HOLISTIC MANAGEMENT OF THE LEadership OF PU’UN BADUI TRIBE EXPLORATION

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ABSTRACT

Objective: The objective of this ethnographic study is to examine the leadership style of the chief of the Badui tribe and explore its potential applications in the field of management science, especially in the context of environmental and natural conservation.

Theoretical Framework: The leadership in management and education. Leadership style theory, cultural sustainability, and Inculcation approach.

Method: The methodology adopted for this research is qualitative with ethnographic approaches.

Results and Discussion: it is remarkable that amidst this situation, the Lebak Regency in Indonesia boasts a pristine forest area that remains well-preserved. This successful preservation is thanks to the indigenous Badui tribe, also known as the Kanekes people, and specifically their leader Pu’un, who has effectively safeguarded this region’s forests for centuries. In this study, we will examine the obedience of the Badui tribe, focusing on their promotion of nature conservation through the Value Inculcation Approach of their leader.

Research Implications: The practical and theoretical implications of this research are discussed, providing insights into how the results can be applied or influence leadership practices in the field of management in general and in education.

Originality/Value: This study contributes to the literature by the original leader of Badui tribe. The relevance and value of this research are evidenced by ethnographical steps and data analyzes.

Keywords Traditional Leadership, Environment-friendly Mindset, Natural Conservation, Indigenous tribe’s commitment, Culture Sustainability.

GESTÃO HOLÍSTICA DA LIDERANÇA DA EXPLORAÇÃO DA TRIBO PU’UN BADUI

RESUMO

Objetivo: O objetivo deste estudo etnográfico é examinar o estilo de liderança do chefe da tribo Badui e explorar suas potenciais aplicações no campo da ciência de gestão, especialmente no contexto da conservação ambiental e natural.

Estrutura Teórica: A liderança em gestão e educação. Teoria do estilo de liderança, sustentabilidade cultural e abordagem de inculcação.

Método: A metodologia adotada para esta pesquisa é qualitativa com abordagens etnográficas.

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Resultados e Discussão: é notável que em meio a esta situação, a Regência Lebak na Indonésia possui uma área florestal intocada que permanece bem preservada. Essa preservação bem-sucedida se deve à tribo indígena Badui, também conhecida como povo Kanekes, e especificamente ao seu líder Pu’un, que tem salvaguardado efetivamente as florestas dessa região por séculos. Neste estudo, examinaremos a obediência da tribo Badui, concentrando-nos na promoção da conservação da natureza através da Abordagem de Inculcação de Valor de seu líder.

Implicações da Pesquisa: As implicações práticas e teóricas desta pesquisa são discutidas, fornecendo insights sobre como os resultados podem ser aplicados ou influenciar práticas de liderança no campo da gestão em geral e na educação.

Originalidade/valor: Este estudo contribui para a literatura do líder original da tribo Badui. A relevância e o valor desta pesquisa são evidenciados por etapas etnográficas e análises de dados.

Palavras-chave: Liderança Tradicional, Mentalidade amigable do meio ambiente, Conservação Natural, Compromisso da tribo indígena, Cultura Sustentabilidade.

GESTIÓN HOLÍSTICA DEL LIDERAZGO DE LA EXPLORACIÓN DE LA TRIBU PU’UN BADUI

RESUMEN

Objetivo: El objetivo de este estudio etnográfico es examinar el estilo de liderazgo del jefe de la tribu Badui y explorar sus posibles aplicaciones en el campo de la ciencia de la gestión, especialmente en el contexto de la conservación ambiental y natural.

Marco teórico: El liderazgo en la gestión y la educación. Teoría del estilo de liderazgo, sostenibilidad cultural y enfoque de inculcación.

Método: La metodología adoptada para esta investigación es cualitativa con enfoques etnográficos.

Resultados y Discusión: es notable que en medio de esta situación, la Regencia Lebak en Indonesia cuenta con un área de bosque prístino que permanece bien preservada. Esta conservación exitosa se debe a la tribu indígena Badui, también conocida como el pueblo Kanekes, y específicamente a su líder Pu’un, que ha protegido eficazmente los bosques de esta región durante siglos. En este estudio, examinaremos la obediencia de la tribu Badui, centrándonos en su promoción de la conservación de la naturaleza a través del Enfoque de Inculcación de Valor de su líder.

Implicaciones de la investigación: Se discuten las implicaciones prácticas y teóricas de esta investigación, proporcionando información sobre cómo se pueden aplicar los resultados o influir en las prácticas de liderazgo en el campo de la gestión en general y en la educación.

Originalidad/Valor: Este estudio contribuye a la literatura del líder original de la tribu Badui. La relevancia y el valor de esta investigación se evidencian por pasos etnográficos y análisis de datos.

Palabras clave: Liderazgo tradicional, Mentalidad amigable con el medio ambiente, Conservación natural, Compromiso de la tribu indígena, Cultura y Sostenibilidad.

1 INTRODUCTION

Forests play a vital role in human civilization, so it is crucial to preserve these natural resources [1]. It is of utmost importance that we preserve forests and their ecosystems due to...
their numerous functions and benefits for humans. Forest ecosystems not only stabilize the climate but also provide water, forest products, and serve as habitats for most of the world's biodiversity.

Efforts to protect forests from damage are essential for maintaining environmental conditions and supporting the local economy. Forest conservation is a significant global concern considering that forest degradation has a negative impact on human life in various regions. Global leaders have committed to ending deforestation and other causes of forest degradation by creating a plan to replant forests by 2030.

The conversion of forests into agricultural land has led to the loss of green forests, with approximately 420 million hectares (one billion acres) lost worldwide since 1990. To address this issue, more than 100 world leaders gathered at the COP, where they expressed their commitment to ending forest degradation and participating in reforestation efforts by 2030. This strong stance taken by the leaders clearly demonstrates their significant influence on forest conservation.

The presence of these global leaders at the summit indicates their crucial role in combating forest degradation. However, despite the implementation of policies aimed at preventing it, forest degradation continues to rise. One alarming example is Indonesia, which witnessed a 22% increase in deforestation, resulting in the loss of 13,235 square kilometers (5,110 square miles) of forest [2]. The primary cause of this degradation has been identified as illegal logging, which involves exploiting natural resources without adhering to responsible forest management practices, solely to satisfy human needs.

From 2017 to 2021, the forest areas in Kalimantan, Papua, and Sumatra experienced a decrease of 1,575,442 hectares. In contrast, only 619,185 hectares of forest area were added in Bali-Southeast Nusa Tenggara, Sulawesi, Java, and Maluku during the same period. The largest reduction in forest cover occurred in Kalimantan, with a loss of 654,663 hectares, which accounts for approximately 1.2% of the island's total land area [3]. Papua experienced the second largest decline, with a loss of 610,405 hectares (1.45%), followed by Sumatra with a decrease of 310,374 hectares (0.65%). Despite the government's efforts to combat forest degradation, illegal logging continues to be a significant issue due to vested interests.

Illegal logging has been discovered in the Lebak region of Banten province, where lush forests are being cleared for agricultural and residential purposes. In response, the Banten regional government has implemented strict measures outlined in the Lebak Regent Regulation No. 57 of 2021. This regulation aims to establish sustainable agricultural areas that prioritize food production while also ensuring clear boundaries between forest management and farming.
cultivation areas, particularly in rural locations.

As a result, the Lebak Regency government has decided to extend the emergency response period for landslides and flash floods until January 28, 2020. Interestingly, Lebak Regency is also home to a well-preserved forest in the Kanekes area called Leuwidamar. This enchanting forest has retained its beauty and harmony with the indigenous tribe residing in the region since 1888, as noted in Garna’s research [4]. The enduring natural balance in this area is a direct result of the Badui tribe’s commitment to living in unity with nature, which has led them to isolate their community [5].

The Badui’s dedication to preserving their forests serves as a testament to the effectiveness of their chief’s efforts. Consequently, their culture and environment have thrived for centuries. This finding aligns with previous studies that suggest cultural sustainability among tribes stems from a deeply ingrained understanding [6]. The leader of an isolated indigenous tribe, such as the Badui people, plays a pivotal role in maintaining the ecological equilibrium.

This is consistent with research on the Ikalahan-Kalanguya indigenous tribe in Mt. Caraballo, Philippines, which demonstrates that they operate as an ecosystem society [7]. These tribes have acquired a profound comprehension of their surroundings and have adjusted their way of life accordingly. Despite living in a hazardous environment, they possess an exceptional capability to safeguard, preserve, and alleviate the impacts of climate change or climate variability. This can be attributed to the active promotion and preservation of traditional practices by their leaders, which have demonstrated their environmentally friendly nature.

Tree cutting and other activities related to exploring the forest in the Badui community are strictly regulated. The community is led by a respected figure known as Pu’un and they are referred to as the Badui or Urang Kanekes people [8]. The Badui people reside in a hilly area that is covered by a lush forest, totaling approximately 5,101.8 hectares. Within this territory, there are 2,946 hectares of protected forest, 2,155 hectares of production forest, and the remaining land is designated for residences and cultivated fields, creating a harmonious forest environment.

The prominent position of Pu’un as the ultimate leader in all matters of belief rituals highlights the essential role of the traditional knowledge system in the Badui’s way of life. This knowledge system enables them to navigate natural, social, and cultural challenges [9]. The practices of Pu’un reflect the indigenous knowledge system that is deeply embedded in the community and contributes to the preservation of the magnificent Badui forest to this day [10]. Over time, simplicity has become the guiding principle for the Badui community, as it is an...
Upon examining the obedience of the Badui people, it is evident that Pu'un's approach to inculcating values has been highly effective in shaping their ethical values, particularly their love for nature and politeness [11]. This demonstrates that Pu'un successfully imparted the appropriate characters and attitudes to the community. Additionally, this can be observed in the continued maintenance of the forest area, which is divided among the Badui people, thanks to Pu'un's efforts in instilling conservation values [12]. It is important to note that Pu'un did not accomplish this alone but with the assistance of traditional leaders selected based on customary rules.

These traditional leaders, also known as "Jaro," operate under the authority of Pu'un. Pu'un operates within two distinct government systems: the customary government system and the national government system. These systems are integrated to prevent conflicts from arising between them [13]. Therefore, Pu'un holds complete sovereignty over both systems.

2 THEORETICAL FRAMEWORK

3 METHODOLOGY

The study employed a qualitative methodology, which involves the researcher's active pursuit of gathering information from participants and has a broad scope. This approach aligns with Creswell's definition of qualitative research [14]. Specifically, the collection of data heavily relies on textual information from participants, and the research is conducted and described subjectively [15]. By adopting a qualitative approach, the study aims to offer a
comprehensive understanding and a more detailed explanation of written and spoken language in a contextual setting. This approach is particularly relevant for studying Puun's leadership as an educational leader within the Kanekes community.

Ethnography seeks to describe, analyse, and interpret cultural patterns, such as behaviours, beliefs, and language, that develop over time within cultural communities [16]. Ethnography provides a descriptive and explanatory account of naturally occurring phenomena in the field, without any intervention or manipulation.

In understanding Spradley-style Ethnography [17], anthropology and ethnography are closely intertwined. Ethnography, which involves observation, plays an integral role in explaining a culture [18]. The primary objective of ethnography, as outlined by Spradley, is to understand the way of life of other people from their own perspective.

**4 RESULT & DISCUSSIONS.**

The research was conducted between December 20-30, 2022. The first phase involved facilitating access to the study site in Kanekes village, Leuwi Damar. This required us to take the KRL train from Tanah Abang station to Rangkas Bitung station, which took approximately 1.5 hours. Upon arrival in Rangkasbitung at 12.00 WIB, we took a motorcycle taxi to Aweh terminal in Ragkasbitung city. From there, we had to take another form of public transportation to reach the Ciboleger terminal. Unfortunately, when we arrived at Aweh terminal, we discovered that there were very few public vehicles available to travel to Ciboleger village. This was due to the limited schedules of the public transportation fleets.

In general, the transportation provided consists of elf/minibus type vehicles with a schedule that runs from Ciboleger terminal to Rangkas Bitung, starting at 4:00 AM and operating until 12:00 PM. The last schedule available is from Aweh terminal to Ciboleger terminal at 1:30 PM WIB. However, instead of riding the elf/minibus, many passengers choose to use unlicensed transportation services. The presence of these informal transportation services may pose a threat to the public transportation system in the Rangkasbitung area, potentially hindering access to the Baduy traditional village. It is important to regulate these unlicensed modes of transportation for the benefit of commuters and the overall transportation network. As a proactive measure, the researcher decided to take the final available minibus service from Aweh bus station to travel to Ciboleger terminal.

The trip to Ciboleger began at 1:30 PM and will cover a distance of 40 kilometers, with an estimated travel duration of two hours. Along the way, I noticed modern houses and facilities...
lining the road. At 4:15 PM, I arrived at the mountainous region of Kanekes village, which presented a stark contrast to the modern area. Countless rows of lush trees adorned both sides of the scenery.

Observations were conducted during Kapitu, which is the month of preparation for planting. Kang Asmin and his father accompanied me as we collected data on the leadership of Pu’un through informants Jaro Tanggungan and Jaro Tangtu. We noted that despite Badui being used as a tourist destination, Jaro Tanggungan Dua Belas emphasized the importance of maintaining customs through the leadership of Pu’un [19]. “Kami lain tongtonan. Lembur kami lain pangulinan. Sok bae daratang mah, ngan omat niatna nyaba ku hayang apal budaya, lain ngadon ulin”. He explained that while Badui is a cultural tourist attraction, its village is not a mere vacation spot or entertainment spectacle.

The Badui community prides itself on its unique customs and traditions, which set them apart from other cultures. They request that visitors approach their culture with genuine interest and a desire to learn, rather than treating it as a mere form of tourism. It is essential for visitors to respect their way of life and acknowledge the significance of cultural knowledge. This knowledge is closely tied to the tradition of wandering, which is deeply rooted in Badui’s culture[20].

Badui’s customs are followed based on the guidance of their ancestors, as they believe this represents their cultural heritage that they wish to share with visitors. The Badui people possess extensive knowledge and view life as a journey akin to that of a wanderer. Birth marks the beginning of life and shapes the course towards our fate, death. Within this journey, individuals have the power to select their own path and determine the ultimate fulfillment of their odyssey[21]. Our ancestors, who have gone before us, have laid the groundwork for this journey, and established certain guidelines for their successors. One phrase in the Bedouin rules perfectly captures the core of this expedition [22]. “Ngeumbing ka agama, ngahulu ka hukum” This statement implies that individuals within the Badui community must conform to religious beliefs and abide by the law. Specifically, the Sunda Wiwitan religion serves as the community’s belief system under which the law is based.

Adaptation in Badui social life should be viewed as a natural aspect of the cultural process, which demonstrates their ability to withstand challenges and thrive in their environment. Rather than using an understanding of Bedouin culture to control or manipulate their lives, it should be utilized to comprehend them better [23]. The values that we often admire in their way of life should be seamlessly incorporated into their daily routines [24]. Any social or cultural changes that occur, whether in the form of new social institutions or alternative
practices, are embraced and enjoyed by the Bedouin due to their own willingness and efforts, rather than any external interference.

Pu'un's perspective on social change, unimpeded by interference from external Badui parties, is of great concern to the leader of the Inner Badui village. As noted by Jaro Sami, the elders of the Bedouin village in Cibeo highlight the impact of Pu'un's leadership, which asserts that customs are absolute and must not be altered [25]. Third-party actors such as tourists and the national government are not authorized to modify customary rules. “Pariwisata mah eueh dina pikukuh adat. Nu daratang ka dieu dianggap tamu bae. Keun nu nguruskeun itu ieuna mah para pagawe desa.” This indicates that tourism is nonexistent in the Pikukuh custom, making anyone who visits the area considered a guest [26]. It is the responsibility of the traditional leaders to handle all matters within the Badui Ban area.

The land designated as Taneuh larangan, which adheres to and follows the customary rules of Pikukuh Karuhun, is vigilantly protected by Pu'un and all Badui residents. Protecting their environment is of paramount importance to Badui community [15]. During an interview with Jaro Alim, the Elder of Kampung Badui Dalam Cikeusik, he expounded that preserving the Badui nature is necessary for sustainable development of the Badui area, and that is why it is mandated by Pu'un.

“Supaya agama teguh, nagara kuat, masarakat tartib saladar, gunungna ulah dilebur, lebakna ulah diruksak, buyutna teu benang dirobah, tanah titipan teu beunang digaru, diwaluku, dikipar, ditincak munding, ditincak kambing, kudu tigin kana jangji, ataat kana aturan wiwitan”

In order to maintain the strength of the religion, the stability of the state, the orderliness and awareness of the community, it is essential that the mountain remains intact, the valley is preserved, the prohibitions are unaltered, and the entrusted land remains untouched [27]. We must refrain from plowing or trampling the land with buffalo or goats, and above all, we must uphold our promises and abide by the rules of Wiwitan.

Pu'un Cibeo was interviewed at his saung on November 17, 2023, at 12:00 WIB. He stated that it is his responsibility to prevent the expansion of cultivated land that may encroach on prohibited forest land in the area [28]. Pu'un utilizes his knowledge of Sundanese wiwitan to organize the adui's adherence to Pikukuh Karuhun [29]. He applies the values of nature conservation to spiritual matters, which are incorporated into Badui’s rituals. As a result, obedience is attained through their shared beliefs, as viewed from the Badui’s perspective.
The Badui firmly believe that their lives and destinies are governed by a supernatural entity known as \textit{Batara Tunggal}. This entity impacts every aspect of their existence. By observing their traditions, we gain insight into their way of life [29]. Therefore, the Badui community can be characterized as one that thrives in ancient ways before the fall of the \textit{Pajajaran Empire} [30]. This can be further supported by their customs, such as abstaining from joking, avoiding bright-colored clothing, refraining from excess decoration, and avoiding anything that might stir passion or disrupt their monotonous routine.

The Sundanese people used to have a common habit of listening to pre-Islamic poems and stories that depicted a life of luxury and beauty. However, this habit is different from their current practices. In the past, they would engage in activities such as farming and caring for others, performing religious rituals and ceremonies, dealing with sickness and death, and contemplating on the afterlife [31]. Moreover, these stories influenced Badui in understanding natural phenomena. This discussion will also delve into the organization of village life and household routines [32]. It is worth mentioning the distinctive characteristics of the Badui, including their emotional composure and a sense of not being obligated to show excessive respect towards their superiors[33]. This contrasts with other tribes, like the Javanese or Sundanese, where people tend to communicate more freely with their neighbors while still upholding hierarchical norms.

The data was analyzed through the following stages:

1. Domain Analysis
2. Taxonomic Analysis
3. Thematic data coding

So, these are the cultural themes from the findings of this research:

1. \textit{Pu'un} in the Badui’s Traditional Government System
2. \textit{Pu'un}'s Method of Cultivating Values
3. Source of \textit{Pu'un} Knowledge
4. \textit{Pu'un} Leadership as an Educator
We can see from the harendong diagram which is a representation of Pu'un leadership in this research. This diagram is aligned with the philosophy of the harendong plant. Harendong, which comes from tropical forests, has long been used by local people as an effective medicine to cure various diseases. And the fruit has a sweet taste like an apple and this plant is found on every side of the path in the Badui traditional area. Harendong plant or Melastoma affine D. Don.

5 DISCUSSIONS

1. Pu'un in the Badui’s Traditional Government System

Pu'un’s approach exemplifies moderation and reflects the beliefs of the Badui community, which places a distinct emphasis on luxury compared to broader society. Instead of valuing material possessions and opulence, the Badui community finds luxury in productive agriculture, maintaining good health, and engaging in work that enhances their overall quality of life [34]. They prioritize hygiene and hold cherished norms, resulting in a prevalent culture of conflict avoidance. In every aspect of their daily lives, they strive to live in harmony with nature and their social environment, with Pu'un serving as their esteemed leader.

“Riung Mumpulung” (Collaborative Leadership)
Pu'un leadership represents the pinnacle of the traditional Badui governance structure. It embodies the concept of trinity leadership, which is evident in its multifaceted role [35]. Pu'un, as a leadership figure, is divided into three parts, each responsible for overseeing a specific aspect of the traditional Badui village. These three functions of Pu'un encompass matters of both spiritual and physical harmony [36]. The first function is dedicated to spiritual harmony. The second function focuses on maintaining world harmony, while the third combines both spiritual and physical elements. Together, these three Pu'un functions work in harmony to fulfill the vision and mission of Badui customs, as outlined in Pikukuh Karuhun. This document serves as the supreme guide for Badui customs[37]. In terms of leadership style, Pu'un adopts a pseudo-democratic approach.

“Sacangreud Pageuh” (Type Of Opinion Leader)

Based on Pu'un’s communication style when discussing the issues concerning his people, he can be characterized as a leader with a Monomorphic approach. The analysis of three Pu'un leaders revealed similarities in their decision-making views. Although Pu'un considers and plans for all aspects of Badui’s life, it does not necessarily indicate a holistic perspective on decision-making [38]. By considering their diplomatic and authoritative communication style, which is often based on their spiritual beliefs, it becomes evident that every decision made by Badui leaders is grounded in metaphysical matters that align with their customs [39]. This is because spiritual understanding dominates their knowledge and comprehension.

“Piwarangan” (Delegative Leadership)

Based on the Badui customary governance system, the leadership in the Pu'un community exhibits delegative characteristics. The responsibilities of Pu'un leaders are divided among elected customary leaders, such as Jaro Tangtu, who oversees each village in the Inner Badui, and Jaro Panamping, who manages villages in the Outer Badui [40]. Girang Seurat takes charge of agricultural and forestry affairs and assists Pu'un. Baresan serves as an advisor and is responsible for supervising and enforcing customary law within the Badui region. Tangkesan collaborates with Pu’un in health and futurism efforts while working towards promoting health and addressing inequalities in the Badui community (Suryani, 2015). In terms of national governance, Pu'un delegates his leadership to Jaro Pamarentah, traditional leaders, and kokolot. These individuals amplify the perspectives of the Badui community when it comes to dealing with the central government and modernization.

“Tangtu Telu” (Plural Leadership)

To become a Pu'un in this regeneration system, one must inherit the position from a previous Pu'un who has Pu'un descendants and meets the leadership criteria. The Pu'un position
is passed down through generations, not necessarily from father to son [41]. Alternatively, someone who is a relative of a Pu'un and possesses the necessary leadership qualifications may also be appointed. The emergence of Pu'un leaders aligns with both emerging and official leadership theories. When selecting a leader, Pu'un considers the individual's competence in performing basic tasks, such as food service. If proven competent, they are promoted to higher leadership positions ([42]). Having Pu'un lineage significantly increases the chances of becoming a Pu'un leader. However, individuals without Pu'un lineage will be retired and unable to pass down their status to the next generation.

2. Pu'un's Method of Cultivating Values

Therefore, when analyzing Pu'un's strategy for instilling conservation values, various approaches are commonly utilized in character education in both formal and non-formal schools [44]. Pu'un employs the following methods to instill these values:

1. Values are imparted through traditional Badui education, employing the papagahan method of knowledge transfer.
2. Values are taught through the practice of annual ritual ceremonies, including Ngawalu, Ngalaksa, and Seba, which are performed by the Badui community.
3. Values are instilled through the exemplary behavior of customary leaders who consistently demonstrate adherence to customary values and effectively carry out their leadership roles. They portray a charismatic and authoritative image to the Bedouin people.
4. Values are ingrained through the habituation of behaviors that align with the norms of Pikukuh, Buyut, and Hukum. When these norms are violated, Pu'un provides sanctions and solutions.

The method of instilling conservation values implemented by Pu'un has endured for centuries, indicating its effectiveness and profound impact [45]. However, Pu'un and the Badui community face various challenges due to changing times, culture, and technology.

3. Source of Pu'un Knowledge

Pu'un's source of knowledge is obtained from “Pikukuh Karuhun”, customary norms "Amanat Buyut", “Wangsit” or the wisdom from God, and advice from previous customary elders. This source of knowledge also determines the process of the results of obedience, or violations committed by Badui residents. If they obey, they will be promoted as the next traditional leader, but if they are found to have violated the community, they will be exiled to a special village called Citorek for 40 days under the supervision of Pu'un and appointed traditional elders.
4. *Pu’un* Leadership as an Educator

1) **Ngawuruk or Influencer**
2) **Ngajakan or Inviter**
3) **Ngadorong or Pusher**
4) **Ngawulaan or Mentor**
5) **Ngagalura or**
6) **Ngawasa or Manager**

*Why the Pu’un remain steadfast in instilling his nature conservation values?*

The main objective of Pu’un is to preserve the universe by establishing harmony between humans and nature. The Badui, who are part of the mandala (core) group, practice the teachings of Sundanese wiwitan by leading a simple lifestyle and engaging in meditation practices (Suryani, 2015). According to their beliefs, the Bedouin region is at the center of the universe, and the forests in this area provide fresh air for the entire universe. If the Badui region suffers damage, the universe will also be affected [43]. Therefore, the Bedouin people consider it vital to align their attitudes and behaviors with the preservation of the universe. This entails embracing a modest lifestyle and avoiding excessive greed or self-will.

6 CONCLUSION

Examining the successes of *Pu’un* as badui leaders in preserving social and environmental balance, it can be inferred that effective leadership involves having attitudes that are in line with shared values, rules, and agreements when collaborating with other leaders. Moreover, the governing style of *Pu’un*, known for his unwavering stance on citizenship norms, proves crucial in maintaining harmony. *Pu’un* possesses a delegative and pseudo-democratic leadership style, allowing him to diplomatically interact with other parties without direct communication, while still upholding traditional values ([46]). When examining his leadership approach, *Pu’un* employs a monomorphic strategy that seeks spiritual solutions to problems, which positions him as a strong advocate for his people's spiritual values, consequently earning him a great deal of respect.

Additionally, *Pu’un* possesses the ability to regulate external factors that may jeopardize their societal and environmental equilibrium. The traditional practices embraced by the Badui society provide them with guiding principles that help maintain harmony in their lives. Violations of these norms result in the implementation of indiscriminate customary sanctions [47]. The principle of justice upheld by society highlights the significant responsibility of their leader, which also applies to education leadership. An educational leader is responsible for
cultivating individuals who can coexist effectively within their social and natural environments [47]. Therefore, it is crucial for a school principal to demonstrate pluralistic and synergistic leadership by aligning their institution with a shared vision, mission, and values.

These are the conclusion of this research:
1) Instilling Pikukuh values is very important for Pu'un and Badui residents, because it is not just about obeying traditional norms, but has the aim of preserving Badui’s nature.
2) The process carried out by Pu'un in instilling nature conservation values is either directly or delegated to the Jaro using the Papagahan method, example of leaders, practice in ritual ceremonies, and application of behavior.
3) Pu'un's leadership in instilling nature conservation values has challenges with solutions:
   a. Burning plastic waste brought by tourists.
   b. The existence of the raid was due to the widespread use of modern tools used by foreign Badui residents.
   c. Official signs dividing customary land to prevent exploitation of Badui’s forests.
   d. Closing access to inner Badui for modernization to occur.

Pu'un has demonstrated successful leadership by promoting a harmonious coexistence between his people and nature, which has resulted in comprehensive socio-cultural sustainability. This implies that leaders who prioritize nature preservation also show respect for the current social structure [48]. When these principles are consistently and universally applied, they become deeply ingrained in the community's values and are embraced by all citizens [49]. The ability of a leader to instill traditional values within a civilized culture, both in human interactions and in relation to nature, is directly linked to the resilience of forestry conservation, food security, and all aspects of human civilization [50].

AVAILABILITY OF DATA AND MATERIAL

We put it as confidential data based on Government regulations.

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