



The Impact of Modernization on Local Wisdom among the *Baduy Luar* Community in Lebak Regency, Banten, Indonesia

Alya Raissa Putri^{1*}, Athaya Raisa Aqilah¹, Nabilah Fikri Hardiani², Candrika Adhiyasa³, Syifa Salsabila⁴

¹Junior High School Student, SMP Islam Al-Azhar BSD, South Tangerang, Indonesia.

²Bachelor of Economic Education, Faculty of Teacher Training and Education, Universitas Siliwangi, Tasikmalaya, Indonesia.

³Master of Environmental Science, Graduate School, Universitas Gadjah Mada, Yogyakarta, Indonesia.

⁴Master of Primary Education, Faculty of Education, Universitas Pendidikan Indonesia, Bandung, Indonesia.

Received: January 24, 2026

Revised: April 10, 2026

Accepted: May 25, 2026

Published: May 31, 2026

Corresponding Author:

Alya Raissa Putri

alyaraissa994@gmail.com

DOI: [10.29303/jppipa.v12i5.14388](https://doi.org/10.29303/jppipa.v12i5.14388)

 Open Access

© 2026 The Authors. This article is distributed under a (CC-BY License)



Abstract: The Baduy are one of the indigenous communities in Indonesia who continue to preserve local wisdom rooted in Sundanese customary law and reside in Lebak Regency, Banten Province. Among the Baduy community, the Baduy Luar demonstrate a relatively adaptive interaction with modernization while maintaining adherence to customary values. This study aims to analyze the forms of local wisdom among the Baduy Luar community, examine the roles of the community and local government in preserving these values, and identify the impacts of modernization on their sustainability. The novelty of this research lies in the use of an ethnoecological perspective to explore the relationship between local wisdom, environmental practices, and socio-cultural adaptation within the context of modernization. This study employed a qualitative approach with an ethnoecological perspective. Data were collected through in-depth interviews with six purposively selected informants consisting of customary leaders, village officials, and representatives of both older and younger generations of the Baduy Luar community, supported by direct observations and documentation. The research was conducted in Kanekes Village, Leuwidamar District, Lebak Regency, on August 10–11, 2024. Data were analyzed using thematic analysis through stages of data reduction, categorization, interpretation, and triangulation of sources and methods to ensure data validity. The findings indicate that local wisdom within the Baduy Luar community is reflected in seven cultural elements: language, knowledge systems, social organization, subsistence and technological systems, livelihood patterns, religious beliefs, and traditional arts. The preservation of these values is primarily maintained through adherence to customary law, while local government involvement is manifested through regional regulations that recognize and protect indigenous traditions. However, modernization has also increased dependence on modern elements, resulting in economic reliance, cultural penetration, social transformation, and the emergence of local resistance as a form of cultural resilience.

Keywords: Baduy Luar community; Cultural resilience; Ethnoecology; Indigenous society; Modernization

Introduction

Local wisdom is a set of values, knowledge, and social practices that develop from generation to generation in indigenous communities and serve as a guideline in regulating human relationships with the environment, fellow humans, and belief systems. In

international studies, local wisdom is understood as part of indigenous knowledge that has an important role in maintaining the social and cultural sustainability of indigenous peoples (Kurnia et al., 2022; Pratama et al., 2025). Local wisdom not only shapes the cultural identity of a community, but also becomes an adaptive mechanism in the face of ongoing social change.

How to Cite:

Putri, A. R., Aqilah, A. R., Hardiani, N. F., Adhiyasa, C., & Salsabila, S. (2026). The Impact of Modernization on Local Wisdom among the Baduy Luar Community in Lebak Regency, Banten, Indonesia. *Jurnal Penelitian Pendidikan IPA*, 12(5), 8–18. <https://doi.org/10.29303/jppipa.v12i5.14388>

The development of modernization marked by technological advances, information globalization, and changes in economic and social structures has brought significant implications for the sustainability of local wisdom. A number of studies show that modernization encourages changes in people's values, lifestyles, and social interaction patterns, which in some contexts has the potential to weaken traditional cultural practices (Sokk, 2024). However, modernization does not always lead to the loss of traditions, but rather gives rise to a process of cultural adaptation and negotiation within indigenous communities as societies seek to adapt to the demands of modern life (Aprianti et al., 2023; Kurnia et al., 2022). Ethnoscience perspectives also emphasize that local wisdom and indigenous knowledge represent important sources of knowledge that continue to influence community perspectives and social practices amidst modernization. Therefore, understanding indigenous knowledge systems becomes essential in examining the sustainability of local wisdom within traditional communities (Ningrat et al., 2024). Previous ethnoscience studies have also highlighted that local wisdom continues to play an important role in maintaining cultural identity and social values despite the increasing influence of modernization and globalization (Widiyawati et al., 2023).

In the context of indigenous peoples, modernization is a dynamic and non-linear process. Previous research has shown that indigenous communities tend to retain their core cultural values while selectively adopting modern elements deemed relevant to social and economic needs (Muhibah, 2022). This integration between traditional values and modern practices shows that local wisdom is flexible and continues to transform with the changing times, not just static traditions that are endangered (Kurnia et al., 2022). Ethnoscience perspectives further emphasize that indigenous knowledge embedded in local traditions and cultural practices can function as a valuable scientific and ecological knowledge system within society (Ningrat et al., 2024).

One of the indigenous communities in Indonesia that is experiencing this dynamic is the Baduy Luar tribe who live in the Kanekes area, Lebak Regency, Banten Province. In contrast to the Baduy Dalam people who apply strict restrictions on outside influences, the Baduy Luar people show a higher level of openness to interaction with the modern world.

Although they still adhere to the Sunda Wiwitan beliefs and carry out the customs of the archipelago led by Jaro as the traditional chief, the Baduy Luar people show flexibility in responding to social changes, both in the use of technology and in economic activities. In this context, a number of studies have examined the dynamics of the Baduy Luar Tribe community in facing

modernization and social change. Aprianti et al. (2023) examined the social changes of the Baduy Luar community as a result of modernization, while Pratama et al. (2025) examined the influence of globalization on the social behavior of the Baduy Luar community through a cultural anthropological approach. Another study was conducted by Pradipta et al. (2024) who analyzed the impact of modernization on the customary law of the Baduy Tribe, as well as Mahendra et al. (2023) and Nurfalah et al. (2023) who highlighted the interaction between tradition and modernity as well as the adaptation strategy of the Baduy Luar community based on local wisdom.

Although these studies have provided an overview of the social and cultural changes of the Baduy Luar community, most of the studies are still descriptive and have not in-depth analyzed the dynamics of local wisdom using certain theoretical frameworks as the main analytical tools. In addition, previous studies have generally focused on social change and cultural adaptation without specifically examining how local wisdom is negotiated, maintained, and transformed amidst modernization through an ethnoecological perspective. Based on these conditions, this research is considered important to be carried out because it seeks to analyze the impact of modernization on the Baduy Luar Tribe community using a theoretical framework that has not been widely applied in previous research. This research is also important because the increasing influence of modernization and globalization has created challenges for the sustainability of indigenous cultural values, particularly among indigenous communities that are relatively open to external interaction such as the Baduy Luar community. Understanding how local wisdom survives and adapts amidst social change is essential not only for academic discourse but also for the development of culturally sensitive policies related to indigenous communities and cultural preservation. This research focuses on exploring the values of local wisdom that are still maintained and analyzing how modernization affects the sustainability of these values in the social and cultural life of the Baduy Luar community. Ethnoecological approaches have increasingly been recognized as important frameworks for understanding the relationship between local culture, ecological knowledge, and sustainability within indigenous communities (Elfetriyah et al., 2026). The novelty of this research lies in the application of an ethnoecological perspective combined with critical modernization and cultural resilience approaches to analyze the dynamics of local wisdom among the Baduy Luar community. Unlike previous studies that mainly described social change descriptively, this study specifically examines local wisdom as a form of negotiation, adaptation, and cultural resistance in

responding to modernization. Thus, this research is expected to make an academic contribution to the study of social and cultural changes in indigenous peoples, especially in understanding the dynamics of local wisdom in indigenous communities that are relatively open to modernization.

Method

Research Design

This study uses a qualitative approach with a descriptive-analytical research design. The qualitative approach was chosen because this research aims to deeply understand the dynamics of local wisdom and the impact of modernization on the social and cultural life of the Baduy Luar Tribe based on the perspective and experience of the research subjects. This design allows researchers to contextually explore the meanings, values, and social practices that develop in the context of indigenous peoples.

Research Site and Time

The research was carried out in Kanekes Village, Leuwidamar District, Lebak Regency, Banten Province. Kanekes Village is a customary territory of the Baduy community which is legally recognized through Lebak Regency Regional Regulation Number 32 of 2001 concerning the Protection of the Customary Rights of the Baduy Community. Field data collection was carried out on August 10–11, 2024.

Data Sources and Informants

The data sources in this study consist of primary data and secondary data. Primary data were obtained through field observations, in-depth interviews, and documentation. The research informants were selected using purposive sampling techniques by considering the relevance, capacity, and knowledge of the informants to the issues being researched. The informants included the officials of Kanekes Village, traditional leaders of the Baduy Luar community, as well as representatives of the older generation and the younger generation of the Baduy Luar community. Secondary data were obtained from literature studies in the form of books, journal articles, official documents, and online sources relevant to the research topic.

Data Collection Techniques

Data collection was carried out through observation, semi-structured interviews, and documentation techniques commonly used in qualitative research (Creswell, 2015). Observation was conducted to directly examine the social activities, habits, and cultural practices of the Baduy Luar community in their daily lives. In-depth interviews were

conducted in a semi-structured manner to explore the informants' views, experiences, and meanings regarding modernization and local wisdom. Documentation was conducted through the collection of written documents, photographs, and electronic sources related to the Baduy Luar community and issues of modernization.

Data Analysis

Data analysis is carried out qualitatively through several stages, namely transcription of interview data, data reduction, thematic grouping and analysis, and data interpretation to find patterns and meanings relevant to the research objectives. The validity of the data is maintained through the triangulation technique of sources and methods, by comparing the results of observations, interviews, and documentation.

Result and Discussion

This section presents and discusses the results of research on the impact of modernization on the local wisdom of the Baduy Luar people. The analysis is based on qualitative data obtained through observation, in-depth interviews, and documentation studies, which are then interpreted using the perspectives of critical modernization, cultural hegemony, and cultural resilience theory. The discussion not only explained the social changes that occurred, but also examined how the Baduy Luar community negotiated, adapted, and responded to the modernization process while maintaining the core values of local wisdom. The discussion is thematically structured to capture the complexity of evolving social and cultural dynamics.

Social and Cultural Dynamics of the Baduy Tribe in the Context of Modernization

The Baduy Luar Tribe is a clear example of an indigenous community that is in the vortex of modernization without completely losing their cultural identity. The geographical position of Kanekes Village, which is relatively close to the center of activities of the outside community, makes the Baduy Luar the group that interacts the most intensely with the modern world compared to the Inner Baduy. These interactions are not only economic and social, but also cultural and ideological.

Within the framework of classical modernization theory, social change is often understood as a linear shift from traditional society to modern society. However, the findings of this study show that the modernization process in the Baduy Luar community does not follow this linear pattern. Instead of replacing tradition, modernization is negotiated selectively. This reinforces criticism of classical modernization theory and supports

a critical modernization approach that sees social change as a contextual and non-uniform process.

Local Wisdom as a Knowledge System and Social Control Mechanism

The local wisdom of the Baduy Luar people functions not only as a cultural heritage, but also as a knowledge system and social control mechanism that regulates human relations with nature, fellow humans, and spiritual powers. Ethnoscience studies in other indigenous communities in Indonesia also demonstrate that traditional cultural practices contain embedded scientific and ecological knowledge that continues to shape social life and community identity across generations (Silvita et al., 2025). The principle of simple living, the prohibition of excessive exploitation of nature, and adherence to customs are the foundation of the sustainability of this community. Similar patterns of environmental conservation based on indigenous values have also been identified in other indigenous communities in Indonesia, where sacred forests and customary ecological ethics continue to function as important mechanisms for protecting environmental sustainability amidst modernization pressures (Zid et al., 2020). These practices demonstrate that indigenous conservation systems are closely connected to spiritual beliefs, collective responsibility, and cultural identity.

In the perspective of indigenous knowledge systems, the local wisdom of the Baduy Luar can be understood as a form of ecological knowledge that develops through long historical experience. Similar dynamics have also been identified within the Samin indigenous community in Central Java, where agricultural modernization does not completely eliminate traditional farming values, but instead encourages adaptive practices that continue to preserve local wisdom and communal sustainability principles (W. M. Sari et al., 2024). This indicates that indigenous agricultural systems in Indonesia possess strong adaptive capacities in negotiating modernization while maintaining ecological balance and cultural identity.

The huma's agricultural system, rice storage in leuit, and consumption restrictions reflect sustainability principles that are in line with the concept of modern sustainable development. Similar ethnobotanical findings have also been identified in indigenous communities in Indonesia, where local wisdom continues to function as an important mechanism for preserving traditional knowledge, ecological balance, and cultural sustainability (Sari et al., 2025). Ethnoscience studies in Indonesia further demonstrate that local wisdom and indigenous knowledge remain important foundations for maintaining environmental awareness, cultural sustainability, and community resilience amidst modernization (Murwitaningsih et al.,

2023). Similar socio-ecological patterns are also reflected in other indigenous communities in Indonesia, where local wisdom-based agricultural and food systems continue to support sustainability, cultural resilience, and community adaptation amidst external pressures and modernization (Jamaludin et al., 2020). Ironically, these practices are often ignored in the country's development policies that emphasize economic growth.

Language and traditional symbols function as a tool for internalizing values and identities. Similar findings have also been identified among indigenous communities in Maluku, where local wisdom functions as an important medium for maintaining social harmony, strengthening collective identity, and preserving social values amidst the pressures of modernization and social change (Ufie et al., 2022). This indicates that local wisdom not only serves cultural purposes but also plays a strategic role in maintaining social cohesion within indigenous societies. In the midst of national and global language penetration, the use of Banten's Sundanese language remains a marker of collective identity. This phenomenon shows that language is not just a means of communication, but also an instrument of cultural resistance. Similar findings were also reported in indigenous communities in Papua, where local wisdom and traditional knowledge continue to function as important cultural systems that regulate health practices and social life amidst modernization pressures (Albaiti et al., 2025).

Modernization, Cultural Hegemony, and the Formation of a New Consciousness

Modernization in Baduy Luar took place through the mechanism of cultural hegemony, where modern values were introduced as a symbol of progress and rationality. Digital technology, social media, and market economy systems bring with them new perspectives on life, productivity, and success. Similar patterns of social transformation have also been observed in rural communities in South Sulawesi, where modernization has gradually reshaped social interaction, collective values, and community structures while simultaneously encouraging local communities to develop adaptive strategies in response to rapid social change (Nain et al., 2025). This suggests that modernization in indigenous and rural communities is often accompanied by continuous negotiation between traditional social values and emerging modern lifestyles.

The young generation of Baduy Luar is the most vulnerable group as well as the most adaptive to this hegemony. Similar conditions have also been identified within the Samin indigenous community, where the younger generation increasingly encounters modernization discourse through education, media exposure, and interaction with broader social

environments (W. M. Sari et al., 2024). These interactions gradually shape new perspectives and aspirations among indigenous youth while simultaneously creating challenges in maintaining traditional cultural values and collective identity. Exposure to digital media forms a new aspiration that is different from traditional values. Modernization also influences the meaning and function of sacred rituals within indigenous communities. Previous sociological studies have shown that technological development and external cultural influences can gradually shift the perception of sacredness in traditional rituals, transforming them from purely spiritual practices into cultural expressions that are increasingly exposed to public and modern social dynamics (Ismail, 2025). Nevertheless, indigenous communities continue to maintain ritual practices as important symbols of collective identity and cultural continuity. However, this hegemony is not fully accepted passively. The Baduy Luar people show a reflective ability to filter out outside influences, accept what is considered beneficial and reject those that have the potential to undermine the customary order. Similar patterns of negotiation between preservation and modernization have also been observed in indigenous agricultural communities in Teluk Bintuni, where ethnoscience-based traditional systems continue to be maintained while selectively integrating modern agricultural practices and external knowledge systems (Jaizul et al., 2025). This demonstrates that modernization within indigenous communities often occurs through adaptive transformation rather than complete cultural replacement.

This phenomenon is in line with the concept of glocalization, where global elements are adapted into local contexts without eliminating the original identity. Similar patterns of cultural resilience and adaptive negotiation have also been identified in the Kerinci Indigenous community, where indigenous peoples actively integrate modern technology, cultural education, and innovation while maintaining traditional values and collective identity amidst modernization pressures (Yetti et al., 2025). These findings reinforce the argument that indigenous communities are not passive objects of modernization, but active agents capable of selectively adapting external influences without losing their cultural foundations. Thus, modernization in Baduy Luar is not a process of cultural homogenization, but a dialectical arena between global and local.

The Role of the State in the Modernization Dynamics of the Baduy Luar Indigenous Community

The state plays an inherently ambiguous role in the modernization process of the Baduy Luar indigenous community. On the one hand, the formal recognition of

customary law through regional regulations reflects the state's commitment to protecting indigenous rights and cultural continuity. Such legal recognition aligns with contemporary global frameworks that emphasize indigenous sovereignty, cultural autonomy, and the safeguarding of local knowledge systems (Reyes-García et al., 2022; Williams et al., 2020). These regulatory frameworks provide a normative foundation that enables the Baduy Luar community to maintain their customary practices amid increasing external pressures.

On the other hand, state-driven development operates within an administrative and economic rationality that does not always align with indigenous worldviews. Development policies emphasizing economic growth, market integration, and social mobility often conflict with the adat-based logic of balance, restraint, and ecological harmony. Recent studies on indigenous governance highlight this paradox, noting that state protection frequently coexists with institutional mechanisms that subtly encourage cultural assimilation and structural dependency (Duile, 2021; Simamora, 2024). Similar findings have also been reported in recent studies on indigenous communities in Indonesia, which indicate that legal modernization and state development programs often place indigenous peoples in a complex position between cultural preservation and national development agendas (Febrianty et al., 2025). In this context, indigenous communities are required to continuously negotiate their customary values within the broader framework of state modernization policies.

The provision of public services—such as healthcare, civil administration, and basic infrastructure—has generated tangible benefits for the Baduy Luar community. Access to modern healthcare contributes to improved well-being, while civil registration facilitates the exercise of citizenship rights. However, critical scholarship suggests that the integration of indigenous communities into state service systems often functions as an entry point for the diffusion of modern values, including efficiency, productivity, and individualism (Whyte, 2018). These values may gradually reshape social relations and everyday practices within indigenous societies.

State involvement in the promotion of cultural tourism further illustrates the ambivalent nature of modernization. While tourism is frequently framed as a strategy for economic empowerment and cultural preservation, empirical studies indicate that indigenous tourism can lead to the commodification of cultural practices, transforming symbolic traditions into consumable cultural products (Bai et al., 2023). Similar dynamics have also been identified in traditional tourism villages in Indonesia, where communities continuously negotiate between the demands of

modernization and the preservation of traditional cultural values (Abdullah et al., 2019). In many cases, tourism development creates economic opportunities while simultaneously increasing the risk of cultural commodification and the transformation of indigenous traditions into public cultural performances. In the case of the Baduy Luar community, tourism development facilitated by the state risks deepening economic dependency on external actors while simultaneously altering the meaning and function of customary practices.

This tension reflects a broader structural dilemma in public policy toward indigenous peoples, wherein cultural protection is pursued alongside development agendas that are inherently market-oriented. Scholars conceptualize this condition as a form of hybrid governance, characterized by the coexistence and continuous negotiation of state authority and indigenous customary institutions within the same socio-political space (Duile, 2021; Simamora, 2024). While hybrid governance allows for accommodation and compromise, it also produces latent conflicts arising from divergent principles of legitimacy and authority.

Within this framework, the role of the state should not be limited to regulation and service provision but expanded to include culturally sensitive facilitation. Development approaches grounded in dialogue, respect for indigenous decision-making mechanisms, and recognition of local epistemologies are essential to prevent modernization from resulting in cultural erosion. Similar findings in other Indonesian local communities also indicate that sustainable development requires the integration of local cultural values, community participation, and socio-cultural empowerment to maintain cultural sustainability amidst modernization pressures (Fauzi et al., 2026). The findings of this study reinforce the argument that the sustainability of Baduy Luar local wisdom depends on the state's capacity to balance development objectives with the protection of indigenous autonomy and cultural integrity.

The Impact of Modernization on Social Structure and Power Relations

Modernization has significantly influenced the internal social structure of the Baduy Luar community, particularly in relation to shifting power dynamics between older and younger generations. Traditionally, authority within the Baduy Luar society has been deeply rooted in the possession and transmission of customary knowledge, ritual competence, and moral authority held by elders and adat leaders. This form of authority reflects what anthropologists describe as knowledge-based legitimacy, where social power is derived from

mastery of indigenous epistemologies rather than formal institutional credentials.

One of the most visible indicators of modernization within the Baduy Luar community is the increasing exposure of younger generations to digital technology. Unlike older generations whose authority is grounded in traditional knowledge and ritual practice, children and adolescents are now increasingly familiar with smartphones and digital media. This phenomenon illustrates a shift in the sources of knowledge and social influence within the community, where access to information is no longer mediated solely by customary structures (Figure 1).



Figure 1. Baduy Luar child using a smartphone as an indicator of digital exposure

The increasing exposure of younger generations to digital technologies, mobile communication, and external sources of information introduces alternative forms of knowledge that operate outside the adat framework. Digital media provides access to national and global narratives, economic opportunities, and lifestyle models that may challenge traditional modes of authority. Recent studies on indigenous societies highlight that digital knowledge often carries symbolic power, as it enables youth to negotiate social status and economic agency beyond customary hierarchies (Rice et al., 2016).

This transformation has the potential to produce generational gaps in the interpretation of adat values and cultural identity. Younger members of the Baduy Luar community may develop hybrid identities that combine traditional norms with modern aspirations, while older generations tend to emphasize cultural continuity and moral discipline. Such divergence mirrors global patterns observed in indigenous communities undergoing modernization, where intergenerational tensions emerge not from outright conflict but from differing orientations toward change.

Despite these pressures, the customary structure of the Baduy Luar community continues to maintain its legitimacy and regulatory authority. Adat institutions

remain central in governing social conduct through ritual practices, moral sanctions, and symbolic representations that reinforce collective identity. The continued relevance of rituals, communal obligations, and social sanctions demonstrates that traditional authority is not easily displaced by technological or informational change. Instead, it adapts by redefining the boundaries within which modernization may occur.

From a power relations perspective, this condition reflects a controlled transformation, where shifts in authority are moderated by strong cultural institutions. Rather than experiencing abrupt social fragmentation, the Baduy Luar community exhibits a gradual reconfiguration of power relations that allows traditional leadership to coexist with emerging forms of knowledge. This aligns with contemporary sociological perspectives that view social change in indigenous societies as incremental and negotiated, rather than disruptive and revolutionary (Whyte, 2018).

Overall, the impact of modernization on social structure and power relations within the Baduy Luar community demonstrates that cultural authority remains resilient even in the face of expanding digital influence. The ability of adat institutions to regulate generational change underscores the capacity of indigenous governance systems to manage modernization on their own terms. This finding reinforces the argument that modernization in indigenous contexts does not inevitably erode traditional power structures but instead reshapes them through processes of adaptation, negotiation, and cultural mediation.

Local Resistance and Cultural Resilience of the Baduy Luar Community in a Global Perspective

The resistance of the Baduy Luar community toward certain aspects of modernization—such as formal schooling, the use of motorized vehicles, and selected electronic technologies—can be understood as a deliberate strategy of cultural resilience rather than a rejection of social change. This form of resistance reflects an effort to preserve cultural sovereignty amid increasing global pressures that tend to homogenize social practices and value systems. In indigenous studies, such resistance is often conceptualized as selective adaptation, where communities actively determine which external influences are compatible with their cultural norms and which are perceived as threatening.

Local resistance within the Baduy Luar community manifests not through open confrontation with modernity, but through the preservation of cultural practices that regulate daily life and social organization. One of the most visible expressions of this resistance is traditional architecture, which embodies collective

values related to simplicity, environmental harmony, and obedience to customary law. The continued construction and use of traditional houses without modern materials or technology demonstrate how cultural principles are embedded in material culture and spatial arrangements (Figure 2).



Figure 2. Traditional house of the Baduy Luar Community as a representation of cultural resilience

From a cultural resilience perspective, the Baduy Luar community demonstrates the capacity to absorb change without losing the core principles of adat that regulate social life, ecological relations, and moral conduct. The continued enforcement of customary prohibitions, the authority of traditional leaders, and the prioritization of collective harmony over individual advancement function as stabilizing mechanisms that prevent uncontrolled cultural transformation. Recent studies argue that resilience in indigenous societies is not static preservation but a dynamic process of negotiation between continuity and change.

When situated within a global context, the resistance practices of the Baduy Luar community exhibit notable similarities to those observed among indigenous peoples in Latin America, Southeast Asia, and the Pacific. Indigenous groups in the Amazon basin, for example, selectively resist formal education systems and extractive infrastructure while adopting limited technologies that support community survival (Rambo et al., 2022). Likewise, indigenous communities in mainland Southeast Asia have been documented maintaining customary land management systems despite integration into national development frameworks (Abas et al., 2022). These comparative cases indicate that resistance is not an anomaly but a widespread indigenous response to modernity.

Importantly, resistance among the Baduy Luar does not manifest through overt confrontation or political mobilization but through everyday practices and normative regulation. This aligns with the concept of everyday resistance, where power is negotiated subtly through adherence to tradition, moral discipline, and

controlled engagement with external systems (Scott, 2014; Fabinyi et al., 2018). By limiting access to certain technologies and institutions, the Baduy Luar effectively slow the pace of modernization and retain authority over cultural boundaries.

Generational dynamics further complicate the landscape of resistance and resilience. Younger members of the Baduy Luar community are increasingly exposed to digital media and external cultural influences, creating potential tensions between inherited values and contemporary aspirations. However, rather than resulting in cultural rupture, these tensions often produce hybrid practices in which modern tools are utilized within the constraints of adat norms. Global research on indigenous youth suggests that such hybridity can strengthen cultural continuity by allowing traditions to remain relevant in changing socio-cultural environments (Latulippe & Klenk, 2020; Díaz-Reviriego et al., 2019).

The global relevance of the Baduy Luar experience lies in its demonstration that indigenous communities are not passive recipients of modernization but active agents capable of shaping their engagement with global forces. Their resistance strategies challenge dominant modernization narratives that frame traditional societies as obstacles to progress. Instead, the Baduy Luar exemplify an alternative pathway in which cultural sustainability and social change coexist through controlled adaptation and local governance.

Overall, the case of the Baduy Luar contributes to broader scholarly discussions on indigenous resilience by illustrating how local resistance functions as a form of cultural intelligence. In an era marked by accelerating globalization, the Baduy Luar community offers empirical evidence that cultural survival does not require isolation, but rather strategic negotiation grounded in indigenous knowledge systems and collective values.

Modernization, Cultural Hegemony, and Local Resistance in the Baduy Luar Community (Revised with Recent Literature)

The findings of this study indicate that the Baduy Luar community is situated within a complex interaction between tradition and modernity. Unlike the Inner Baduy, who strictly limit external influences, the Baduy Luar demonstrate a selective adaptation to modernization while maintaining adherence to customary law. This condition aligns with recent perspectives on modernization that conceptualize social change as a context-dependent and negotiated process, rather than a linear transition from traditional to modern societies (Knöbl, 2016; Thornton et al., 2015).

From a contemporary modernization perspective, the adoption of mobile phones, engagement in market-oriented economic activities, and exposure to digital

media among the Baduy Luar reflect a process of adaptive modernization. Recent studies emphasize that modernization does not necessarily result in cultural homogenization but often produces hybrid social formations shaped by local values and institutional arrangements (Evers & Hornidge, 2018; Rosa, 2016). This supports the argument that traditional communities actively reinterpret modern influences rather than passively absorbing them.

The persistence of local wisdom across the seven cultural elements identified in this study highlights the presence of cultural resilience within the Baduy Luar community. Current indigenous studies literature defines cultural resilience as the ability of communities to sustain core cultural meanings while responding dynamically to external pressures (Caillon et al., 2017; Sterling et al., 2017). Language use, religious practices, and social organization among the Baduy Luar function as stabilizing mechanisms that regulate the integration of modern elements. Similar patterns have been documented in indigenous societies where customary governance institutions mediate modernization processes (Whyte, 2018; Tengö et al., 2017).

Despite its adaptive aspects, modernization also introduces subtle forms of cultural hegemony, particularly through economic integration and digital exposure. Recent critical development studies argue that market participation and tourism often embed indigenous communities within global capitalist systems that reshape value orientations and social relations (Gudynas, 2018; Fletcher et al., 2019). In the Baduy Luar context, increasing dependence on monetary transactions and online commerce illustrates how global economic structures exert influence without direct coercion, creating both opportunities and structural vulnerabilities.

The growing penetration of digital culture among younger generations further intensifies these dynamics. Contemporary media studies highlight that digital technologies not only facilitate communication but also transform knowledge transmission and cultural authority (Ali et al., 2025). In the Baduy Luar community, digital media increasingly competes with oral traditions and ritual-based learning, potentially altering intergenerational knowledge flows. Similar findings have been reported in recent studies of indigenous digital engagement, where digital platforms simultaneously support cultural visibility and challenge traditional epistemologies.

Nevertheless, the Baduy Luar community exhibits clear forms of local resistance that mitigate cultural erosion. Recent anthropological research conceptualizes indigenous resistance not as outright rejection of modernity but as adaptive governance practices that regulate external influences (Azellia et al., 2025;

Nuranisa et al., 2023; Nurfalah et al., 2023). Customary inspections, restrictions on formal education within adat territory, and the continued enforcement of moral norms demonstrate how resistance operates as a protective mechanism that preserves cultural integrity while allowing limited engagement with modern systems.

The involvement of local government further complicates this relationship. While regional regulations recognizing Baduy customary rights provide institutional protection, state governance introduces administrative frameworks that differ from customary logic. Recent governance studies note that such hybrid governance arrangements are common in indigenous contexts, where state recognition coexists with customary authority through negotiated compromises (Nurfalah et al., 2023). In the Baduy Luar case, this dual system enables access to public services without necessitating full cultural assimilation, though structural tensions remain.

Overall, the Baduy Luar community represents a form of adaptive traditionalism, in which local wisdom is continuously reconstructed through negotiation, resistance, and selective integration. This finding supports contemporary indigenous scholarship that views indigenous communities as active agents capable of shaping their socio-cultural trajectories in response to global change, rather than as passive subjects of modernization.

Conclusion

This study demonstrates that modernization within the Baduy Luar community does not lead to the disappearance of local wisdom, but instead produces a dynamic process of cultural negotiation, adaptation, and selective resistance. The Baduy Luar community actively filters external influences to maintain harmony with customary values and social norms. These findings confirm that local wisdom functions as a living social system that continues to adapt amidst modernization. The findings further show that modernization in the Baduy Luar community occurs selectively and contextually rather than through a linear transition from traditional to modern society. The novelty of this study lies in the application of an ethnoecological perspective combined with critical modernization and cultural resilience approaches to explain how local wisdom operates as a mechanism of adaptation, negotiation, and cultural protection. This study contributes to the understanding of indigenous communities in Indonesia by demonstrating that local wisdom not only preserves cultural identity but also supports ecological balance and social sustainability amidst modernization. This study also highlights the importance of culturally sensitive development policies that recognize

indigenous knowledge systems and customary institutions. However, this research was limited to observations conducted in Kanekes Village within a relatively short fieldwork period and involved a limited number of informants. Therefore, future studies are recommended to further explore the experiences of younger generations and compare the Baduy Luar community with other indigenous communities in broader globalization contexts.

Acknowledgments

The author would like to thank the people of the Outer Baduy Tribe in Kanekes Village, Lebak Regency, Banten Province, who have been willing to accept the author and provide information during the research process. Gratitude was also expressed to the Head of Kanekes Village, village officials, traditional leaders, and all informants who have contributed through interviews and discussions that are very valuable to this research. The author also thanks those who have provided academic support and constructive input in the preparation and improvement of this article. Such support is very helpful in enriching analysis and improving the quality of writing. This research does not receive special funding from public, commercial, or non-profit funding institutions.

Author Contributions

Conceptualization, A. R. P., C. A., and S. S.; methodology, S. S.; investigation, A. R. A. and A. R. P.; data curation, A. R. A. and A. R. P.; validation, N. F. H., C. A., and S. S.; formal analysis, S. S.; resources, N. F. H.; writing – original draft preparation, A. R. A. and A. R. P.; writing – review and editing, S. S. and C. A.; supervision, N. F. H., C. A., and S. S.; project administration, S. S.; translation, A. R. P. All authors have read and agreed to the published version of the manuscript.

Funding

This research received no external funding.

Conflicts of Interest

The authors declare no conflict of interest. The funders had no role in the design of the study; in the collection, analyses, or interpretation of data; in the writing of the manuscript; or in the decision to publish the results.

References

- Abas, A., Aziz, A., & Awang, A. (2022). A Systematic Review on the Local Wisdom of Indigenous People in Nature Conservation. *Sustainability (Switzerland)*, 14(6). <https://doi.org/10.3390/su14063415>
- Abdullah, N. A., & Leung, F. K. S. (2019). *Exploring Teachers' Values and Valuing Process in School-Based Lesson Study: A Brunei Darussalam Case Study*. Springer. https://doi.org/10.1007/978-3-030-16892-6_9
- Albaiti, A., Amsad, L. N., Gultom, M., Deminggus, F., Laratmase, P., Yobi, T., & Naema, C. D. A. (2025).

- Mental Model-Based Ethnochemistry Approach: Local Wisdom on the Utilization of "Penbrike" Leaves in the Context of Postpartum Health in the Indigenous People of the Byak Tribe of Yendidori Village, Papua. *Jurnal Penelitian Pendidikan IPA*, 11(10), 150-158. <https://doi.org/10.29303/jppipa.v11i10.12766>
- Ali, M., Rais, L., & Halik, W. (2025). Antara Integrasi dan Resistensi: Dinamika Pola Interaksi Sosial Masyarakat Asli Papua. *Jurnal Ilmu Sosial Dan Humaniora*, 14(2), 290-303. <https://doi.org/10.23887/jish.v14i2.94859>
- Aprianti, S. A., Indriyanti, A. P., Lestari, P. N., & Fatihah, M. N. (2023). Perubahan Sosial Masyarakat Suku Baduy Luar Sebagai Akibat Modernisasi. *El-Mujtama: Jurnal Pengabdian Masyarakat*, 4(1), 572-582. <https://doi.org/10.47467/elmujtama.v4i1.5745>
- Azellia, W., & Alimi, M. Y. (2025). Pamali Sebagai Bentuk Ketahanan Budaya: Studi Tentang Kontrol Sosial Dalam Masyarakat Adat Cireundeu. *Sosial Budaya*, 22(1). <https://doi.org/10.24014/sb.v22i1.37209>
- Bai, L., & Weng, S. (2023). New Perspective of Cultural Sustainability: Exploring Tourism Commodification and Cultural Layers. *Sustainability (Switzerland)*, 15(13). <https://doi.org/10.3390/su15139880>
- Creswell, J. (2015). *Riset Pendidikan Perencanaan, Pelaksanaan, dan Evaluasi Riset Kualitatif & Kuantitatif*. Penerbit Pustaka Pelajar.
- Duile, T. (2021). Paradoxes of indigeneity: identity, the state, and the economy in Indonesia. *Dialectical Anthropology*, 45(4), 357-381. <https://doi.org/10.1007/s10624-021-09640-7>
- Elfutriyah, V., Kusumaningrat, Napitupulu, N. D., & Werdhiana, I. K. (2026). Integrating Ethnoecology into Project-Based Learning for Sustainable Development: Longitudinal Study of Cognitive Restoration and Pro-Environmental Behaviour in Students. *Jurnal Penelitian Pendidikan IPA*, 12(3), 468-472. <https://doi.org/10.29303/jppipa.v12i3.13305>
- Fauzi, M. A., Rusli, R., Junaidi, H., & Hilda. (2026). The Science of Sustainability Approach in Halal Tourism Development Based on the Useful Power of the Malay Community in Palembang. *Jurnal Penelitian Pendidikan IPA*, 12(3), 544-552. <https://doi.org/10.29303/jppipa.v12i3.14807>
- Febrianty, Y., Sianga, W. A. L., & Brahmana, R. (2025). Indigenous Peoples and Modernization towards Achieving Golden Indonesia. *PALAR (Pakuan Law Review)*, 11(03), 33-46. <https://doi.org/10.33751/palar.v11i3>
- Ismail, M. (2025). Shifting Meaning Of Sacredness In Religious Rituals Sociological Studies Of Indigenous Peoples In The Era Of Modernization. *Jurnal Asy-Syukriyyah*, 26(1), 14-27. <https://doi.org/10.36769/asy.v26i1.873>
- Jaizul, A., Sulistya, A., & Lianingsih, N. (2025). Ethno-Sciences and the Transformation of Traditional Agricultural Systems in Teluk Bintuni: Between Preservation and Modernization. *International Journal of Ethno-Sciences and Education Research*, 5(2), 71-77. <https://doi.org/10.46336/ijeer.v5i2.938>
- Kurnia, G., Setiawan, I., Tridakusumah, A. C., Jaelani, G., Heryanto, M. A., & Nugraha, A. (2022). Local Wisdom for Ensuring Agriculture Sustainability: A Case from Indonesia. *Sustainability (Switzerland)*, 14(14), 1-13. <https://doi.org/10.3390/su14148823>
- Mahendra, Y., Wulandari, G., & Lilis, L. (2023). Perubahan Sosial Budaya Suku Baduy Luar: Sebuah Analisis Interaksi Antara Tradisi Dan Modernitas. *Jurnal Anak Bangsa*, 2(2), 215-225. <https://doi.org/10.46306/jas.v2i2.41>
- Muhibah. (2022). Mengenal Karakteristik Suku Baduy Dalam dan Suku Baduy Luar. *Jawara*, 9(1), 73-85. Retrieved from <https://jurnal.untirta.ac.id/index.php/JAWARA/article/view/19960>. Accessed 5 January 2023.
- Mukhlis, Yetti, H., Despita, W. F., Yetri, A., & Wardiman, D. (2025). Resilience and Cultural Adaptation of the Kerinci Indigenous Community. *Indigenous Southeast Asian and Ethnic Studies*, 1(1), 17-34. <https://doi.org/10.32678/iseaes.v1i1.15>
- Murwitaningsih, S., & Maesaroh, M. (2023). Ethnoscience in Indonesia and It's Implication to Environmental Education: A Systematic Literature Review. *Jurnal Penelitian Pendidikan IPA*, 9(10), 903-911. <https://doi.org/10.29303/jppipa.v9i10.5447>
- Nain, U., Faisal, M., Amin, N. I., & Nahrudin, Z. (2025). The Impact of Modernization on Social Change in Rural Communities in South Sulawesi, Indonesia. *Journal of Cultural Analysis and Social Change*, 10(2), 611-619. <https://doi.org/10.64753/jcasc.v10i2.1657>
- Ningrat, H. K., Ratnasari, D., & Muliadi, A. (2024). Ethnoscience Knowledge of Science Teacher Candidates at UIN Mataram. *Jurnal Penelitian Pendidikan IPA*, 10(2), 870-878. <https://doi.org/10.29303/jppipa.v10i2.7128>
- Nuranisa, N., Aprilia, A., Halimah, S. N., & Mandasari, M. (2023). Kepercayaan Masyarakat Adat dan Modernisasi di Kampung Naga Desa Neglasari Kecamatan Salawu Kabupaten Tasikmalaya. *Jurnal Dinamika Sosial Budaya*, 25(2), 337-347. <https://doi.org/10.26623/jdsb.v25i4.8088>
- Nurfalah, L., Claesya, C. S. De, & Bidjaksono, M. B. (2023). Adaptasi masyarakat suku baduy luar

- terhadap perkembangan global berbasis kearifan lokal. *Journal of Socio-Cultural Sustainability and Resilience*, 1(1), 62–69. <https://doi.org/10.61511/jscsr.v1i1.2023.182>
- Pakpahan, A. F., Ardiana, D. P. Y., Mawati, A. T., Wagiu, E. B., Simarmata, J., Mansyur, M. Z., La Ili, B. P., Chamidah, D., Kaunang, F. J., Jamaludin, & Akbar Iskandar. (2020). *Pengembangan Media Pembelajaran*. Yayasan Kita Menulis.
- Pradipta, A. D., Nasution, H. S., & Siregar, A. A. (2024). Analisis Dampak Modernisasi Hukum Adat Suku Baduy di Era Modern. *Aurelia: Jurnal Penelitian Dan Pengabdian Masyarakat Indonesia*, 3(2), 1218–1223. <https://doi.org/10.57235/aurelia.v3i2.2671>
- Pratama, A. Y., Putri, D., Meritasari, R., & Pratama, A. R. (2025). Cultural Adaptation of Indigenous Peoples of the Nusantara : An Overview of Development-Tourism Resistance. In E. Yafie, P. M. Nagari, A. Annisya, A. H. Ramadhani, D. N. Wijaya, S. Y. Susilawati, A. W. Sholeha, F. A. Fadilla, & M. 'Afwan Mufti (Eds.), *Proceedings of the 6th International Conference on Humanities and Social Science (ICHSS 2025)* (Vol. 984, Issue Ichss). Atlantis Press SARL. <https://doi.org/10.2991/978-2-38476-513-3>
- Rambo, H., Ospina-Alvarez, A., Catalán, I. A., Maynou, F., & Stelzenmüller, V. (2022). Unraveling the combined effects of sociopolitical and climate change scenarios for an artisanal small-scale fishery in the Western Mediterranean. *Ecology and Society*, 27(1), art43. <https://doi.org/10.5751/ES-12977-270143>
- Reyes-García, V., Fernández-Llamazares, Á., Aumeeruddy-Thomas, Y., Benyei, P., Bussmann, R. W., Diamond, S. K., García-Del-Amo, D., Guadilla-Sáez, S., Hanazaki, N., Kosoy, N., Lavidés, M., Luz, A. C., McElwee, P., Meretsky, V. J., Newberry, T., Molnár, Z., Ruiz-Mallén, I., Salpeteur, M., Wyndham, F. S., ... Brondizio, E. S. (2022). Recognizing Indigenous peoples' and local communities' rights and agency in the post-2020 Biodiversity Agenda. *Ambio*, 51(1), 84–92. <https://doi.org/10.1007/s13280-021-01561-7>
- Rice, E. S., Haynes, E., Royce, P., & Thompson, S. C. (2016). Social media and digital technology use among Indigenous young people in Australia: a literature review. *International Journal for Equity in Health*, 15(1), 81. <https://doi.org/10.1186/s12939-016-0366-0>
- Sari, W. D. P., Sanimah, Suriani, C., & Nasution, A. (2025). Ethnobotanical Study of Medicinal Plants in Traditional Medicine of The Karo Tribe Based on Local Wisdom. *Jurnal Penelitian Pendidikan IPA*, 11(9), 34–39. <https://doi.org/10.29303/jppipa.v11i9.12291>
- Sari, W. M., Mardiana, R., & Yulian, B. E. (2024). Modernization and Local Wisdom in the Agricultural System: The Case of Samin Indigenous Community in Baturejo Village, Pati Regency, Central Java. *Sodality: Jurnal Sosiologi Pedesaan*, 12(1), 66–85. <https://doi.org/10.22500/12202451492>
- Silvita, Prasetyo, O., Ruwaida, U., Aurora, Z. F., & Oktaviana, R. (2025). From Culture to Science: Exploring Scientific Knowledge in the Making of Wadi, a Traditional Dish of the Dayak and Banjar. *Jurnal Penelitian Pendidikan IPA*, 11(12), 261–268. <https://doi.org/10.29303/jppipa.v11i12.12413>
- Simamora, A. S. (2024). Contextualizing Development: Indigenous Rights-based Approach by Multilateral Development Banks. *Padjadjaran Journal of International Law*, 8(2), 141–154. <https://doi.org/10.23920/pjil.v8i2.1926>
- Sokk, V. (2024). Tradition in Transition Investigating the Impact of Modernization on Indigenous Cultures. *Journal Social Humanity Perspective*, 2(1), 15–23. <https://doi.org/10.71435/621423>
- Ufie, A., Oruh, S., & Agustang, A. (2022). Maintaining Social Harmony Through Historical Learning Based on Local Wisdom of Indigenous Peoples in Maluku. *Historia: Jurnal Pendidik Dan Peneliti Sejarah*, 5(1), 27–36. <https://doi.org/10.17509/historia.v5i1.39974>
- Whyte, K. (2018). Critical investigations of resilience: A brief introduction to indigenous environmental studies & sciences. *Daedalus*, 147(2), 136–147. https://doi.org/10.1162/DAED_a_00497
- Widiyawati, Y., Sari, D. S., & Widiati, I. S. (2023). Teacher Experience of Ethnoscience: Local Wisdom in Independent Curriculum Implementation. *Jurnal Penelitian Pendidikan IPA*, 9(12), 11231–11241. <https://doi.org/10.29303/jppipa.v9i12.5748>
- Williams, P. A., Sikutshwa, L., & Shackleton, S. (2020). Acknowledging indigenous and local knowledge to facilitate collaboration in landscape approaches-lessons from a systematic review. *Land*, 9(9), 1–17. <https://doi.org/10.3390/LAND9090331>
- Zid, M., Casmana, A. R., & Hijrawadi, S. N. (2020). The Development of International Education towards Migration Abroad by Indonesian Women. *Universal Journal of Educational Research*, 8(5), 1953–1963. <https://doi.org/10.13189/ujer.2020.080532>