordance with human nature and development).

Table. 1 Research Results on the Educational Views of the Outer Baduy and Inner Baduy Tribes

Researcher and Year Study	Journal	Research result
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<p>Hasyim Asy'ari*, Syaripullah, Rudini Irawan</p>	<p>Education Journal: Education in the View of the Inner Baduy Community</p>	<p>The research results have one interesting topic, namely differences Baduy people's views on education. The views of traditional leaders and the Baduy community about education is very diverse and not yet leads to a point of understanding formal education (schooling) for Baduy residents is a very taboo matter</p>
<p>Subai Sultan Ageng Tirtayasa University Sholeh Hidayat Sonny Jamaludin Mukti</p>	<p>Journal of Religious and Social Sciences: Exploring Local Wisdom to Improve the Quality of Education: Ethno-Pedagogical Study in the Baduy Tribe</p>	<p>The results of research into the local wisdom of the Baduy tribe to improve the quality of education seen from an Ethno-Pedagogical perspective. This research will be carried out using qualitative methods. This method supports the observation of phenomena and further questions the meaningful nature of these phenomena. The analysis and insights of qualitative research are greatly influenced by the power of words and phrases used by the Baduy people</p>

<p>Dermawan</p>	<p>Journal of Early Childhood Islamic Education: Implementation of Ethnoparenting for Baduy Early Childhood Children</p>	<p>Research results Culture is an important factor in influencing people's educational values parents in educating children, one of which is the Baduy tribe. Baduy tribe In essence, it is a group of people who are diligent in learning deeply its function in carrying out daily life, such as going to the fields.</p>
<p>Ila Rosmilawati, Dadan Darmawan2</p>	<p>Journal of Out-of-School Education: Family literacy in the Baduy tribe</p>	<p>Research results Baduy people consider education to be something that is prohibited for them. For most Baduy people, especially kokolot or older people, education is something that can take away their culture.</p>
<p>Qotrun Nida</p>	<p>Untirta Civic Education Journal: Forms of regional government responsibility for fulfilling educational rights</p>	<p>Research results: The existence of national education goals, the most important thing is how the central and regional governments respond with various programs in order to realize these goals, so that people can experience them without any discrimination between fellow members of society.</p>

Siti Muhibah, Rt. Bai Rohimah	Journal of character education: Getting to know the characteristics of the Inner Baduy and Outer Baduy tribes	The results of the research found something unique, namely the Baduy tribe. They are an isolated and isolated tribe with a lifestyle that adheres to customary law. However, as time goes by, many tourists come to the Baduy tribe and without realizing it, outside culture has influenced their lives so that the Baduy tribe has split and given rise to the inner Baduy tribe and the outer Baduy tribe.
Arsyad sobbed in anguish	Journal of Religious Education: Religious harmony and conflict resolution special study of religious communities in the border Baduy tribe community in Banten province	The results of the research are that various cultures, religions, ethnicities, tribes, groups and other differences are realities that cannot be denied in life in society. Every religion teaches humanitarian teachings (human values) such as doing good deeds, maintaining purity, humanizing humans, and so on.

The Baduy tribe is a clear example of an ethnic group that still maintains their ancestral mandate. Customary rules are life guidelines for each individual in carrying out the life they live. The Baduy people, who have lived for centuries, continue to strive to maintain and preserve the ancestral mandate (Pikukuh Karuhunan) from generation to generation as a symbol of their tribal cultural civilization, including in the field of education. To this day, the Baduy community still rejects formal education on their customary land and forbids their people from attending formal education. However, as time continues to develop and the increasing burden on the Baduy people in fulfilling their lives, this indirectly has an impact on the pattern of life they live. Are the views of traditional leaders and the Baduy community towards education still in line with what is mandated? and how the current model/form of education is still relevant to the conditions and changes of the times that continue to develop. Based on this, the following will explain "Education from the View of the Inner Baduy Community" which is the result of field observations and interviews with traditional leaders

and the Inner Baduy community must adhere to the principles of living as they are in accordance with the rules that have been in effect since their tribal civilization was born.

Regarding education and customs in the Baduy community, it turns out that this is not the only problem, but there is something that needs to be known that the Baduy community is a multiculturally educated community, such as firstly, the Baduy community believes that their basic education is limited to traditional knowledge which includes learning materials in the field of agriculture, values, culture, customary legal order rules, and skills.

Second, the model or form of education is carried out verbally and through direct practice, which is passed down from generation to generation through the original family or relatives, traditional institutions, and peers. Third, the Baduy Dalam community to this day still rejects all forms of education that are not in accordance with the level of customary law because they are still very steeped in the legacy of their ancestors. Fourth, there is a change in the social life of the Baduy Dalam community which is caused by the increasing number of direct contacts with visitors, although it is not massive (Asy'ari 2017, 12).

The Baduy people are known as people who obey the teachings of their ancestors, namely the Sundanese Wiwitan belief. This belief has been around for a long time and continues to be passed down from generation to generation until now, but there are also quite a few of them who have changed their beliefs or changed religions. underline that the beliefs or beliefs of the primitive Baduy Dalam community are very sacred, the risk for those who violate them is being exiled or expelled from the interior tribe.

CONCLUSION

Literacy is a term that is part of general literacy which is popular in Indonesia. The Baduy community has its own family literacy activities, where for children before the age of 10 they are guided by their respective parents. Literacy about life, economic, social and environmental rules is material that parents teach their children. Literacy activities used by traditional communities are informal and occur through natural multi-generational interactions.

In contrast, in complex modern societies, many families no longer transmit this knowledge, and it is increasingly lost or the process must occur outside the family. Efforts to encourage the formation of learning communities in the context of informal learning are important for the Baduy community, so that they can maintain their existence. Traditional leaders and the Baduy community believe that the basic educational literacy of their tribe is traditional knowledge, schools are usually referred to as *nolah* with the learning material being about aspects of agriculture, cultural values, customary legal rules, and skills passed down from generation to generation.

as a form of survival. The purpose of education in Baduy society is to maintain the ancestral mandate. Therefore, until now, especially the Baduy Dalam community, their view of education is still very simple, continuing to follow the mandate of their ancestors, such as the prohibition on going to school, which is still adhered to today.

The Inner Baduy community basically has a special education system that is different from the modern education system that we usually know. The form of education they apply is an oral model, not a written one, which is passed down from parent to child. Meanwhile, in the learning process for children aged less than ten years, traditional education is given to the parents (family) where the children begin to learn agriculture, skills and arithmetic.

Meanwhile, children over the age of ten are entrusted with traditional education to traditional institutions. Jaro Sami as the representative of the Puun (traditional leader) is tasked with telling the younger generation of Inner Baduy the traditional mandates that must be obeyed. Apart from family and traditional leaders, the Baduy Dalam community learns a lot through peers in the form of teaching each other (papagahan), as currently many young Baduy Dalam people are skilled in reading and writing. They learn by asking each other to their peers with a system of mutual teaching from individual to individual.

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