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## Anti-Digitalization as a Strategy to Harmonize Human-Nature Relationships in the Baduy Dalam Community

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### **Abstract :**

*The increasing development of technology has raised concerns among some people regarding its impact on the relationship between humans and nature. This study examines the anti-digitalization attitudes of the Baduy Dalam community as a deliberate effort to maintain harmony between humans and nature. Utilizing a phenomenological approach, this research explores the philosophical foundations of the Baduy Dalam's resistance to modern technology, focusing on their adherence to traditional ecological practices. The findings of this study indicate that the Baduy Dalam community's way of life, by rejecting digitalization, offers a unique model for rethinking the role of technology in modern society. This research contributes to a broader philosophical discourse about the relationship between humans, technology, ecology, and indigenous knowledge systems, suggesting that the anti-digitalization practices of the Baduy Dalam serve as a reminder of the importance of maintaining harmony between humans and nature amid rapid technological changes.*

**Keywords:** Anti-Digitalization, Human and Nature Harmony, Baduy Dalam Community, Environmental Conservation, Cultural Tradition

### **Introduction**

The era of digitalization, which increasingly dominates global life, brings significant multidimensional positive and negative impacts on various aspects of human life.<sup>1</sup> Digitalization is generally defined as societies, organizations, and countries adopting or enhancing digital technologies and computing to support their activities.<sup>2</sup> Digital technology, as part of modern technological advancements, is often regarded as a primary catalyst for achieving modernization and efficiency. However, despite technology's many benefits, it also presents complex challenges, including its impact on human relationships with the environment and traditional values.

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<sup>1</sup> Untung Suhardi, "Fenomena Hiperrealitas Dalam New Media," *Dharma Duta* 21, No. 2 (December 7, 2023): 36–53, <https://doi.org/10.33363/Dd.V21i2.975>.

<sup>2</sup> Päivi Parviainen Et Al., "Tackling the Digitalization Challenge: How to Benefit from Digitalization in Practice," *International Journal of Information Systems and Project Management* 5, No. 1 (January 1, 2017): 63–77.

Technological advancements often obscure the symbiotic relationship between humans and nature. Modern technology tends to be based on an exploitative paradigm that often contradicts the principles of ecological harmony foundational to some traditional value systems. This tension is particularly felt by indigenous communities, who often have worldviews emphasizing the balance between humans, nature, and spirituality. Indigenous peoples frequently worry that modern technology, instead of being a tool for progress, becomes a threat to ecological sustainability and the integrity of their cultural identity. This reflects a resistance to digitalization, which is not merely technical but also rooted in distinctive cosmological views and environmental ethics.<sup>3</sup>

One indigenous community demonstrating this resistance to digitalization is the Baduy Dalam in Indonesia. The Baduy Dalam reject modern technology, including digitalization efforts in their area, not due to a lack of adaptability but as an expression of a worldview that places ecological and spiritual balance above all else. This stance is based on the belief that modern technology can disrupt the harmony between humans and nature, which they have nurtured for centuries. For the Baduy Dalam, this harmony is the foundation of life, and any disturbance is seen as an existential threat to their culture and traditions.<sup>4</sup>

This study aims to analyze the resistance to technology and anti-digitalization exhibited by the Baduy Dalam community as an effort to maintain ecological harmony between humans and nature. The research explores the philosophical foundations, traditional values, and spiritual beliefs that underpin their customary policies toward digitalization. Thus, this study seeks to provide a deeper understanding of the role of local wisdom in maintaining the sustainability of ecosystems and cultures amidst the currents of technological globalization. Additionally, this study offers an alternative perspective on the paradigms of technology and sustainability, which can enrich the global discourse on the relationship between humans, technology, and the environment. The findings of this research are expected to contribute to the discourse on cultural ecology and philosophical reflection related to the challenges of modernization and the relevance of local values in the digital era.

## **Literature Review**

Digitalization has emerged as a major driver of social change worldwide, influencing various aspects of human life, from economics to social interactions and nature.<sup>5</sup> According to Heidegger (1977), modern technology tends to reduce nature to merely a resource that can be exploited and manipulated for human benefit, thus eroding the intrinsic and spiritual value of the relationship between humans and nature. Heidegger describes technology as threatening to distort human understanding of nature, alienating humans from the natural world, and transforming everything around humans into a “*standing reserve*” or a ready-

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<sup>3</sup> Martin Heidegger, *The Question Concerning Technology, And Other Essays* (New York: Garland Pub, 1977).

<sup>4</sup> T Kartika and E Edison, “Masyarakat Baduy Dalam Mempertahankan Adat Istiadat di Era Digital,” *Prosiding Isbi Bandung*, No. Query Date: 2023-11-14 10:34:24 (2020), <https://jurnal.isbi.ac.id/index.php/prosiding/article/view/1309>.

<sup>5</sup> Jiaqi Xu, Shengxiang She, And Wen Liu, “Role of Digitalization in Environment, Social and Governance, And Sustainability: Review-Based Study for Implications,” *Frontiers in Psychology* 13 (November 30, 2022), <https://doi.org/10.3389/fpsyg.2022.961057>.

to-use stockpile. In this view, nature loses its autonomy and is valued only to the extent that it can be utilized by human technology.<sup>6</sup>

As a form of technology, digitalization significantly impacts social structures, accelerating the process of globalization, connecting communities previously separated by distance and time, and creating information networks that transcend geographical and cultural boundaries.<sup>7</sup> The impact of digitalization is felt not only in major cities or technology hubs but also in the most remote parts of the world, including indigenous communities that have been relatively isolated from modernization currents. For example, introducing information and communication technology can change the patterns of indigenous communities' interactions with their natural environment, modify traditions and rituals, and affect the long-held systems of values and beliefs. Additionally, digitalization often creates tension between modernity and tradition, sparking resistance from indigenous communities who feel that modern technology threatens the integrity of their culture and the authenticity of their way of life.

Technological innovation brings both technical changes and implications for social and cultural changes, creating new configurations in the network of relations between humans and their environment. Latour highlights that technological development is always dynamic, reflecting and simultaneously altering the social order so that each adoption or resistance to technology reflects the values and relations within a society.<sup>8</sup>

Resistance to modern technology is often driven by a deep desire to maintain ecological balance and cultural identity, which have been the foundation of community life. Resistance to modernization is not merely a form of rejection but an active effort to protect the community's existence and ensure the sustainability of ecosystems that underpin identity and continuity.<sup>9</sup> Escobar (1999) states that resistance to modern technology can often be understood as an effort by communities to maintain cultural and ecological independence amid globalization and modernization pressures. In many cases, rejection of technology is not just a form of passive defense but a deliberate strategy to protect identity and a way of life established over centuries. Escobar emphasizes that this resistance allows local communities to control how they interact with their environment and maintain their traditional values and knowledge.<sup>10</sup>

Several indigenous communities in Indonesia hold a digital resistance stance, including the Baduy Dalam community, located in the interior of Banten. The Baduy Dalam understands digital resistance as a critical response to the destructive tendencies of modernity. The Baduy Dalam community's decision regarding resistance to modernity reflects their commitment to living a life in harmony with nature based on principles of respect and sustainability. This stance is directed by the teachings and commands of *Puun*,

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<sup>6</sup> Heidegger, *The Question Concerning Technology, And Other Essays*.

<sup>7</sup> V. Gafurova Et Al., "Problems of Preserving the Cultural Heritage of The Indigenous Peoples of The North in The Conditions of Digitalization," *Shs Web of Conferences* 134 (2022): 00076, <https://doi.org/10.1051/shsconf/202213400076>.

<sup>8</sup> Bruno Latour, *Reassembling the Social: An Introduction to Actor-Network-Theory*, Clarendon Lectures in Management Studies (Oxford; New York: Oxford University Press, 2005).

<sup>9</sup> Thomas D. Hall and James V. Fenelon, *Indigenous Peoples and Globalization: Resistance and Revitalization* (Boulder, Co: Paradigm Publishers, 2009).

<sup>10</sup> Arturo Escobar, "After Nature: Steps to An Antiessentialist Political Ecology," *Current Anthropology* 40, No. 1 (February 1999): 1–30, <https://doi.org/10.1086/515799>.

the customary leader who emphasizes the importance of maintaining life balance according to traditional values.<sup>11</sup>

Not only the Baduy Dalam but also several pieces of literature indicate that many indigenous communities worldwide face a profound dilemma between maintaining their traditions and adapting to modern technological developments, which seems inevitable.<sup>12</sup> Indigenous communities in Latin America reject modernization projects that are considered to be threatening to environmental sustainability and the preservation of cultural heritage. The Orang Asli in Malaysia and the Dayak in Kalimantan reject digitalization and modern technology because they conflict with traditional values emphasizing ecological balance and social harmony.<sup>13</sup> Resistance to digitalization is not merely based on fear of change but also on the awareness that modern technology often negatively impacts the relationship between humans and nature, spirituality, and the social well-being they have maintained.<sup>14</sup>

Modern technology offers various opportunities, such as increased access to education, health services, and economic opportunities. However, on the other hand, adopting such technology often demands sacrifices over traditional practices that have been an integral part of cultural identity and their connection with nature, elements that are central to life.<sup>15</sup> The pressure to adapt to the developments of modern technology can trigger fundamental changes in life patterns, value systems, and social relationship structures within these communities. These changes not only threaten the sustainability of traditional practices but can also weaken the ecological and cultural harmony established over centuries.

Previous studies have discussed the attitudes of the Baduy Dalam community related to digitalization. For example, research by Istinganatul Ngulwiyah in the *Jurnal Pendidikan Karakter JAWARA* (Honest, Fair, Prestigious, Trustworthy, Religious, Accountable) Volume 8, Issue 2 with the title “Perubahan Karakter Masyarakat Baduy dalam Menghadapi Modernisasi” shows that although modernization affects the Baduy community, both Baduy Dalam and Baduy Luar, the Baduy Dalam community still chooses to maintain its cultural isolation. The customary law passed down from generation to generation serves as the main guideline in maintaining their traditions, although the Baduy Luar community begins to adapt to social changes.<sup>16</sup>

Research by Suherman Arifin in the *Journal Politics and Government*, Volume 1, Issue 1, with the title “Kemandirian Masyarakat Baduy di Tengah Arus Globalisasi dan Modernisasi Budaya” also reveals that the Baduy community as a whole is unaffected by the currents of globalization and modernization. The

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<sup>11</sup> Dewi Widowati, “Perubahan Perilaku Sosial Masyarakat Baduy Terhadap Perkembangan Teknologi Informasi Dan Komunikasi,” *Lontar: Jurnal Ilmu Komunikasi* 3, No. 1 (2014), <https://doi.org/10.30656/Lontar.V3i1.348>.

<sup>12</sup> Escobar, “After Nature.”

<sup>13</sup> Jendela Seribu Sungai by Miranda Seftiana, “Representasi Nilai-Nilai Budaya Masyarakat Suku Banjar Dan Dayak Pada Novel Jendela Seribu Sungai Karya Miranda Seftiana Dan Avesina Soebli,” *Salingka: Majalah Ilmiah Bahasa Dan Sastra* 18, No. 1 (2021), <https://www.academia.edu/download/91503494/437-1419-1-Pb.Pdf>.

<sup>14</sup> Peter H. Kahn, Rachel L. Severson, And Jolina H. Ruckert, “The Human Relation with Nature and Technological Nature,” *Current Directions in Psychological Science* 18, No. 1 (February 2009): 37–42, <https://doi.org/10.1111/j.1467-8721.2009.01602.x>.

<sup>15</sup> James V. Fenelon Thomas D. Hall, *Indigenous Peoples and Globalization* (Routledge, 2015).

<sup>16</sup> Istinganatul Ngulwiyah Et Al., “Perubahan Karakter Masyarakat Baduy Dalam Menghadapi Era Modernisasi,” *Jurnal Pendidikan Karakter Jawara (Jujur, Adil, Wibawa, Amanah, Religius, Akuntabel)* 8, No. 2 (November 27, 2022), <https://jurnal.untirta.ac.id/index.php/jawara/article/view/17816>.

tradition of “seba” becomes a symbol of the harmonious relationship between the Baduy community and the government and a form of resistance against modernity, including modern technology. They maintain a simple lifestyle, with farming as the main activity.<sup>17</sup>

Further, research by Titing Kartika and Emron Edison in the Proceedings of ISBI Bandung, with the title “Masyarakat Baduy Dalam Mempertahankan Adat Istiadat di Era Digital” asserts that the Baduy Dalam community consistently rejects formal education, political involvement, and modernization. Their attitude reflects the underlying principles of their customary life, namely preserving nature, respecting customary law, and leading a sustainable life.<sup>18</sup>

Another study by Bertha Magdalena Titaley, Alexius Adam, Sri Wahyuni, and Penni Ani Simaungkalit in the *Jurnal Davar: Jurnal Teologi*, Volume 5, Issue 1, with the title “Pelayanan Pastoral Lintas Budaya bagi Suku Baduy dalam Menghadapi Modernisasi” shows that modernization brings both positive and negative impacts for the Baduy community. Fear of change drives traditional leaders to impose sanctions to maintain traditions. This study also highlights the role of cross-cultural pastoral care in aligning the benefits of modernization with preserving traditions through guidance and support.<sup>19</sup>

This article aims to fill gaps in the literature by highlighting how resistance to digitalization in the Baduy Dalam community can be understood as a critical response to modernity that disrupts the ecological harmony between humans and nature. This article offers a new perspective by emphasizing a deeper understanding of anti-digitalization that underlies the life choices of the Baduy Dalam community in a philosophical study.

## Methods

This literature study is supported by direct interviews with community leaders from the Baduy tribe. The methodological approach used is the method of philosophical hermeneutics, aimed at exploring the meanings and philosophical foundations of the Baduy Dalam community’s resistance to technology. Philosophical hermeneutics integrates various analysis steps, including description, interpretation, holistic approach, historical continuity, and critical reflection. This study uses descriptive analysis to depict the resistance to technology occurring within the Baduy Dalam community. The interpretation is conducted to understand the hidden meanings behind their traditional practices and customary laws.

A holistic approach is applied to examine the connections between the anti-technology practices of the Baduy Dalam community and the broader social, cultural, and ecological contexts. Emphasis on historical continuity is used to trace the roots of the Baduy Dalam community’s traditions, especially in facing the challenges of modernity. Critical reflection is conducted to analyze the relevance of the Baduy Dalam community’s worldview in a modern context, and to understand the philosophical contributions of their resistance to technology to the global discourse on the relationship between humans and nature. The

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<sup>17</sup> Suherman Arifin, “Kemandirian Masyarakat Baduy Di Tengah Arus Globalisasi Dan Modernisasi Budaya Sebagai Tali Pemersatu Dan Silaturahmi Adat: Studi Kasus Masyarakat Baduy di Desa Kanekes, Kecamatan Leuwidamar, Kabupaten Lebak,” *Journal Politics and Government* 1, No. 1 (May 30, 2024): 1–17, <https://doi.org/10.46306/Jpg.V1i1.50>.

<sup>18</sup> Titing Kartika And Emron Edison, “Masyarakat Baduy Dalam Mempertahankan Adat Istiadat di Era Digital,” *Prosiding Isbi Bandung* 1, No. 1 (December 10, 2020), <https://doi.org/10.26742/Pib.V1i1.1309>.

<sup>19</sup> Bertha Magdalena Titaley Et Al., “Pelayanan Pastoral Lintas Budaya Bagi Suku Baduy Dalam Menghadapi Modernisasi,” *Davar: Jurnal Teologi* 5, No. 1 (November 9, 2024): 31–53, <https://doi.org/10.55807/Davar.V5i1.156>.

primary data for this study were obtained through literature analysis that includes academic works, customary law documents, and previous research reports. Additionally, in-depth interviews with Baduy Dalam community leaders provide rich insights into their direct experiences and views on modern technology. Interviews were conducted ethically for local wisdom, and the information obtained was carefully processed to maintain the integrity of the Baduy Dalam community's traditions. Through this approach, the research seeks to uncover the philosophical foundations underpinning the Baduy Dalam community's anti-technology stance and explore its implications for ecological sustainability and cultural preservation issues.

## **Result and Discussion**

### **Anti-Digitalization**

Anti-digitalization is a term that refers to resistance or opposition to the use of or development of technology and digitalization, especially when viewed as having negative impacts on society and the environment. This stance arises from concerns about technology's impact on various aspects of life, including privacy, health, social integrity, and ecological sustainability. The anti-digitalization approach can be understood within two frameworks: as a pragmatic stance and as a more profound ideology. As a stance, anti-digitalization reflects practical concerns about the impact of modern technology. Proponents of this view highlight the side effects of digital technology, such as reduced quality of human interactions, increased surveillance over individual privacy, and an overreliance on technology-based solutions. These concerns also include the potential environmental damage caused by uncontrolled technology production and consumption. In response, adherents of the anti-digitalization stance tend to promote a simpler, more traditional, and sustainable lifestyle. They often support the development of responsible technology, technology that creates economic value and respects sustainability and social welfare principles.

On the other hand, anti-digitalization can be understood as an ideology that goes beyond mere pragmatic concerns. This ideology views that the advancements in digital technology, although offering increased efficiency and capabilities, often sacrifice essential aspects of human life, such as mental health, social intimacy, and harmony with nature. Supporters of this ideology believe that technology tends to alienate humans from their natural environments, increase resource exploitation, and threaten cultural diversity. Thus, anti-digitalization emphasizes the need to reconsider the human relationship with modern technology. One manifestation of this ideology is the Neo-Luddism movement, inspired by the historical Luddites' protest against mechanization during the Industrial Revolution.<sup>20</sup> Modern Neo-Luddism criticizes how contemporary technologies, such as automation and artificial intelligence, can reduce job opportunities, increase social inequality, and alter human interaction patterns. This movement also highlights the potential for technology to radically change human relationships with nature, often in destructive ways.<sup>21</sup>

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<sup>20</sup> Steven E. Jones, *Against Technology: From the Luddites to Neo-Luddism* (New York: Routledge, 2006).

<sup>21</sup> Joachim Diederich, "Neo-Luddism," In *the Psychology of Artificial Superintelligence*, Ed. Joachim Diederich (Cham: Springer International Publishing, 2021), 73–93, [https://doi.org/10.1007/978-3-030-71842-8\\_5](https://doi.org/10.1007/978-3-030-71842-8_5).

As a stance and an ideology, anti-digitalization demands deep reflection on technological development and integration into societal life. This approach criticizes the assumption that technology always brings progress, highlighting the need to balance technological innovation and preserve social and ecological values.

### **Anti-Digitalization of the Baduy Dalam Community as Cultural Resistance**

The digital revolution and contemporary technological advancements have transformed various sectors of life, from the economy to the environment. However, amidst the rapid pace of digitalization, some communities consciously choose not to adopt modern technologies. One example is the Baduy Dalam community, residing in the Kendeng Mountains in the western part of West Java, bordered by villages such as Cibungur and Cisemeut to the north, Sobang to the east, Cigemblong to the south, and Karangnunggal to the west. As a customary community, the Baduy are divided into two major groups: Baduy Dalam and Baduy Luar. Villages like Cibeo, Cikartawana, and Cikeusik are part of the Baduy Dalam, while the Baduy Luar group consists of 43 villages, including Kaduketug, Gajeboh, Cisadane, and Cibogo.<sup>22</sup>

The difference between Baduy Dalam and Baduy Luar lies not only in demographic aspects but also in the adherence to traditional values. Baduy Dalam strictly upholds customary teachings and rejects modern technology, whereas Baduy Luar is more open to modernization. The Baduy Luar community even utilizes digital technology to support their economic activities, such as marketing woven fabrics, forest products, and other goods to visitors. As a cultural tourism destination, the influx of technology brought by tourists has influenced the Baduy Luar, acclimatizing them to technology. Conversely, Baduy Dalam rejects modern technology to maintain a lifestyle centered on ecological and spiritual harmony.

The anti-digitalization stance of Baduy Dalam is reflected in several strict customary policies. For example, they prohibit using digital devices such as mobile phones, computers, and the internet in their area. Additionally, photography and videography are banned because they consider the land of Baduy Dalam to be a sacred area that must be preserved in its sanctity. They also restrict access for tourists and researchers who bring modern technology. These measures are not merely a rejection of technology but part of a comprehensive strategy to preserve their traditional way of life, which is deemed essential for the spiritual and social continuity of the Baduy Dalam community overall.<sup>23</sup>

This attitude reflects a deep cosmological view and ecological ethics. For the Baduy Dalam, maintaining the balance between humans and nature is a moral responsibility that cannot be compromised. They believe that modern technology, often oriented towards resource exploitation, has the potential to disrupt this harmony. Therefore, they practice a sustainable lifestyle that emphasizes eco-harmony.<sup>24</sup> This approach is manifested through the sustainable management of natural resources. Systems like shifting cultivation, preservation of customary forests, and water resource management are tangible evidence of

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<sup>22</sup> R. Cecep Eka Permana, *Kesetaraan Gender Dalam Adat Inti Jagad Baduy* (Jakarta: Wedatama Widya Sastra, 2005).

<sup>23</sup> Dwiputri Maharani Septiana and Ahmad Rama Dony, *Wawancara Anti-Digitalisasi Baduy Dalam* (Banten, 2024).

<sup>24</sup> Oliver Inchody, "Eco-Harmony: An Answer to Ecological Consciousness," *Journal of Dharma* 18, No. 4 (December 31, 1993): 333–39.

their efforts to maintain ecosystem stability. Customary principles such as “*teu wasa ngahuma di leweung titipan*” (not allowed to clear fields in entrusted forests) reflect their commitment to sustainability.<sup>25</sup>

Regarding social interactions, the Baduy Dalam maintains strong social relations through traditional practices without reliance on technology.<sup>26</sup> They prioritize face-to-face communication and base their social structure on a strict customary hierarchy. Customary rituals and religious ceremonies strengthen social bonds and preserve cultural values. Cultural practices such as harvest ceremonies, reverence for nature spirits like Dewi Padi or *Nyi Pohaci*, and traditional handicrafts serve as means to transmit cultural values to the next generation. All these are done without the influence of modern technology, demonstrating their dedication to preserving tradition.<sup>27</sup>

The Baduy Dalam community offers a unique perspective on the relationship between humans, technology, and the environment. By rejecting modern technology, they demonstrate that traditional life can survive and support ecological sustainability and harmonious relations between humans and nature.<sup>28</sup> Their approach challenges the dominant assumption that modernity is a prerequisite for progress. Instead, they prove that a life rooted in local values can be a robust alternative in the face of globalization and digitalization challenges.

### **Philosophical Perspectives on Human-Nature Relationships and Their Implications for the Digital Resistance of the Baduy Dalam Community**

The relationship between humans and nature has been a central theme in philosophical studies throughout history. Various philosophical traditions approach this relationship through diverse perspectives, from mastery to harmony and profound interconnectedness. In the Western philosophical tradition, the human-nature relationship is often viewed through a lens of domination. This perception is rooted in the thoughts of Plato and Descartes, who established a subject-object division, viewing nature as distinct and exploitable. As rational beings, humans are believed to have the right to dominate and manipulate nature for progress and well-being.<sup>29</sup> Conversely, in Eastern philosophical traditions, the human-nature relationship is understood as one of harmony and interdependence, as reflected in Confucianism and Taoism, which emphasize the importance of living in alignment with natural rhythms.<sup>30</sup> In Taoism, the Tao emphasizes balance and harmony with the forces of the universe.

<sup>25</sup> Permana, *Kesetaraan Gender Dalam Adat Inti Jagad Baduy*.

<sup>26</sup> S Suparmini, S Setyawati, And ..., “Mitigasi Bencana Berbasis Kearifan Lokal Masyarakat Baduy,” *Jurnal Penelitian ...*, No. Query Date: 2023-11-14 10:34:24 (2014), [Http://Journal.Uny.Ac.Id/Index.Php/Humaniora/Article/View/3511](http://Journal.Uny.Ac.Id/Index.Php/Humaniora/Article/View/3511).

<sup>27</sup> J. Iskandar, “Local Knowledge of The Baduy Community of South Banten (Indonesia) On the Traditional Landscapes,” *Biodiversitas* 18, No. 3 (2017): 928–38, <https://doi.org/10.13057/Biodiv/D180309>.

<sup>28</sup> Lidia Faiza Jasmine Et Al., “Perilaku Masyarakat Adat Terhadap Kearifan Lokal Dalam Pengelolaan Sumber Daya Alam (Kasus: Masyarakat Adat Baduy): Indigeneous Peoples’ Behavior Towards Local Wisdom in Natural Resources Management (Case: Baduy Indigeneous Peoples),” *Jurnal Sains Komunikasi Dan Pengembangan Masyarakat [Jskpm]* 7, No. 2 (December 28, 2023): 249–65, <https://doi.org/10.29244/Jskpm.V7i2.951>.

<sup>29</sup> Mercedes M. C. Bustamante Et Al., “Ecological Restoration as A Strategy for Mitigating and Adapting to Climate Change: Lessons and Challenges from Brazil,” *Mitigation and Adaptation Strategies for Global Change* 24, No. 7 (October 2019): 1249–70, <https://doi.org/10.1007/S11027-018-9837-5>.

<sup>30</sup> Yadong Luo And Qinqin Zheng, “Competing in Complex Cross-Cultural World: Philosophical Insights from Yin-Yang,” Ed. Rosalie Tung and Davida Ralston, *Cross Cultural & Strategic Management* 23, No. 2 (April 29, 2016), <https://doi.org/10.1108/Ccsm-01-2016-0020>.



Meanwhile, Confucianism teaches respect for natural cycles and integrates moral values into daily life practices.<sup>31</sup> In a similar vein, many indigenous communities around the world view the human-nature relationship as sacred and symbiotic. Many indigenous societies believe that humans are an integral part of a more extensive ecological network, with a responsibility to protect and preserve the environment as a form of respect for the spirits and forces of nature.<sup>32</sup>

Contemporary environmental philosophy strives to integrate diverse perspectives to understand the relationship between humans and nature. For example, it emphasizes the importance of recognizing humans as part of an interconnected ecological system and encourages reevaluating how humans interact with the environment. This approach often involves critiquing the focus on mastery and exploitation inherent in the humanistic tradition, which views nature as a resource to be dominated and used for human progress.<sup>33</sup> René Descartes, in his *Discourse on the Method*, articulated the view that humans, as rational beings, are entitled to explore and control nature to achieve their objectives. Humanism, emphasizing rationality and technological progress, often views nature as a resource for fulfilling human needs and aspirations. This view is rooted in the belief that human intellectual and technological capabilities can overcome natural limitations to foster economic and scientific advancement.<sup>34</sup> Posthumanist discourse also critiques this humanistic perspective, perceiving technology as an extension of human capacities and a threat to the natural bond between humans and the environment.<sup>35</sup>

In her book *How We Became Posthuman* (1999), Katherine Hayles argues that posthumanism focuses on fundamental changes in the interaction between humans, technology, and nature. Unlike humanism, which often positions technology as a tool that enhances human capabilities and advances civilization, posthumanism offers a more profound critique of these assumptions. From a posthumanist perspective, technology extends human capacities and radically alters human interactions with the natural world. This approach challenges the central idea of human primacy in the context of the broader universe, emphasizing that technology's influence can profoundly reshape human-environment interactions. Furthermore, posthumanism addresses technological dependence and its effects on biodiversity and ecosystems. Technology can accelerate detrimental environmental changes, such as climate change and biodiversity loss, which disrupt ecological balance and the planet's health.<sup>36</sup>

From a posthumanist perspective, fundamental questions arise regarding whether technological advancement truly benefits humanity or leads to alienation from the profound aspects of human experience

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<sup>31</sup> Samsul Hafid, "Etika Alam Taoisme Dan Relevansinya Dengan Kehidupan Masyarakat Modern" (Bachelorthesis, Jakarta: Fakultas Ushuluddin Dan Filsafat Uin Syarif Hidayatullah, 2019), <https://Repository.Uinjkt.Ac.Id/Dspace/Handle/123456789/45599>.

<sup>32</sup> Roy C. Dudgeon and Fikret Berkes, "Local Understandings of The Land: Traditional Ecological Knowledge and Indigenous Knowledge," In *Nature Across Cultures*, Ed. Helaine Selin, Vol. 4, *Science Across Cultures: The History of Non-Western Science* (Dordrecht: Springer Netherlands, 2003), 75–96, [https://doi.org/10.1007/978-94-017-0149-5\\_4](https://doi.org/10.1007/978-94-017-0149-5_4).

<sup>33</sup> Andrés Vaccari, "Dissolving Nature: How Descartes Made Us Posthuman," *Techné: Research in Philosophy and Technology* 16, No. 2 (2012): 138–86, <https://doi.org/10.5840/Techne201216213>.

<sup>34</sup> René Descartes, *A Discourse on The Method of Correctly Conducting One's Reason and Seeking Truth in The Sciences*, Oxford World's Classics (Oxford New York: Oxford University Press, 2006).

<sup>35</sup> Stefan Herbrechter, *Posthumanism: A Critical Analysis* (Bloomsbury Academic, 2013), <https://doi.org/10.5040/9781472548207>.

<sup>36</sup> N. Katherine Hayles, *How We Became Posthuman: Virtual Bodies in Cybernetics, Literature, And Informatics* (Chicago: University of Chicago Press, 1999).

that connect with nature. Technology is often seen as a force that distances humans from their natural environment, particularly in indigenous communities. Increasing reliance on digital devices and information systems may diminish the direct experience and connection with the physical world surrounding us. This process can alter how humans interact with their environment, both physically and emotionally, and reduce human awareness of the impact of their actions on ecosystems.

Adorno and Horkheimer (2002) in their seminal work *Dialectic of Enlightenment*, offer a sharp critique of modernity as a project that potentially dominates nature and humans through instrumental rationality. They argue that instrumental rationality prioritizes efficiency and utility, becoming a major driver for exploiting nature while suppressing more holistic forms of knowledge and experience. In their view, modernity often compels humans to see nature and themselves as objects to be measured, manipulated, and exploited for pragmatic gain. Consequently, value, meaning, and deeper relationships tend to be neglected, creating a disconnect between humans and the environment, an environment better understood as a whole.<sup>37</sup>

In facing the pressures of modernity that emphasize utilitarianism and efficiency, the Baduy Dalam community presents an alternative paradigm rooted in ecological harmony. They view the relationship between humans and nature as mutually complementary, where nature is respected as an entity with intrinsic rights, not merely a resource to be exploited. The Baduy Dalam introduces an alternative perspective based on the principle of ecocentrism. As articulated by Arne Naess, this view rejects the concept of “man against nature” and replaces it with the paradigm of “humans as part of nature.” In this framework, nature is considered a resource to be utilized and an entity with intrinsic rights and value that must be respected.<sup>38</sup> The Baduy Dalam understand that preserving nature means preserving themselves, as ecological harmony is the fundamental foundation for human life and community sustainability.

This principle is reflected in the customary practices of the Baduy Dalam, such as the preservation of customary forests, traditional farming systems, and rituals honoring nature spirits. These practices are cultural symbols and concrete manifestations of the ecocentric view. They believe that any environmental intervention must be carried out carefully and with full awareness of its impact. For example, their customary principle, pikukuh “*lojor teu meunang dipotong, pendek teu meunang disambung*” (the long cannot be cut short, the short cannot be extended), illustrates an ecological philosophy that respects the integrity of nature. This principle asserts that interventions in nature should be minimal to maintain ecological and spiritual balance.

The anti-digitalization stance of the Baduy Dalam can be understood as a profound critique of the instrumental approach that dominates modern views. Modern technology, often designed to maximize efficiency and productivity, is seen as a threat to ecological and cultural harmony.<sup>39</sup> In the view of the Baduy Dalam, technology is not just a neutral tool but also a representation of rationality that separates

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<sup>37</sup> Max Horkheimer And Theodor Adorno, *Dialectic of Enlightenment*, Cultural Memory in The Present (Stanford University Press, 2002).

<sup>38</sup> Arne Naess, *Ecology, Community and Lifestyle* (Cambridge: Cambridge University Press, 1989).

<sup>39</sup> Mohamad Sutisna Et Al., “Eksistensi Pikukuh Adat Sebagai Kontrol Sosial Pada Masyarakat Baduy Di Desa Kanekes,” *Jurnal Citizenship Virtues* 3, No. 2 (October 1, 2023): 600–606, <https://doi.org/10.37640/Jcv.V3i2.1880>.

humans from nature and damages the symbiotic relationship they have long maintained.<sup>40</sup> By rejecting modern technology, the Baduy Dalam maintains a lifestyle that is more aligned with ecological sustainability principles and traditional values.

The ecocentric approach of the Baduy Dalam also challenges the dominant assumption that modernity and technology are prerequisites for progress. Instead, they demonstrate that a life centered on ecological harmony can be an alternative solution to the global environmental crisis. This idea aligns with Naess's "*deep ecology*" concept, which emphasizes the need for a paradigm shift from an anthropocentric view to a more holistic view of human-nature relations. Their resistance to digitalization reflects a critique of technological dominance that often overlooks sustainability and local wisdom, offering a more inclusive and sustainable life paradigm.

Furthermore, the ecocentric approach of the Baduy Dalam affirms that nature is an integral part of human identity. In their cultural practices, such as ceremonies honoring Dewi Padi or *Nyi Pohaci*, environmental preservation is an ecological obligation and a spiritual one. These rituals connect the community directly with nature, reminding them of nature's role in supporting their lives. In this way, they protect the physical environment and strengthen the social and spiritual bonds that are the core of their cultural sustainability.

In a global context, the ecocentric principles of the Baduy Dalam offer significant insights for the modern world, often dominated by narratives of exploitation and homogenization. Their resistance to digitalization is not just a rejection of technology but an effort to maintain a way of life that respects diversity and sustainability and manifests environmental sensitivity.<sup>41</sup> By rejecting a worldview centered on human domination over nature, they demonstrate that there are alternative ways to understand progress, namely by placing nature as an equal partner in life. This paradigm invites deep reflection on how technology can be directed to support ecological and social values, not replace them.

## Conclusion

The Baduy Dalam community's rejection of digitalization is a form of resistance to modern technology and an integrated strategy with their cosmological view to maintain harmony between humans and nature. This attitude reflects a profound philosophy based on their traditional values and spiritual beliefs, placing ecological balance as the foundation of life. For the Baduy Dalam, modern technology is seen not only as a threat to their traditions and culture but also as a potential disruption to the symbiotic relationship they have long maintained with nature.

Resistance to digitalization is an explicit statement about preserving the sanctity of their ancestral lands and socio-cultural structure. Digital device prohibition, preserving customary forests as sacred resources, and implementing environmentally friendly traditional farming practices show how the Baduy Dalam consciously integrate ecological values into their customary laws. Customary principles like *pikukuh* "*lojor teu meunang dipotong, pendek teu meunang disambung*" (the long cannot be cut short, the short

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<sup>40</sup> Suparmini, Setyawati, And ..., "Mitigasi Bencana Berbasis Kearifan Lokal Masyarakat Baduy."

<sup>41</sup> Yoga Mahendra, Gustini Wulandari, And Lilis Lilis, "Perubahan Sosial Budaya Suku Baduy Luar: Sebuah Analisis Interaksi Antara Tradisi Dan Modernitas," *Jurnal Anak Bangsa* 2, No. 2 (August 30, 2023): 215–25, <https://doi.org/10.46306/Jas.V2i2.41>.

cannot be extended) underscore the importance of maintaining the integrity of the environment and traditions without modifications that could disrupt this balance.

The anti-digitalization stance also critiques the modernity paradigm that emphasizes efficiency and resource exploitation. By rejecting technology, the Baduy Dalam demonstrates that there are alternative ways to live that focus on sustainability, harmony, and spiritual meaning. This perspective offers a relevant critique of the dominant narrative in modern technology philosophy, which often overlooks innovation's social and ecological impacts. In this context, their resistance serves as a strategy to preserve local wisdom and offer a life model supporting ecological sustainability while preserving cultural identity.

Furthermore, Baduy Dalam's rejection of digitalization teaches the importance of ecological sustainability and enriches the global discourse on diversifying lifestyles amid the homogenization often accompanying modernization. Their stance serves as a reminder that progress should not always be measured by technological standards but also by the ability to maintain a balance between humans, nature, and tradition. In this way, the Baduy Dalam provides a significant contribution to the global discourse on human-environment relations, and they stand as a symbol of cultural strength that persists amid the currents of globalization.

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