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Integration Of Local Wisdom Through Social Media: A Diffusion Of Innovation Approach In The Baduy Community

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Abstract

This study aims to analyze the local wisdom of the Baduy people in natural disaster mitigation and examine its potential integration through social media as a means of public education. The Baduy people in Kanekes Village, Banten, have a strong customary system and ecological practices that reflect a harmonious relationship with nature. This local wisdom is evident in earthquake-resistant house construction, field management, fire prevention, and life principles that emphasize environmental balance. The study used a qualitative descriptive method based on literature review to understand how traditional knowledge functions in facing disaster risks. The results show that local Baduy practices are an effective mitigation strategy and a form of social innovation that can be explained by the theory of diffusion of innovation. Social media, although not widely used by the Baduy community, has the potential to be a medium for disseminating local wisdom values to the public without disrupting customary boundaries. This integration supports adaptive and sustainable disaster mitigation education efforts.

Keywords: ***Local Wisdom, Baduy Community, Disaster Mitigation, Innovation Diffusion, Social Media, Risk Communication, Environmental Sustainability.***

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INTRODUCTION

This research seeks to explore the local wisdom of the Baduy people in maintaining environmental sustainability and mitigating natural disasters such as earthquakes, floods, landslides, and forest fires. The Baduy people, who live in Kanekes Village, Leuwidamar District, Lebak Regency, Banten Province, are an indigenous community that consistently upholds ancestral values, rules, and belief systems. Their life in the Keundeng Mountains region is known for its cultural orientation that upholds peace, avoids conflict, and rejects outside intervention that could potentially disrupt the established customary order. Therefore, the Baduy people are often the focus of anthropological and ecological studies.

In the context of modern risk communication, the local wisdom of the Baduy community has the potential to be integrated with the development of communication media, including social media, which offers the speed of information dissemination, wide reach, and the ability to build networks between communities. Azzahro & Hasanudin (2025) disclose through social media, messages regarding disaster mitigation can be delivered more quickly and interactively, thus providing the opportunity to strengthen the community's early warning system.

However, the effectiveness of social media in the Baduy community context presents its own challenges. Not all Baduy have internet access, particularly the Inner Baduy, whose use of modern technology is strictly restricted. This limited access creates an information gap, resulting in optimal integration between communication technology and local wisdom only within select groups. Nevertheless, social media still has the potential to serve as a framework for disseminating cultural knowledge, strengthening the credibility of mitigation messages and increasing the preparedness of communities with access.

Within an ecological framework, the Baduy people practice principles of nature conservation deeply rooted in the cultural view that humans and the environment are inseparable entities. For them, forests are not merely understood as ecological spaces, but rather as the basis of collective identity and the primary source of livelihood through farming activities. This perspective forms an ecological ethic that places sustainability as an integral part of socio-cultural continuity. By disseminating local wisdom through social media, the Baduy can also socialize to the wider community about the disaster mitigation carried out by the Baduy people using relatively simple methods. Furthermore, in their daily lives, the Baduy people are highly dependent on nature for their livelihoods. This is a unique characteristic amidst the modern era (Raissa & Hariandja, 2025).

Permana et al (2023) stated that the Baduy people's livelihood is farming, such as planting

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rice in dry land. During the farming process, no techniques or plows are used, and most of the rice harvest is used for ceremonial purposes and daily staple food needs. The Baduy people believe that planting rice in the fields *(huma)* is a form of worship to the rice goddess known as Nyi Pohaci Sanghyang Asri. This belief is part of the Sunda Wiwitan teachings. In this belief, the highest power rests with Nu Ngersakeun *(the one who climbs),* Sang Hiyang Keresa *(the Almighty),* or Batara Tunggal *(the One).* The center of their worship and worship is at the peak of a mountain called *Sasaka Domas* or *Sasaka Pusaka Buana.* As an agrarian society, the Baduy people are highly dependent on natural resources, especially forests and mountains, as the basis of their livelihood. Although clearing agricultural land within the forest, this practice is carried out without damaging the surrounding ecosystem. The land clearing process is carried out manually without the use of machinery or heavy equipment, ensuring that large trees maintain their function as shade and erosion control, while also maintaining ecological balance. Social media can introduce citizens to the Baduy people as stewards and guardians of nature.

The Baduy people's local knowledge is also reflected in the tradition of burning felled trees after clearing fields, known as *ngahuru* or *ngaduruk.* The remaining branches, twigs, leaves, and grasses from the clearing process are dried before being burned in the *Dangdang* ritual by the Outer Baduy or *Nyampurai* by the Inner Baduy. This procedure involves arranging the material into a large pile, then separating it into smaller piles to surround it in a controlled manner. Before leaving the site, the Baduy ensure that the fire and embers are completely extinguished, minimizing the risk of fire. Ash from the burning is intentionally left on the ground as a natural fertilizer, enriching the soil's fertility (Permana et al., 2023).

Furthermore, rice planting techniques also demonstrate principles of local wisdom oriented toward sustainability. The Baduy people use traditional tools such as wooden sticks called aseuk to plant seeds, avoiding disturbance to the soil structure and micro ecosystems in their farmland. These practices demonstrate that the Baduy people implement a sustainable agricultural approach that is harmonious with the environment, while also reflecting the integration of local knowledge and nature conservation (Azni, 2025).

Local wisdom is reflected through a system of customary norms known as *pikukuh,* a set of rules that govern the boundaries of human action towards nature. One of the basic principles of *pikukuh* is the expression "*lojor teu meunang cuti, pondok teu meunang disambung,*" which philosophically emphasizes the prohibition of excessive changes to natural conditions and encourages acceptance of an order that is considered perfect. This principle serves as a social mechanism to prevent destructive environmental exploitation. Any violation of *pikukuh* will be

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sanctioned by the puun, the highest customary leader, so that these rules are not merely symbolic but have a strong binding force in everyday life (Suparmini et al., 2014).

Although the Baduy people live in harmony with nature, their settlements remain highly vulnerable to various natural disasters. In this context, local knowledge and technology, passed down through generations, play a significant role in helping the community mitigate potential disasters. Mitigation itself is understood as an effort to minimize the negative impacts caused by disaster events. Permata (2025) this study seeks to examine the local wisdom of the Baduy people as it relates to disaster mitigation strategies, particularly earthquakes, floods, landslides, and forest fires. Furthermore, it examines how this local wisdom can be contextualized in the modern communication era through the use of social media. This integration is expected to expand the dissemination of local knowledge so that it can be adopted not only by those Baduy who have access but also by the wider community as a relevant and sustainable model of culturally based mitigation.

This research is not intended to comprehensively explore all aspects of Baduy life. Its primary focus is to utilize Baduy local wisdom as an educational tool for the wider community, particularly regarding the understanding of customary values that play a role in natural disaster mitigation. By highlighting ecological practices and cultural norms directly related to environmental conservation, this research aims to demonstrate how Baduy traditional knowledge can contribute to strengthening disaster mitigation strategies for modern society.

THEORETICAL FRAMEWORK

To examine the Baduy community's approach to natural disaster mitigation using local wisdom, researchers used the concept of local wisdom. Sartini (2009) reveals that local wisdom is understood as the cultural identity of a society rooted in values, norms, ethics, beliefs, customs, and specific rules that are accepted and practiced from generation to generation. The persistence of local wisdom demonstrates that this value system is able to adapt to the dynamics of the social and geographic environment. In principle, local wisdom is a form of cultural excellence that develops in accordance with the geographic characteristics of a community.

Local wisdom serves as a way of life and a system of knowledge that guides various community strategies in meeting their needs. Its manifestation can be seen in social activities that encompass aspects of religion, economics, technology, language, communication, and the arts. Local wisdom has significant value and benefits for the survival of communities because it contains principles relevant to their physical and social environments. Local wisdom systems develop in

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response to the needs of communities to understand, treat, and organize their lives according to their circumstances, abilities, and prevailing values. Thus, local wisdom serves as a sustainable and adaptive problem-solving mechanism for changing times and environmental challenges.

This research also uses Everett M. Rogers' innovation diffusion theory approach in Zahro Nareswari & Hafidz (2025) a process in which an innovation spreads to all members of a social system through specific channels and over an identifiable period of time. This process is understood as a form of social change because it plays a role in altering the structure, composition, and functioning of a social system. Innovation itself refers to ideas, practices, or objects that are perceived as new by society, whether in the form of new organizational techniques, technological advances, creative approaches to agricultural marketing, or other forms of innovation. According to Rogers, there are four main components in the diffusion of innovation, namely:

1. Innovation is understood as an idea, practice, activity, or object perceived as new by an individual or group. Innovation can be defined as a new form of technology, a more efficient organizational method, or an approach to various aspects of life. In general, innovation refers to a form of renewal or change to a previously established method, thus potentially being adopted and accepted by a particular society or social group.
2. Communication is the delivery of information or messages from one party to another through a specific channel. Within the framework of the diffusion of innovation theory, communication plays a crucial role in disseminating ideas or innovations from individuals or groups who have previously adopted them to others through the social system. This process can occur through various channels, both directly through face-to-face conversations and indirectly through mass media, social media, or digital technology.
3. Time, in the context of innovation diffusion, refers to the duration it takes for an innovation to spread and be adopted by members of a social system. The time dimension not only reflects the length of the adoption process but also describes the pattern of innovation diffusion, from early adopters to the broader society.
4. A social system refers to a collection of individuals, groups, or organizations interconnected through interaction and communication within a specific structure. Social systems serve as the primary context in which innovations are introduced, disseminated, and ultimately adopted. Characteristics of social systems, such as norms, hierarchies, communication networks, and power structures, significantly influence the effectiveness of the innovation diffusion process.

   The theory of innovation diffusion can explain the spread of local wisdom in the Baduy

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community, through customary mechanisms and the dissemination of Baduy local wisdom values to the outside community through social media so that they can be understood, appreciated, and adopted as part of efforts to preserve culture as well as strengthen local identity amidst the current of modernization.

METHODOLOGY

This research uses a qualitative descriptive method through literature analysis. The literature review was conducted by reviewing books, scientific articles, research reports, and relevant documents regarding the Baduy Tribe, local wisdom, innovation diffusion theory, and the dynamics of social change (Zed, 2003). This method was chosen to gain a deep understanding of how Baduy local wisdom values are maintained, disseminated, and negotiated in a modern context. A qualitative approach allows researchers to examine emerging social phenomena, including introducing Baduy local wisdom as a means of education for outsiders. Through existing literature, this study also analyzes how social media plays a role as a channel for the diffusion of good values in an effort to preserve Baduy local wisdom through educational content. Thus, this study provides a comprehensive picture of the relationship between the preservation of Baduy customs, the process of innovation diffusion, and the influence of social media on the social transformation that occurs. This study is expected not to explore the life of the Baduy community as a whole, but rather emphasizes the educational means of outsiders to understand the value of local wisdom in natural disaster mitigation.

DISCUSSION RESULTS AND DISCUSSION

Rituals for Protecting Nature: Natural Disaster Mitigation Based on the Local Wisdom of the Baduy Community

Local wisdom is a strategy for managing the universe to maintain ecological balance. It's not only oriented toward ethics, but also norms, actions, and behavior. Thus, local wisdom serves as a guide for attitudes and actions in the context of everyday life. Various terms are used to define local wisdom, including local knowledge, local wisdom, and local intelligence (Aldiansyah, 2025; Triana et al., 2017). In this context, the author determines the use of local wisdom as a form of embracing the customs carried out by the Baduy community in disaster mitigation.

The Baduy people's local wisdom in maintaining the balance of nature is strongly reflected in various rituals and ecological practices that serve as a form of natural disaster mitigation. One manifestation of this is the traditional house-building procedures. Baduy stilt houses are

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constructed of wood using nailless joining and tying techniques and using *umpak* (pillars) as foundations. This traditional technique has proven to be adaptive to earthquakes, as it provides structural flexibility and reduces the risk of collapse. Furthermore, efforts to prevent forest and settlement fires include sorting out fallen debris such as dry leaves, branches, and twigs to prevent them from becoming a medium for fire spread. These practices are not merely technical activities, but rather part of a ritual for preserving nature inherent in Baduy customary norms, which emphasize harmony between humans and the environment. Through this cultural approach based on local wisdom, the Baduy people demonstrate how traditions, beliefs, and values can function as effective, sustainable, and contextual disaster mitigation strategies within local ecological conditions (Pratama & Wahyuningtyas, 2024).

In the context of climate change, the traditional lifestyle of the Baduy people demonstrates that sustainable solutions do not solely rely on modern technology, but also on local wisdom that continues to evolve in response to the dynamics of nature. The Baduy people's ecological adaptations emphasize that sustainability can be achieved through a deep understanding of the environment, wise management of resources, and the application of traditional values that emphasize balance between humans and nature (Azni, 2025).

Furthermore, the Baduy people's success in coping with ecological pressures is greatly influenced by the close social interaction patterns within the community. Strong solidarity allows them to share resources, agricultural products, and information about climate change or potential environmental threats. This informal communication process, through traditional meetings, deliberations, and daily activities, fosters a collective understanding that strengthens the consistent implementation of environmentally friendly practices (Green Shoots, 2025).

Social interaction is a crucial foundation for maintaining the sustainability of local rituals and wisdom practices, while ensuring that ecological knowledge passed down through generations remains relevant as a disaster mitigation strategy. Thus, the Baduy community's experience demonstrates that ecological resilience can be built not only through technological innovation, but also through strong social networks and cultural practices aligned with natural systems. Furthermore, the Baduy community's respect for nature serves as both a form of mitigation and an effective ecological strategy. For the Baduy community, disasters are not simply natural phenomena, but rather the consequences of environmental imbalances caused by human behavior. This perspective fosters a strong ecological ethic focused on maintaining natural harmony, which ultimately leads to disaster prevention.

Thus, a commitment to maintaining environmental balance through customary

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prohibitions, nature management rituals, and disciplined resource use constitutes a disaster mitigation strategy that is not only sustainable but also relevant in the current context of climate change. These practices demonstrate that disaster mitigation does not always have to rely on modern technology but can be built on time-tested local value systems and wisdom.

Social Media and the Integration of Local Wisdom of the Baduy Community

Social media plays a strategic role in the rapid, widespread, and adaptive dissemination of information, including in the context of preserving and disseminating local wisdom. The Baduy people, particularly the Inner Baduy, adhere to strict customary rules and have restrictions on technology use in their daily lives. Social media does not serve as a primary means of communication. However, the presence of the Outer Baduy community, researchers, academics, cultural activists, and the local government has created space for integrating Baduy local wisdom with digital platforms (Azzahro & Hasanudin, 2025).

Integrating local wisdom through social media is important for several reasons. First, social media enables the Baduy community's customary practices and disaster mitigation strategies, such as forest management, prohibitions on natural exploitation, sustainable shifting cultivation, and *pikukuh* (the practice of hustle and bustle) as ecological norms, to be widely known and understood. Disseminating this knowledge can strengthen public awareness of the importance of a harmonious relationship between humans and nature, particularly in the face of climate change and the increasing risk of disasters (Dwi & Watie, 2015).

Second, social media serves as a channel for innovation diffusion, where Baduy local wisdom can be positioned as a relevant social innovation for other communities. Through digital narratives, ritual documentation, education about customary rules, and successful Baduy ecological practices, these values can be adopted and adapted by communities outside Baduy. This process aligns with the principle of innovation diffusion, namely the spread of new ideas in traditional ecological practices through modern communication channels.

Third, social media serves as a space for interaction between indigenous communities and the public, enabling broader collaboration. Local governments, environmental agencies, non-governmental organizations, and academics can utilize digital platforms to strengthen advocacy for Baduy forest conservation, introduce customary-based disaster mitigation practices, and promote the protection of customary territories as a climate adaptation strategy.

Thus, the integration of the Baduy community's local wisdom through social media not only expands the reach of indigenous knowledge but also strengthens its position as a source of

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inspiration for sustainable development and disaster mitigation. Social media ultimately serves as a bridge between traditional values and the global community's need to find more wise, adaptive, and sustainable ecological strategies.

CONCLUSION

This study demonstrates that the Baduy people's local wisdom is a proven form of ecological knowledge that serves as a sustainable natural disaster mitigation mechanism. Customary practices such as natural resource management, shock-resistant settlement patterns, forest fire prevention, and respect for ecological balance reflect environmental adaptation deeply rooted in the Baduy people's daily lives. These traditions serve not only as behavioral guidelines but also as a disaster mitigation system based on spiritual values and ecological ethics that align with modern sustainability concepts.

In the context of climate change, Baduy local wisdom demonstrates that adaptation solutions do not always rely on modern technology but can instead draw on traditional knowledge that can harmoniously regulate the relationship between humans and nature. Strong patterns of social interaction, such as communal solidarity, the exchange of information on climate change, and informal discussions that maintain customary practices, have been shown to strengthen the collective resilience of Baduy communities in the face of environmental uncertainty.

On the other hand, the integration of social media has created a new space for disseminating Baduy local wisdom values to the wider community. Through a diffusion of innovation approach, social media serves as a channel enabling the transformation of traditional knowledge into educational information relevant to the wider community. However, this study emphasizes that such efforts must be conducted ethically and proportionately to avoid disrupting Baduy cultural integrity. The primary focus is not on over-exploring their lives, but rather on utilizing digital platforms as a means of educating the public about the importance of local wisdom in disaster mitigation.

Thus, this study confirms that the combination of Baduy local wisdom, social solidarity, and ethical use of social media can create a holistic and sustainable model for natural disaster mitigation. This approach opens up opportunities for integrating traditional knowledge into modern disaster mitigation strategies and strengthens the relevance of local wisdom as part of future climate change adaptation solutions.

This study recommends the development of a risk communication model that integrates Baduy local wisdom with modern communication tools, particularly social media. Local

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governments, disaster agencies, and social activist communities are expected to build partnerships with Baduy customary stakeholders to design culturally sensitive educational content that adheres to customary norms. Furthermore, further research using an in-depth ethnographic approach is needed to gain a comprehensive understanding of traditional mitigation practices that may not yet be documented in the literature. Strengthening digital literacy among communities around the Baduy region is also recommended to disseminate local wisdom values more widely without compromising their authenticity.

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