

Implementation of the learning local wisdom values of the Baduy community to foster civic engagement



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ABSTRACT

This study aims to specifically examine how the local wisdom values of the Baduy community are integrated into Civic and Pancasila Education (PPKn) learning and to identify their concrete contributions to fostering students' civic engagement. Employing a literature study approach, this research reviews and analyzes relevant national and international studies published between 2010 and 2025. The findings indicate that Baduy local wisdom, such as simplicity, honesty, obedience to customary rules (*pikukuh*), mutual cooperation, environmental awareness, and social solidarity, is systematically reflected in PPKn learning content and pedagogical practices. These values contribute to the development of students' civic knowledge through contextual understanding of citizenship concepts, enhance civic skills through participatory learning activities such as deliberation and collective problem-solving, and strengthen civic dispositions by fostering responsibility, environmental care, and social participation. Furthermore, the integration of Baduy local wisdom makes PPKn learning more contextual, participatory, and culturally responsive. This study concludes that incorporating local wisdom into Civic and Pancasila Education not only supports cultural preservation but also concretely strengthens students' civic engagement and Pancasila-based character in responding to contemporary democratic and global challenges.

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1. Introduction

Civic education in the contemporary era not only emphasizes knowledge of citizens' rights and obligations but also fosters civic engagement in social life. Civic education in the contemporary era not only emphasizes knowledge of citizens' rights and obligations but also nurtures civic engagement in social life. Putnam defines civic engagement as the active participation of citizens in collective activities that strengthen social cohesion and democracy [1]. In Indonesia, local wisdom values serve as an important foundation for building civic engagement, as they embody principles of mutual cooperation (*gotong royong*), deliberation (*musyawarah*), and concern for others and the environment. One of the indigenous communities rich in local wisdom is the Baduy people in Kanekes Village, Lebak Regency, Banten Province. According to data from the Lebak Regency Statistics Bureau (BPS) in 2023, the Baduy population consists of approximately 11,620 people, divided into the Inner Baduy and Outer Baduy groups (BPS Lebak Regency, 2023)[2]. This community is known for its simple lifestyle, obedience to *pikukuh* (customary rules), and consistency in maintaining ecological balance. These values are not only life guidelines but also a foundation for character education and social engagement [3], [4], [5], [6], [7], [8].

The local wisdom of the Baduy community is reflected in their life principle called *pikukuh karuhun*, which includes prohibitions against cutting down trees carelessly, restrictions on the use of certain modern technologies, and prioritizing simplicity. Hasanah notes that the values preserved by the Baduy include environmental concern, mutual cooperation, obedience to customary law, simplicity, independence, democracy, hard work, and honesty [9]. These values align with the goals of character education in the national curriculum. In the educational context, Baduy local wisdom has great potential to be integrated into learning. A study in SD Kasepuhan Citorek revealed that transforming local wisdom values into Civic and Pancasila Education (PPKn) learning significantly improved students' character compared to the control group [10], [11], [12], [13]. This reinforces that local wisdom-based education can foster civic dispositions among students from an early age [14], [15].

Furthermore, civic engagement practices of the Outer Baduy are evident in activities such as mutual cooperation in house construction, the tradition of liliuran (mutual assistance in agriculture), *dugdug rempug* (collective deliberation), and the seba Baduy tradition. Studies by Gunawan and Fitriani, Nasution, and Salima *et al.* highlight that these practices demonstrate high levels of community involvement in social life, thereby strengthening solidarity and collective participation [13], [16], [17]. These values are highly relevant to be adopted as a model for civic education. On the other hand, the Outer Baduy are more adaptive to modernity than the Inner Baduy. They interact with outsiders, engage in trade, and some pursue formal education, while still preserving their cultural identity. This phenomenon illustrates that civic engagement is not only internal but also external, extending to interactions with broader society. As emphasized by Nurmala *et al.*, the adaptation of the Outer Baduy to modernity remains selective, prioritizing cultural preservation. Global challenges such as climate change also underscore the importance of the Baduy local wisdom. The community practices strict environmental conservation, such as field rotation (*huma serang*) and prohibitions against large-scale land clearing [18]. Studies by Naibaho *et al.*, and Nani Sumarlini *et al.* confirm that Baduy local wisdom serves as a sustainable strategy for disaster mitigation and socio-ecological resilience, demonstrating that indigenous civic engagement also contributes to addressing global issues [19], [20].

From the perspective of civic education, the implementation of Baduy local wisdom values in teaching can serve as a contextual approach. By integrating these local values into the curriculum, students can learn the meaning of mutual cooperation, rule compliance, and environmental care in a concrete rather than merely normative way. This is in line with Ki Hadjar Dewantara's idea that education must be rooted in national culture while remaining open to progress. Moreover, local wisdom-based learning can strengthen students' civic skills, such as dialogue, collaboration, and participation in social life. Research by Rahman *et al.*, and Suparmin *et al.*, emphasizes that local wisdom is not only cultural heritage but also a pedagogical resource that can improve the quality of character education and participatory democracy [12], [21], [22], [23], [24]. The transformation of local wisdom values into PPKn learning is expected to instill attitudes of simplicity, mutual cooperation, respect for teachers and parents, and environmental awareness, as reflected in the life of the Baduy community. This aligns with Lickona's (1992, 1996, 2013, 2019) assertion that the decline of a nation begins with the erosion of its citizens' character, marked by rising violence, dishonesty, and a weakening sense of responsibility [25], [26], [27], [28], [29]. Additionally, the shifting orientation of younger generations toward "Think Globally, Act Western" or "Act Korean" further erodes national character [30], [31], [32], [33]. If left unchecked, this trend will marginalize the nation's cultural identity. Therefore, Baduy local wisdom-based education offers a solution to cultivate student awareness to think globally while acting locally in line with national cultural values. In this way, the Baduy community can serve as a social laboratory that inspires modern civic education. Their adherence to tradition, harmony with nature, and strong sense of togetherness exemplify civic values consistent with national education goals [34], [35].

Based on this review, implementing the learning of Baduy local wisdom values to foster civic engagement holds strong urgency. First, because the Baduy values are aligned with Pancasila as the foundation of the state and the nation's character guide. Second, the civic engagement practices of the Baduy have been proven to strengthen social cohesion, community resilience, and the meaning of solidarity and care. Third, this approach can address global challenges that

tend to erode cultural identity, while enriching civic education scholarship in Indonesia [36], [37], [38], [39], [40]

Furthermore, the challenges of globalization and cultural homogenization increasingly distance younger generations from local values, weakening national identity and civic responsibility. In this context, local wisdom-based learning is not merely a cultural preservation effort but a pedagogical strategy to strengthen civic knowledge, civic skills, and civic dispositions in a concrete and contextual manner [41], [42], [43]. The adaptive yet selective engagement of the Outer Baduy with modern society further demonstrates that civic engagement rooted in local wisdom can coexist with contemporary social dynamics [44], [45]. Therefore, the implementation of Baduy local wisdom-based learning represents a strategic step in shaping a generation that is not only intellectually capable but also of strong character, globally competitive, and conscious of active participation in community, national, and state life. Integrating these values into Civic and Pancasila Education will foster citizens who can think critically, act wisely, and remain rooted in national culture, thus realizing the holistic goals of national education. Against this background, this study is important because it can contribute significantly to the development of civic education scholarship, provide an applicable local wisdom-based learning model for schools, and strengthen the identity and character of young generations in facing global dynamics.

2. Method

The writing of this article employs a literature study (literature review) as the main approach. A literature review was chosen because it allows the researcher to systematically, deeply, and critically examine previous studies, thereby formulating theoretical syntheses and identifying relevant research gaps [46], [47], [48]. The systematic literature review was conducted through searches in Google Scholar and local repositories such as Garuda, the UPI Repository, and reputable national journals. The search process used a combination of Indonesian and English keywords, including "Baduy," "kearifan lokal," "local wisdom," "PPKn," "civic engagement," and "character education." The scope of the search was limited to publications from 2020 to 2025 to ensure the relevance and currency of the information [49], [50], [51].

The literature search was conducted through Google Scholar and national academic repositories, including Garuda, the UPI Repository, as well as reputable Indonesian peer-reviewed journals. The search employed a combination of Indonesian and English keywords, such as "Baduy," "kearifan lokal," "local wisdom," "PPKn," "civic engagement," and "character education." To ensure the relevance and currency of the reviewed studies, the search was limited to publications published between 2020 and 2025. The literature selection process was carried out in several stages, beginning with the screening of titles and abstracts to assess their initial relevance to the research focus. Subsequently, selected articles underwent full-text examination to evaluate the depth of content and their substantive contribution to the research theme [47], [52], [53]. The inclusion criteria covered scholarly works that explicitly addressed the implementation of learning Baduy local wisdom values and their contribution to civic engagement or civic education, whether through teaching material modifications, informational practices, or ethnopedagogy. Studies that were purely opinion-based or not grounded in research were categorized as exclusions. Data from the selected sources were then processed using a narrative-thematic synthesis approach.

The analysis stage included identifying three main themes: (1) the local values of the Baduy community utilized as educational content, (2) the learning methodologies applied, such as thematic modules or teaching materials based on *Pikukuh Baduy*, and (3) the implications for civic behavior or attitudes (civic engagement). This synthesis resulted in a conceptual framework that strengthens the urgency of implementing local wisdom-based learning as a civic education strategy that is responsive to global challenges while reinforcing cultural identity. To ensure the validity of the findings, the literature used was drawn from reputable academic sources and critically assessed for quality. The review process was conducted carefully and transparently so that the findings can be academically accountable.

3. Result and Discussion

3.1. Local Wisdom Values of the Baduy Community

The Baduy community upholds a set of local wisdom values inherited from generation to generation, including simplicity, honesty, solidarity, mutual cooperation, obedience to customary rules (*pikukuh*), and harmony with nature [51], [54], [55]. These values shape a strong collective identity and serve as a life guideline in both social and spiritual aspects. In the context of education, such values are relevant to be transformed into learning materials that emphasize character, morality, and social awareness [21], [54], [56]. The Baduy are known as one of the indigenous communities in Indonesia that still adhere strongly to local wisdom in their daily lives. This wisdom is reflected in the *pikukuh* (customary rules) that have been passed down through generations and serve as behavioral guidelines. These values not only function to preserve harmony between humans and nature but also form a strong social identity within the Baduy community. As stated by Hasanah (2012), Baduy local wisdom encompasses dimensions of religiosity, simplicity, and togetherness, which serve as the community's moral foundation. One of the most important values in the Baduy community is the principle of simplicity (*cageur, bageur, bener*), which emphasizes living modestly without excess. This simplicity is reflected not only in their clothing style and consumption patterns but also in their humble social attitudes. Simplicity of the Baduy people represents a form of resistance against the tide of modernization that may erode cultural identity. This value is highly relevant in civic education, as it teaches students about balanced living and avoiding consumerism [9], [57], [58].

In addition to simplicity, the Baduy community also upholds the value of *gotong royong* (mutual cooperation). Activities such as farming, house building, and performing traditional ceremonies are carried out collectively. Nurfalah and Claresya note that *gotong royong* is not merely a mechanism of cooperation but also a social glue that strengthens kinship. This value aligns with the concept of civic engagement, where every individual is expected to contribute actively to the common good. Baduy local wisdom is also reflected in their environmental stewardship. They are prohibited from cutting down trees carelessly, using chemical fertilizers, or damaging forest ecosystems. Subai *et al.* highlight that the ecological principles of the Baduy community represent a concrete practice of sustainability that can serve as an inspiration in character education. In the context of civic engagement, environmental concern is a form of citizens' responsibility to preserve natural resources for future generations [37], [59]. These values demonstrate that the Baduy community has a social system deeply rooted in harmony, discipline, and solidarity. Sujana asserts that Baduy local wisdom can be understood as moral literacy guiding the community to live in an orderly, dignified, and environmentally harmonious manner. Thus, the local wisdom values of the Baduy not only function to preserve cultural identity but also hold great relevance in fostering civic engagement in the modern era, particularly through civic education [60], [61], see Table 1.

The study by Hasanah affirms that the values of honesty, simplicity, and mutual cooperation upheld by the Baduy community serve as a fundamental basis for character formation. Character itself is a reflection of the values embedded within an entity [9], [62]. In instructional practice, these values can be integrated into Civic and Pancasila Education (PPKn) through contextual approaches, such as case studies or social projects in students' communities. This not only teaches students to understand cultural values but also trains them to apply such values in daily life. Thus, Baduy local wisdom functions as an instrument of character education that directly contributes to strengthening civic engagement. Furthermore, Nurfalah *et al.* (2023) found that the Outer Baduy community employs selective adaptation strategies toward globalization. This is highly relevant to civic education, as it teaches students the importance of being critical of modernity without losing cultural identity. In PPKn classes, teachers may implement this by encouraging students to engage in critical reflection on global phenomena they encounter in daily life, such as the use of digital media or modern lifestyles. This approach cultivates students' civic resilience, namely their capacity to preserve local values while actively participating in the global sphere [37], [63]. Nadiroh and Siregar, and Nadiroh highlight the importance of *Pikukuh Karuhun* as the life guideline of the Baduy community. In an educational context, *pikukuh* can be taught as a form of citizens' obedience to social norms, which aligns with the concept of civic responsibility. Implementation can be carried out by linking Baduy customary values with school regulations or national legal norms, enabling students to understand that compliance with rules is not merely an obligation but also an active form of

participation in maintaining social order. In this way, Baduy local wisdom serves as a concrete medium for fostering civic responsibility awareness [64], [65]. Sujana further demonstrates that ancestral teachings (*pitutur*) in Baduy traditions function as moral and spiritual education. When implemented in PPKn learning, this value can strengthen civic disposition, namely the attitudes of citizens rooted in moral integrity and religiosity. Teachers can integrate this value through reflective discussions or storytelling-based learning about Baduy *pitutur*, thereby training students to extract moral lessons and apply them in social life. Through this method, civic education goes beyond the cognitive dimension to encompass affective and conative aspects [24], [51], [54].

Table 1. Previous Research Findings on the Local Wisdom Values of the Baduy Community

Author Name	Research Title	Research result	Implications
Hasanah, (2012)	Character Education Development Based on Local Wisdom in Minority Communities (Study on the Local Wisdom of the Baduy Indigenous People of Banten)	The values of honesty, simplicity, and mutual cooperation are proven to shape the character of the Baduy community	Serves as the foundation of character education based on civic values to strengthen students' civic engagement
Nurfalah, (2023)	Adaptation of the Outer Baduy Community to Global Developments Based on Local Wisdom	The Outer Baduy community adapts selectively, maintaining traditions while embracing relevant aspects of modernity	Demonstrates civic resilience, namely the community's ability to preserve cultural identity while participating in social dynamics
Nadiroh, (2018)	<i>Pikukuh Karuhun Baduy: The Dynamics of Local Wisdom Amidst Modernity</i>	<i>Pikukuh</i> as customary law serves as the main guideline for maintaining harmony and identity	Provides an example of collective civic responsibility in community life
Sujana, (2020)	<i>Pikukuh: A Historical Study of Local Wisdom and Traditional Teachings in the Religious Literacy of the Baduy Indigenous Community</i>	Ancestral teachings (<i>pitutur</i>) serve as a medium for spiritual and moral education within the community	Strengthens civic disposition through religious and moral education rooted in tradition
Putri <i>et al</i> (2023)	The Role of the Community in Developing Local Wisdom Values of the Baduy Tribe	Active community involvement is key to preserving cultural values	Civic participation manifested in tangible social participation
Subai <i>et al</i> (2023)	Exploring Local Wisdom to Improve Education Quality: An Ethnopedagogical Study of the Baduy Tribe	Baduy local wisdom can serve as a model of ethnopedagogy for character education	Relevant for civic education (PPKn) that fosters students' civic engagement

Research by Aprianti *et al.* Rachmadyanti and Subai *et al*, collectively emphasize the importance of the Baduy community's active involvement in preserving customary values and its potential as an ethnopedagogical model [58], [59], [66], [67]. This has direct implications for PPKn learning, namely the need to develop local wisdom-based instructional models that emphasize student participation in social activities. For instance, through community-based projects, students can be engaged in environmental preservation or collective social work, reflecting tangible practices of civic participation. Hence, the implementation of local wisdom values of the Baduy community in education not only strengthens students' cultural knowledge but also cultivates participatory skills and attitudes that constitute the essence of civic engagement [68], [69], [70].

3.2. Civic Engagement in the Social Life of the Baduy

The local wisdom values of the Baduy not only shape individual character but also encourage active participation in community life. Practices such as customary deliberation, adherence to collective rules, and community solidarity are tangible forms of civic engagement aligned with Pancasila values [55], [71]. Through local wisdom-based learning, students are encouraged to internalize caring, participatory, and responsible attitudes in addressing social issues in their

environment. The daily life of the Baduy community demonstrates concrete practices of civic engagement, ranging from participation in forest preservation to compliance with customary rules to collective involvement in ritual activities. Affirms that the values of harmony, togetherness, and care in the Baduy community strengthen social cohesion. This is relevant to be transformed into modern education so that students learn the importance of social involvement [9], [49]. The local values of the Baduy are closely related to Pancasila. For instance, religiosity is reflected in obedience to ancestors, humanity in mutual cooperation, unity through community solidarity, democracy in customary deliberation, and social justice through a simple lifestyle. Thus, local wisdom-based learning not only preserves culture but also serves as a concrete implementation of Pancasila values [72], [73], [74]. Civic engagement, in the context of modern citizenship theory, encompasses citizens' awareness and active participation in collective activities for the common good [75], [76], [77]. Habermas refers to this as participation in the "public sphere," where public discourse and community involvement are the keys to participatory democracy. The Baduy community demonstrates civic engagement in their daily practices: working together in planting, cleaning the environment, and collectively maintaining agricultural fields. Such practices reflect social involvement that has been internalized in their culture, making it an empirical laboratory for understanding civic values in a concrete way.

The local wisdom values of the Baduy, such as simplicity, mutual cooperation, and ecological harmony, serve as cultural capital that supports collective involvement (civic participation). Cross-regional studies have proven the importance of integrating local values into education to strengthen civic engagement. For example, research in Sidoarjo shows that integrating local values such as honesty, responsibility, and cooperation effectively strengthens students' morals and social attitudes. Meanwhile, a study in Imogiri (*Nguras Enceh* tradition) found that values of tolerance, togetherness, and respect for diversity can be instilled through multicultural education based on local traditions. The strengthening of civic engagement can also be carried out through ethnopedagogy, an approach that places local wisdom as a medium of learning. For instance, an ethnopedagogical approach to the floating market of Banjarmasin reinforces civic dispositions such as responsibility, tolerance, and discipline through culturally based learning processes. This concept emphasizes that civic engagement grows not only within formal structures but also through real experiences that cultivate cultural identity and a sense of belonging to the community. From the perspective of citizenship education, a local wisdom-based approach helps develop national identity and students' critical abilities. Citizenship education rooted in local wisdom strengthens student engagement in learning, deepens their understanding of citizenship concepts, and solidifies cultural identity. This aligns with the goals of Civic and Pancasila Education (PPKn), which expects citizens' active involvement in democratic life as well as the strengthening of national character [78], [79], [80].

Theoretically, effective citizenship education must go beyond knowledge transfer and be able to build civic agency the individual's ability to become an actor of social change. The emancipatory pedagogy developed by Paulo Freire emphasizes education as a process of transformation and empowerment for citizens to critically participate in social life. In the context of the Baduy, civic engagement does not result from formal and abstract instruction but emerges from daily experiences and the internalization of cultural values. Transforming PPKn learning by adopting this principle has the potential to create a generation that thinks critically, acts participatively, and remains deeply rooted in local values.

3.3. Implementation in Civic and Pancasila Education (PPKn) Learning

Local wisdom-based learning is one of the key strategies in civic education. Local wisdom not only contains moral and ethical values but also serves as a guideline for society in maintaining social harmony, environmental sustainability, and sustainable ways of life [81], [82]. The Baduy community, as an indigenous group in Banten, upholds a unique system of values such as simplicity, adherence to customary rules, environmental awareness, and social solidarity. These values can be integrated into learning to foster students' civic engagement, namely, active participation in community, national, and state life in a responsible manner. The implementation of Baduy local wisdom values in Civic and Pancasila Education (PPKn) learning can be carried out through contextual, participatory, and experiential pedagogical approaches. As a subject that functions to shape intelligent, character-driven, and democratic citizens, PPKn provides broad opportunities to include local values as learning resources. The local wisdom of

the Baduy community, such as simplicity, adherence to norms, environmental concern, and social solidarity, can serve as enrichment material to cultivate students' civic knowledge, civic skills, and civic dispositions, as Fig. 1.

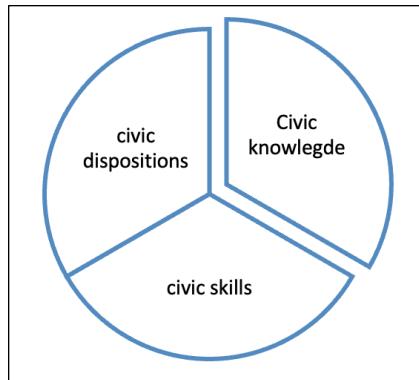


Fig. 1. Baduy local wisdom as enrichment material for civic education development.

First, in the cognitive domain, teachers can integrate case studies on the life of the Baduy community into Civic and Pancasila Education (PPKn) materials, particularly in competencies related to norms, laws, and social rules. For example, lessons on customary norms can be linked to the Baduy people's adherence to *pikukuh* rules, so that students understand that laws and norms are essential pillars in maintaining social order. This strategy aligns with the contextual teaching and learning model, which emphasizes the connection between learning materials and students' real-life experiences. Second, in the affective domain, the values of social solidarity and togetherness of the Baduy community can be instilled through group discussions, deliberation simulations, and role-playing. These activities help students internalize the values of cooperation (*gotong royong*), tolerance, and empathy [43], [83], [84], [85], [86], [87]. This aligns with the goals of PPKn to foster democratic attitudes and care for fellow citizens. Thus, learning is not only theoretical but also builds students' emotional awareness of the value of togetherness. Third, in the psychomotor domain, teachers can design collaborative projects based on service learning [88], [89], [90]. For instance, students can participate in activities to maintain school environmental cleanliness, inspired by the Baduy community's practices of preserving nature. Through such real activities, students not only learn the importance of the environment but also develop participatory skills, which are at the core of civic engagement. In addition, the Pancasila Student Profile Project approach in the *Merdeka* Curriculum provides ample space to integrate the values of Baduy local wisdom. For example, a project with the theme "Sustainable Lifestyle" can be linked to the Baduy community's simple and eco-friendly way of life. In this way, PPKn learning becomes not only a cognitive space but also a practical space for students to express civic values through real actions. Therefore, after discussing the implementation of PPKn learning in various domains, it is also important to specifically examine the Baduy local wisdom values that can be integrated into the learning process. These values, such as simplicity, adherence to rules, environmental concern, and social solidarity, serve as the main foundation for shaping students' character while simultaneously strengthening the practice of civic engagement both in schools and in society, Fig. 2. are the main local wisdom values of the Baduy people.

First, the value of simplicity in the Baduy community can serve as an inspiration in shaping a frugal, anti-consumerist lifestyle that upholds integrity. In the context of learning, teachers may present case studies on the life of the Baduy people to teach the importance of honesty, modesty, and humility in social interactions. This aligns with the spirit of civic engagement, which emphasizes citizens' involvement in social life in an ethical and sustainable manner [76], [91], [92], [93]. Second, the value of obedience to customary rules in the Baduy community reflects the importance of law and norms as the foundation of collective life. Implementing this value in civic education (PPKn) can strengthen students' legal awareness while fostering a disciplined attitude (Irawan, 2023; Pradanna *et al.*, 2024; Pradanna and Irawan, 2024b). The order within the Baduy community, bound by customary rules, shows that social sustainability can only be maintained if citizens respect shared norms. This can serve as an important reflection to foster students' awareness of obeying state laws and broader community

regulations [43], [56], [68], [87], [94], [95], [96]. Third, the value of environmental concern, manifested in the prohibition of excessive use of modern technology and the wise management of nature, represents a tangible form of ecological awareness among the Baduy. In teaching, this value can be linked to global issues such as the climate crisis, environmental degradation, and sustainable development. Students are expected to internalize these ecological values and then participate in social activities oriented toward environmental preservation. Ecological awareness is one of the crucial forms of civic engagement in facing global challenges [97]. Fourth, the value of social solidarity in the Baduy community is reflected in communal life that emphasizes togetherness and mutual cooperation. Its implementation in learning can be carried out through collaborative projects, group discussions, and community service activities that instill a sense of care, empathy, and social responsibility. Thus, students not only understand the value of togetherness theoretically but also experience it practically through real-life community engagement [13], [49], [50]. Therefore, the implementation of learning based on the values of the Baduy community's local wisdom can strengthen the moral, social, and ecological dimensions of students. Integrating the values of simplicity, legal obedience, environmental concern, and social solidarity into the education curriculum can foster authentic civic engagement. Students are not only required to become intellectually competent citizens but also morally wise, environmentally conscious, and responsible for the sustainability of society and the nation.

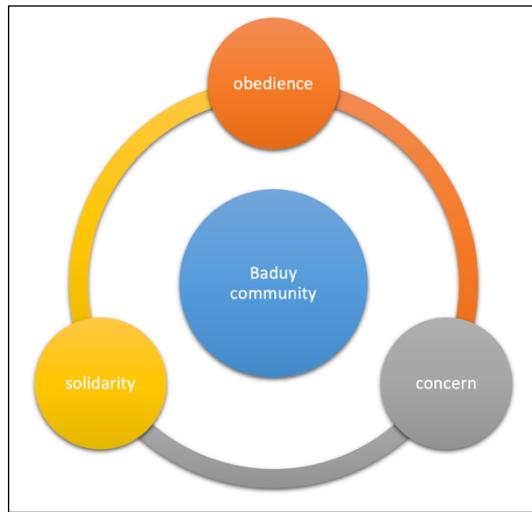


Fig. 2. Key local wisdom values of the Baduy community.

4. Discussion

The implementation of learning based on the local wisdom of the Baduy community is highly relevant to the objectives of civic education (PPKn). Core values such as simplicity, obedience to rules, environmental concern, and social solidarity serve as the foundation of character building that can strengthen students' civic engagement. Civic engagement in this context is understood as the active involvement of citizens in social life in an ethical, responsible, and community-oriented manner. By integrating these values into the curriculum, education does not merely focus on cognitive aspects but also on affective and psychomotor dimensions, thereby shaping students into intelligent as well as virtuous citizens [98], [99], [100]. The value of simplicity in the Baduy community can be viewed as an antithesis to modern consumerist culture. In the learning process, this value can be internalized to cultivate frugality, honesty, and social integrity. This is in line with the concept of civic virtue, which emphasizes the importance of ethical behavior in civic life. Through case studies and critical reflection, students not only understand simplicity as a cultural norm but also as a moral principle that can be actualized in daily life [5], [13], [50], [57]. Meanwhile, the Baduy's obedience to customary rules (*pikukuh*) reflects the importance of norms as a binding force in communal life. In civic education, this value can serve as a concrete example of how law and social rules function to maintain order. Teachers can connect the Baduy's customary practices with the national legal system so that students understand the relationship between compliance with norms and civic responsibility.

Thus, education goes beyond the formal aspects of law and develops legal awareness rooted in culture [5], [35].

The value of environmental concern also carries significant meaning in today's global context. The Baduy practice of rejecting excessive exploitation of nature can be used as a learning model to strengthen students' ecological awareness. From the perspective of civic engagement, ecological awareness is a form of active citizen participation in safeguarding sustainable life. The application of this value in civic education can be realized through environmental projects that train students to care for and take responsibility for ecological issues. In addition, social solidarity manifested in the communal life of the Baduy underscores the importance of togetherness and mutual cooperation [101]. The implementation of this value in learning can be carried out through simulated deliberations, group discussions, or collaborative projects. Such activities strengthen students' civic skills, such as the ability to cooperate, communicate, and make collective decisions. Ultimately, the value of social solidarity is not only understood theoretically but also practiced in real life. Thus, learning based on the local wisdom of the Baduy community makes a significant contribution to strengthening students' civic knowledge, civic skills, and civic dispositions. The integration of values such as simplicity, obedience, environmental concern, and social solidarity into the civic education curriculum not only preserves local culture but also provides a relevant educational strategy to shape a generation that is critical, participatory, and deeply rooted in national identity.

5. Conclusion

This study concludes that the integration of Baduy community local wisdom into Civic and Pancasila Education (PPKn) represents a strategic approach to fostering students' civic engagement. The core findings indicate that Baduy values such as simplicity, mutual cooperation, adherence to customary law, social solidarity, and ecological awareness are closely aligned with Pancasila values and the objectives of national education. These values are not merely normative principles but are concretely practiced through deliberation, collective work, and environmental conservation, reflecting strong forms of civic engagement. The findings further demonstrate that incorporating Baduy local wisdom into PPKn learning strengthens students' civic knowledge, civic skills, and civic dispositions. Through contextual and participatory learning approaches, such as project-based learning and service learning, students are better able to internalize democratic attitudes, social responsibility, and participatory skills in meaningful ways. The contribution of this study lies in offering a conceptual framework for local wisdom-based civic education that bridges cultural values and contemporary civic challenges. Practically, the findings imply that Baduy local wisdom can serve as a viable pedagogical resource for developing contextual, culturally responsive, and participatory civic education. Theoretically, this study enriches civic education scholarship by demonstrating that local wisdom is not only a means of cultural preservation but also an effective strategy for strengthening civic engagement and national identity in the context of globalization.

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