

Towards an Environmental Leadership Model: Integrating Simplicity, Moral Responsibility, and Nature Harmony in Baduy Leadership

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ABSTRACT

Increasingly complex environmental challenges require leadership approaches that integrate ethical, cultural, and community-based mechanisms. This study examines how traditional leadership among the Baduy community reflects environmental concern and the lessons it offers for contemporary sustainability governance. Using a qualitative systematic literature review and thematic analysis of over fifty indexed sources, the study explores customary norms, leadership roles (Puun and Jaro), ritual practices and community resource management to identify how local wisdom shapes ecological behavior. Findings show that Baduy leadership instills environmental care through everyday norms emphasizing simplicity, harmony, and moral responsibility, fostering social-ecological resilience and strong pro-environmental practices. These findings are situated within broader debates on environmental leadership, highlighting culturally rooted mechanisms rituals, social sanctions, and leader exemplary as informal governance tools that complement formal regulations, enhance legitimacy, compliance, and low-cost conservation. The study's main contribution is empirical and conceptual evidence that customary leadership can catalyze sustainable behavior and strengthen policy effectiveness by integrating ethical management, intergenerational responsibility, and community-based enforcement into modern environmental leadership frameworks.

Keywords: *Environmental Leadership, Local Wisdom, Moral Responsibility, Simplicity.*

INTRODUCTION

Studies on environmental leaders who demonstrate ecological responsibility, moral restraint, and long-term sustainability can shape community behavior, aligning with Indonesia's governance practices, such as the Ministry of Environment and Forestry's review of environmental permits in flood-prone areas to strengthen ecological resilience (Violleta, 2025). This suggests sustainability relies not only on formal regulations but also on leadership grounded in moral values and harmony with nature. The Baduy community in Lebak Regency, Banten, preserves its traditions amid modernization pressures (Nurfalah et al., 2023). A core foundation of Baduy social life is a leadership system rooted in simplicity, moral responsibility, and harmony with nature (Radjab et al., 2020; Abduh et al., 2023; Suaidi, 2024; Millani et al., 2024). The community is led by the Puun, a traditional and spiritual leader safeguarding ancestral heritage, guiding social life, and spiritual connections (Ulum, 2014; Mastiyah, 2020). As custodian of tradition, the Puun preserves Pikukuh, customary rules emphasizing a simple lifestyle to achieve harmony

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with nature (Wahid, 2011; Arifiani et al., 2019; Murdiana et al., 2021; Sutisna et al., 2023).

The Puun leads by example by living under the same conditions as community members, without material privileges. This practice strengthens trust, social cohesion, and moral legitimacy within the community. Such leadership reinforces solidarity and ensures that authority is based on ethical conduct rather than power. In addition to the Puun, the Jaro functions as an administrative leader responsible for managing external relations, particularly with the Outer Baduy community. This dual leadership system balances spiritual and administrative roles and prevents the concentration of power. Decision-making is carried out through deliberation, reflecting traditional democratic values based on mutual cooperation (Syarbini, 2015; Nuraeni, 2022).

As part of the Sundanese ethnic group, the Baduy people are known for their strong commitment to preserving customary values, maintaining ecological balance, and practicing mutual cooperation. They avoid exploiting nature, live modestly, and uphold deliberation as an essential aspect of social life (Trisnawati et al., 2023). One important expression of Baduy leadership values is the Seba ceremony, an annual ritual in which the community presents agricultural products to the government as a symbol of gratitude and respect (Rusnandar et al., 2012; Octavetri, 2012; Rusnandar, 2013). Seba represents harmony between indigenous communities and the state, while also reinforcing values of simplicity and social responsibility.

The simplicity practiced by the Baduy community carries broader relevance in the global context, especially in addressing environmental degradation and climate change (Suparmini et al., 2013). Their philosophy highlights the importance of maintaining a balance between human needs and environmental preservation, reflecting local wisdom rooted in harmony and sustainability (Mutaqin et al., 2021). The Baduy community demonstrates that tradition does not necessarily conflict with modern challenges. Their leadership system shows that local wisdom can contribute to solutions for global social and environmental problems (Pudjiastuti et al., 2023). Inclusive decision-making further strengthens community cohesion by involving all members in important deliberations (Senoaji, 2011; Novitasari, 2015). As a cultural heritage, the Baduy leadership system contains strong humanistic and ecological values that support social and environmental resilience (Nuraeni, 2022). These traditional values can be adapted into modern leadership practices to strengthen environmental leadership across various sectors, including public institutions and organizations (Ahsan & Khawaja, 2024; Permana, 2025).

Fitriyani et al. (2019) and Su et al. (2020) and He et al. (2023) show that environmental leadership based on moral values and long-term sustainability can shape collective ecological behavior. However, most research focuses on modern organizations and formal governance, while leadership rooted in local wisdom remains underexplored. Studies on the Baduy community are largely descriptive and rarely conceptualize indigenous leadership as an environmental leadership model, indicating a clear research gap. This study addresses the gap by conceptualizing Baduy leadership as environmental leadership grounded in simplicity, moral responsibility, and harmony with nature. The *Puun's* exemplary leadership builds moral legitimacy, strengthens collective adherence to *Pikukuh*, and supports ecological harmony and social environmental resilience beyond technocratic approaches. This study aims to explore the Baduy leadership philosophy, particularly its emphasis on simplicity, moral responsibility, and harmony with nature. The findings are expected to provide theoretical and practical insights for developing inclusive, ethical, and sustainable leadership models to address contemporary global challenges.

LITERATURE REVIEW

Environmental Leadership

Environmental leadership is defined as a leadership approach that emphasizes ecological protection, promotes environmentally friendly innovation, and guides

organizations to act proactively in addressing sustainability challenges (Egri & Herman, 2000; Su et al., 2020; Satria et al., 2025). Environmental leaders do not merely direct organizational behavior but demonstrate ethical ecological commitment through concrete actions, such as communicating environmental values, facilitating environmental learning opportunities, and empowering members to adopt green practices. From a social learning theory perspective, leaders serve as behavioral role models who shape followers' environmental awareness and actions, positioning environmental leadership as a catalytic force in developing sustainability-oriented organizational cultures (Robertson & Barling, 2013).

Empirical studies by Su et al. (2020) show that environmental leadership significantly enhances both environmental and financial performance by stimulating green innovation, improving resource efficiency, and strengthening public legitimacy. Leaders also foster the development of green innovation strategies and support their implementation through eco-design, environmentally conscious operations, and environmental knowledge learning (Li et al., 2019). Therefore, environmental leadership functions as a strategic framework that integrates ethical responsibility, ecological stewardship, and organizational innovation to achieve long-term sustainability outcomes. By combining ethical commitment, practical guidance, and role modeling, environmental leaders can cultivate organizational cultures that consistently prioritize sustainability while maintaining competitive and operational effectiveness.

Local Cultural Heritage of the Baduy

The Baduy community is renowned for its steadfast adherence to customs and cultural heritage passed down from their ancestors (Zid et al., 2017; Kurniasih & Arisetyawan, 2019; Ria et al., 2021; Dini, 2023; Sari et al., 2023; Gabriel et al., 2024). This cultural heritage reflects noble values preserved for centuries, including the concept of "local," which demonstrates the Baduy people's deep connection with their environment as an integral part of life. In the Baduy worldview, nature is not a resource to be exploited but an entity to be preserved and respected, fostering ecological awareness and a strong community identity (Suparmini et al., 2013).

One of the most significant cultural legacies is the Seba ritual, an annual event in which the Baduy undertake long journeys to offer agricultural produce as a symbol of respect to the government (Supriatna, 2012; Rusnandar, 2013; Seha & Kristianto, 2016). The ritual emphasizes simplicity, sustainable living, and harmonious relations between indigenous communities and authorities, while conveying deeper social values of responsibility, mutual respect, and care for one another (Waluya et al., 2021; Pitriyani & Wilodati, 2024). Beyond Seba, everyday social practices such as mutual cooperation strengthen community solidarity (Somantri, 2012; Kurniasih & Arisetyawan, 2019; Dini, 2023). Members collaborate in agriculture, housing, and environmental maintenance, reinforcing collective responsibility as a foundation of Baduy life.

The Baduy cultural heritage offers a model for sustainability relevant in the modern era, addressing globalization, modernization, and climate change. Principles of simplicity, cooperation, and harmony with nature convey universal lessons applicable to sustainable development (Pudjiastuti et al., 2023; Abduh et al., 2023; Maharani, 2023; Nurfalalah et al., 2023). These values not only preserve cultural identity but also provide practical alternatives to overconsumption, inspiring a more harmonious and sustainable society, and should be integrated into education to instill noble values in future generations.

RESEARCH METHODS

This study uses a qualitative approach with a literature review method to analyze the exemplary leadership within the Baduy community from the aspects of simplicity, moral responsibility, and harmony with nature, while also examining how these values reflect principles of environmental leadership. According to Abdussamad et al. (2024), the qualitative research method is a scientific approach aimed at understanding a

phenomenon in-depth through the collection and analysis of descriptive and interpretative data. Literature review is an effective method for identifying, analyzing, and synthesizing relevant findings from various sources, providing a deeper understanding of the topic being researched (Creswell, 2014). This approach aims to explore the leadership values of the Baduy community, particularly those associated with environmental leadership, based on secondary data such as academic journals, books, research reports, and other relevant documents.

This study uses thematic analysis to identify key elements of the Baduy leadership system. The process involves three main steps: data collection, critical analysis of selected sources, and interpretation of findings to address the research objectives. As a quality guideline, the researcher follows the standards recommended by Snyder (2019), which include using literature with a broad temporal scope but thematic relevance, ensuring a diversity of perspectives to avoid bias. To ensure relevant literature in the initial search process, a targeted selection strategy is necessary. Inclusion criteria for the review should be aligned with the research questions, including those related to environmental leadership. Some common criteria include publication year, language, type of publication, and journal quality.

This study draws on over 50 indexed references to strengthen the validity of its findings (Creswell & Creswell, 2018; Machi & McEvoy, 2022). The literature review focuses on Baduy local wisdom, traditional leadership systems, their connection to sustainable development, and their implications for environmental leadership. The research not only documents prior findings but also offers new insights into how traditional values, such as simplicity, moral responsibility, and harmony with nature, can be integrated into modern environmental leadership. Using a systematic literature approach, the study aims to bridge theory and practice and clarify the relevance of locally-rooted leadership in a globalized context. To illustrate this framework, the research model is presented in Figure 1.

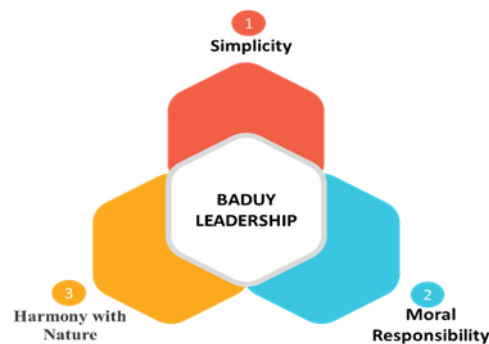


Figure 1. Research Framework

Figure 1 shows the Baduy leadership framework based on three integrated core principles, such as simplicity, moral responsibility, and harmony with nature. Simplicity refers to a simple lifestyle that guides decision-making and leadership. Moral responsibility emphasizes ethics and obligations towards the well-being of the community, and harmony with nature highlights sustainable environmental management.

RESULTS

Adoption of Traditional Values into the Environmental Leadership Model

Environmental leadership has increasingly attracted scholarly attention as global ecological degradation intensifies, and climate-related disasters become more frequent. Recent studies emphasize that environmental leadership characterized by ecological stewardship, ethical commitment, and sustainability-oriented decision-making plays a crucial role in shaping pro-environmental behaviors and institutional ecological

performance (Abudllah et al., 2025; Casarrubias et al., 2025; Mandhyan & Sybol, 2025). Leaders who demonstrate environmental responsibility strengthen community resilience, promote conservation practices, and catalyze collective action essential for addressing contemporary environmental crises. Given the accelerating loss of biodiversity, land degradation, and extreme weather events, embedding environmental leadership within cultural, social, and governance systems has become imperative (He et al., 2023).

Environmental leadership is broadly defined as an approach that prioritizes ecological stewardship, integrates sustainability values into decision-making, and actively mobilizes individuals or institutions to adopt behaviors that minimize environmental harm (He et al., 2023). Unlike conventional leadership models, environmental leadership embeds long-term ecological responsibility, ethical awareness, and intergenerational considerations at the core of governance (Toly, 2021; Casarrubias et al., 2025). Leaders are expected not only to regulate environmental practices but also to cultivate pro-environmental norms, encourage sustainability innovation, and build resilience within socio-ecological systems, making it both a moral commitment and a strategic framework for ecological preservation and sustainable development.

The Baduy case illustrates that traditional values can form a substantive foundation for contemporary environmental leadership by embedding ecological stewardship into daily social norms. Leaders aligning ethical commitment with practical governance can catalyze pro-environmental behavior and organizational resilience (Su et al., 2020; He et al., 2023; Huang et al., 2024; Ali et al., 2025). Norms of self-restraint, communal decision-making, and exemplary leadership function as informal regulatory systems that support long-term environmental protection (Rumambi, 2024).

Cultural values also serve as practical mechanisms for environmental management through rituals, resource use restrictions, and community-enforced rules that reduce environmental pressure and maintain ecological balance (Jupri, 2019). Sustainable leadership enhances environmental performance via organizational practices, member engagement, and innovation, suggesting that modern governance can benefit from integrating formal regulations with culturally grounded approaches to strengthen community participation and social legitimacy (Nie et al., 2025; Nisar et al., 2025; Al-Hajj, 2025).

The Baduy community demonstrates culturally grounded environmental leadership rooted in simplicity, intergenerational transmission of ancestral values, and deep moral commitment to ecological harmony (Nurfalah et al., 2023; Yunita et al., 2024). Their rejection of exploitative land use, strict customary resource management, and ecocentric worldview constitutes a functioning model of indigenous environmental leadership. In an era of deforestation, pollution, and ecological imbalance, the Baduy provide a living example of how local wisdom can offer corrective frameworks and culturally resilient solutions to contemporary environmental degradation (Suparmini et al., 2013; Putri, 2023).

Simplicity of the Baduy Community

The Baduy community lives a life of simplicity by Bintari (2012), Muhibah and Rohimah (2023), Mukhoyyaroh et al. (2023), and Prabowo et al. (2023), which is evident in their clothing by Setiawan et al. (2023), consumption habits by Abduh et al. (2023), and social norms by Nasution (2014) and Sidik et al. (2020). They minimize reliance on modern goods, maintain harmony with nature, and utilize natural resources sustainably. Traditional garments are simple yet culturally meaningful, houses are constructed from bamboo and wood without nails, and meals are sourced from crops they cultivate themselves, reflecting self-sufficiency and gratitude toward nature (Sekarpandan et al., 2022).

Simplicity also permeates their mindset and social interactions. The Baduy uphold values of togetherness, humility, and mutual respect, which form the foundation of a cohesive community. Their philosophy emphasizes that true contentment stems from satisfaction, sincerity, and inner peace rather than material wealth (Ahmad, 2019; Yuono,

2024). They reject modernity, live minimally, and avoid electricity, motor vehicles, or consumer goods (Ahidin et al., 2018; Holilah & Heryatun, 2019; Mutaqien et al., 2022). This lifestyle reflects not only physical restraint but also mental and spiritual priorities centered on maintaining harmony with the environment and fellow humans.

The principle of simplicity extends to natural resources, where the community takes only what is necessary and ensures that resources are managed sustainably (Satriadi, 2015; Rostiyana et al., 2023; Noviyanti et al., 2024). This practice addresses broader sustainability challenges, including climate change and uncontrolled resource exploitation. Simplicity also strengthens their spiritual connection with nature, which they regard as an integral part of life deserving respect and preservation (Suryani, 2014; Suyatman, 2018; Dasuki, 2023). Despite their minimalist lifestyle, the Baduy maintain strong social cohesion. Mutual cooperation encourages participation in social and environmental activities, reinforcing community bonds and collective resilience (Sukadari & Hanafiah, 2021). Such practices exemplify Baduy local wisdom, enabling them to navigate challenges efficiently and harmoniously (Putri et al., 2023).

Moral Responsibility of the Baduy Community

The Baduy community is well-known for its simplicity and serves as an exemplary model for society (Suhadi, 2012). Their moral responsibility forms the foundation of daily life, reflected in strict adherence to ancestral customs and traditions that govern interpersonal interactions, relationships with nature, and the spiritual realm. They view customs as guiding principles to be followed sincerely, as violating them is considered a breach of the moral values central to their community identity (Hasanah, 2012). Baduy local wisdom shapes character traits such as environmental awareness, cooperation, adherence to customary law, simplicity, independence, democratic attitudes, strong work ethic, and honesty.

One expression of moral responsibility is the maintenance of honesty and integrity in all actions (Hasanah, 2012; Irawan & Lessy, 2021). The Baduy are recognized for upholding trust in both personal and social contexts (Hakiki, 2011; Saputra, 2017). They believe every human action carries moral consequences accountable to others, their ancestors, and the Creator. This moral responsibility is further demonstrated through strong community solidarity; members consistently help each other, preserve harmony, and ensure no one is left behind, allowing them to live peacefully with minimal conflict, as everyone understands their role in maintaining collective balance (Muhibah & Rohimah, 2023; Puryanto, 2023; Ridwan & Muhibah, 2024).

The Baduy's moral responsibility also extends to the environment. They practice the principle of taking only what is necessary from natural resources and avoiding overexploitation (Mirajiani & Widiati, 2022). Preserving ecological balance is viewed as a form of devotion to the Creator and a moral trust to ensure the survival of future generations. They further demonstrate moral responsibility through the rejection of modern technology and rapid societal changes that might undermine traditional values (Adrian & Briandana, 2023; Meidiany & Prasatyastri, 2024). The community adheres to *pikukuh karuhun*, customary rules emphasizing simple living, environmental harmony, and avoidance of practices that could erode morals or culture.

Additionally, moral responsibility includes environmental stewardship by Amanda and Purwanto (2024), enforced through strict regulations on tree cutting, land use, and water management, reflecting the belief that humans are entrusted with preserving, not destroying, nature. Moral responsibility is also transmitted through informal education; Baduy children learn the importance of customs and traditions from an early age, instilling respect for ancestors, culture, and the environment (Asy et al., 2017; Nurfalah et al., 2023; Xiaomei & Isnendes, 2024; Yunita et al., 2024). These practices ensure the preservation of the Baduy's noble values and cultural identity.

Harmony with Nature in the Baduy Community

The Baduy community upholds a simple, sincere lifestyle in harmony with nature, guided by ancestral teachings (Zid et al., 2017). They follow nine customary rules that embody communal harmony, including collective ceremonies such as Nyacar Serang (field-opening) and Ngaseuk Serang (rice planting), where families contribute their own rice (Ridwan & Muhibah, 2024). Important rituals like Di Buat Serang and Seba Baduy involve offering agricultural products to local authorities as gestures of gratitude, environmental stewardship, and social cohesion. These practices reinforce the Baduy's deep commitment to ecological balance and community solidarity.

Harmony with nature is a central principle of the Baduy (Putra et al., 2024). They view humans as inseparable from nature, so all actions affecting the environment must be performed carefully and responsibly. The Baduy see themselves as an integral part of the universe, obligated to protect and conserve natural resources (Maharani, 2009). This principle is reflected in traditions emphasizing ecological balance, including strict prohibitions against overexploitation. They use natural resources only for daily needs and avoid greed, which can disrupt both ecological and spiritual balance (Suparmini et al., 2013; Nadriana, 2023). This harmony is also reflected in customary laws that prohibit modern technologies harmful to the environment (Ahidin et al., 2018; Lestarini, 2023; Septiana & Nurmalisa, 2023). For example, the Baduy avoid motor vehicles and prefer walking to show respect for nature (Heriawan et al., 2018). In agriculture, they apply environmentally friendly methods without chemicals, preserving soil fertility and biodiversity (Suparmini et al., 2013).

Ecological awareness extends to water management, with customary rules prohibiting river pollution (Suparmini et al., 2013; Siombo et al., 2022; Trisnawati et al., 2023). The principle of sufficiency guides daily life, taking only what is necessary (Noppaleri & Anisa, 2020; Dini, 2023). Children are taught farming techniques by Kameswari and Yusup (2020), and informal education instills environmental awareness from an early age. The Baduy's local wisdom is reflected in simplicity, tolerance, and the teaching to protect and preserve nature, ensuring harmonious living with the environment (Suryani, 2014). They use traditional tools to prevent environmental damage, viewing nature as the source of life that must be safeguarded, as destroying nature equates to destroying life (Prasetyo et al., 2021).

DISCUSSION

The findings of this study reinforce the growing consensus that environmental leadership must be situated not only within institutional regulations but also within cultural systems that shape long-term ecological behavior. The values practiced by the Baduy, simplicity, moral responsibility, and harmony with nature, reflect what contemporary scholarship identifies as core drivers of pro-environmental action, namely ethical commitment, ecological awareness, and intergenerational responsibility (Su et al., 2020; He et al., 2023; Ardiyanto et al., 2025). While previous studies by Abdullah et al. (2025) and Mandhyan and Sybol (2025) have emphasized the role of formal leadership in mobilizing environmental innovation and organizational resilience, the Baduy case demonstrates that culturally embedded leadership systems can achieve similar outcomes through informal norms and community-based governance. This indicates that environmental leadership is not solely an institutional function but can emerge organically from cultural traditions that regulate human–nature relations.

Furthermore, the mechanisms observed in the Baduy community substantiate theoretical claims that traditions and rituals operate as behavioural governance tools capable of sustaining ecological balance. Research on sustainable leadership suggests that environmentally oriented organizational cultures improve performance by reinforcing norms, practices, and innovation supportive of ecological goals (Nie et al., 2025; Nisar et al., 2025). The Baduy provide a parallel example in a non-organizational setting: restrictions on technology, communal land management, and adherence to *pikukuh* function similarly to environmental policies and green organizational routines. These

practices align with prior findings that cultural legitimacy strengthens compliance with sustainability directives (Al-Hajj, 2025). Thus, the Baduy experience offers empirical grounding for integrating culturally informed approaches into formal environmental leadership models, demonstrating that local wisdom can complement and strengthen modern governance instruments.

The broader implications of these findings suggest that environmental leadership frameworks will be more effective when they incorporate cultural dimensions alongside regulatory and managerial elements. As global ecological crises intensify, there is increasing recognition that standardized policy instruments alone are insufficient to engender sustained behavioural change. This study supports the argument that environmental leadership must be adaptive, context-sensitive, and grounded in values that resonate with local communities (Casarrubias et al., 2025). By illustrating how indigenous systems generate ecological discipline without formal enforcement mechanisms, the Baduy case highlights the potential for hybrid governance models that integrate traditional wisdom with contemporary sustainability strategies. Such models may strengthen legitimacy, participation, and long-term ecological resilience, key outcomes emphasized across the environmental leadership literature. The findings logically extend existing theoretical and empirical research, confirming that culturally rooted leadership practices offer a viable, often underutilized pathway to advancing environmental sustainability.

CONCLUSION

This study concludes that the leadership philosophy of the Baduy community provides a culturally grounded and effective model of environmental leadership. Key findings reveal that the Baduy way of life, rooted in simplicity, moral responsibility, and harmony with nature, shows that sustainable behavior can naturally emerge from cultural coherence, ethical restraint, and spiritual awareness. Their practices, including adherence to *Pikukuh*, communal rituals such as *Seba*, minimal resource use, and an inclusive leadership structure, illustrate a sophisticated governance system that predates modern sustainability frameworks.

The implications of these findings suggest that indigenous knowledge systems can guide contemporary environmental management, offering alternative solutions to issues such as deforestation, resource depletion, and climate instability. Baduy leadership demonstrates that ethical, value-driven, and community-based approaches can enhance ecological resilience and social cohesion without relying on complex technology or formal institutional systems. However, this study is limited to a single community, which may restrict the generalizability of the findings to other social, cultural, or ecological contexts.

Future research is recommended to conduct comparative studies with other indigenous communities to explore the diversity of traditional environmental leadership models. Additionally, integrating Baduy principles into environmental education, policy making, and community-based sustainability strategies could be examined to assess their practical application in wider contexts. Thus, this study highlights the potential of traditional communities to provide culturally informed, socially legitimate, and ecologically sustainable solutions to contemporary environmental challenges.

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