

## RESEARCH FINAL REPORT

**Research summary between 250-500 words:** research background, research objectives, stages of research methods, and targeted outputs. In this section, the researcher should describe the proposed research TKT.

### SUMMARY

The Baduy are an indigenous Indonesian tribe that maintain a strict smoke-free lifestyle as part of their cultural and spiritual beliefs, in sharp contrast with Indonesia's high smoking rates and tobacco-oriented culture. Guided by the *Pikukuh*, a set of customary laws emphasizing purity and conservation, the Inner Baduy prohibit smoking entirely, while some Outer Baduy smoke minimally due to modern influences. This lifestyle provides a valuable public health example of how communal traditions can reduce smoking-related harm. By promoting a smoke-free environment, the Baduy provide a unique example for addressing Indonesia's severe tobacco challenges and encourage healthier, sustainable living practices.

**What this paper adds:** 1. **Alternative Health Model:** Baduy's smoke-free lifestyle can serve as a community-driven approach to public health, offering insights into culturally rooted approaches for reducing smoking in Indonesia; 2. **Contrast to National Tobacco Culture:** Baduy culture is a unique contrast to Indonesia's high smoking rates and tobacco culture, challenging mainstream norms and offering an example of a sustainable, health-focused lifestyle; 3. **Policy Inspiration:** Baduy's practices could inform policies for creating tobacco-free areas in Indigenous people's areas.

**Keywords:** maximum 5 keywords. Use semicolon punctuation (;) as a separator and written in alphabetical order.

Campaign; Baduy, Anti-Smoking, Tobacco Control

**Results and Discussion** (1000-1500 words) containing: (i) the recent progress of research and the achievement, (ii) the recent data obtained, (iii) the results of data analysis, (iv) result discussion, and (v) the recent outputs achieved. The **data** and **research results** can be presented in figures, tables, graphs, etc., that are supported by relevant and up-to-date references. All reported results or achievements must be related to the research phase planned in the proposal.

## RESEARCH RESULTS AND DISCUSSIONS

### Result

The Baduy ethnic group, an indigenous community in Indonesia, is renowned for its dedication to traditional practices and ancestral values.<sup>1</sup> Located in Banten Province, about 120 kilometers from Jakarta, the Baduy people lead a strict, traditional lifestyle that contrasts sharply with contemporary life. The Baduy community is divided into two groups—Inner Baduy and Outer Baduy—and is believed to have descended from the Sundanese people, an ethnic group native to the western part of the island of Java, who withdrew into Banten's mountainous regions in the 16th century to preserve their beliefs from the growing influence of Islam. The Outer Baduy serve as a buffer to prevent visitors from entering the Inner Baduy's sacred areas. This outer region contains more villages, where modern amenities, such as electronic devices, modern clothing, and small-scale trade, are more acceptable.<sup>2</sup> Figure 1 shows the houses in Outer Baduy.



Figure 1. Houses in Outer Baduy (Photo by Any Sundari)

The Inner Baduy, residing in the villages of Cibeo, Cikertawana, and Cikeusik, adhere to a particularly strict set of taboos within the buyut system, keeping minimal contact with outsiders and prohibiting overnight stays for visitors. At the heart of Baduy culture is the *Pikukuh*, a set of customary laws and teachings that guide their lifestyle, relationships, and spirituality.<sup>3</sup> The *Pikukuh* reflects a holistic approach to life that emphasizes ecological stewardship, sustainable farming, and harmonious social relations, echoing the global Sustainable Development Goals (SDGs) through their commitment to preserving forests and water resources for future generations.<sup>3</sup> This guiding philosophy upholds that the human body is sacred and should be kept pure, forming the basis for the community's strict prohibition against smoking.

For Inner Baduy, smoking is considered a polluting act that contradicts their commitment to purity and environmental respect. In contrast to other Indonesian traditions, such as the *Ngukok* smoking ritual among boys during Eid al-Fitr and Eid al-Adha in Jambi.<sup>4</sup> The Inner Baduy strictly forbid smoking within their community. They also rigorously enforce a smoking ban, viewing it as harmful and disruptive to both human and environmental well-being. The inner area remains relatively free of tobacco advertisements. Meanwhile, some Outer Baduy may engage in smoking and cigarettes are available in small stores on the outskirts of Outer Baduy. For visitors and Outer Baduy alike, offering cigarettes or discarding cigarette butts within Inner Baduy territories is strictly prohibited, reinforcing the sanctity of their space and traditions.

This strict, smoke-free lifestyle is remarkable given Indonesia's high smoking rates and the prominence of tobacco in its culture. Indonesia has one of the world's highest smoking rates, 33.8% of adults aged 15 and older use tobacco, with a striking gender difference: nearly two-thirds of men (62.9%) smoke compared to just 4.8% of women.<sup>5</sup> Tobacco-related deaths were estimated at around 200,000 annually.<sup>6,7</sup> Despite efforts to implement smoke-free policies in 72% of districts and cities, enforcement is inconsistent, and smoking in public places remains pervasive.<sup>8</sup> The cultural significance of *kretek* (clove cigarettes), which some advocate to be recognized as a national heritage, further complicates tobacco control efforts.<sup>9</sup> A recent Netflix series “*Gadis Kretek*” or “*Cigarettes Girl*” revived this sentiment with the emphasis on the historical and

traditional aspects of kretek.<sup>10</sup> Traditional tobacco products are deeply ingrained in the nation's customs, contributing to the normalization of smoking across generations.<sup>11</sup>

In contrast to these broader cultural trends, the Baduy's commitment to a smoke-free lifestyle presents a compelling alternative, highlighting the effectiveness of community-based approaches in maintaining a tobacco-free lifestyle. Nonetheless, the Baduy face challenges as modern influences increasingly encroach upon their community.<sup>12</sup> The influx of visitors and exposure to prohibited behaviors, such as smoking, risk influencing the younger generation, potentially weakening traditional values. As younger members interact more with modern lifestyles, preserving their cultural heritage becomes essential. In response, the Baduy are actively reinforcing their sustainable practices and prohibitions to retain their identity in the face of change. Besides Baduy, Indonesia is home to an estimated 40 to 70 million Indigenous people,<sup>13</sup> among a total population of approximately 270 million. Indigenous people collectively manage around 30.1 million hectares, though only 16% of this land has been formally recognized,<sup>14</sup> mostly as part of protected forest and conservation areas. The Baduy community has received legal recognition within one of the 128 identified regulations protecting Indigenous Peoples' rights.<sup>15</sup> Figure 2 shows the location where regulations for Indigenous People are in force.



Figure 2. Map of the location where regulations of Indigenous People are in force. (Adapted from Wirjadisastra<sup>15</sup>)

Following the 16th Conference of the Parties to the Convention on Biological Diversity (COP 16 CBD) in Cali, Colombia, in 2024, Indonesia is expected to establish a Subsidiary Body on Article 8(j) to protect traditional knowledge and practices related to biodiversity,<sup>14 16</sup> marking a significant step toward improving the implementation and enforcement of Indigenous rights, which are often overlooked or disregarded in practice.<sup>17</sup> Even though COP 16 CBD focuses its work heavily on biodiversity, it shares a similar interest in respecting traditional cultures and knowledge. From a public health perspective, the traditional wisdom of the Baduy should be respected and preserved, as it aligns with sustainable living and offers a healthier model within a country grappling with tobacco-related health burdens. Establishing smoke-free areas in both Inner and Outer Baduy could be a way to safeguard their community from tobacco industry influences. Moreover, challenges from modernization are felt widely among Indonesia's Indigenous communities. It remains uncertain how many Indigenous groups share Baduy's smoke-free philosophy, warranting further research to uncover other Indigenous wisdoms that may foster healthier cultural norms across Indonesia. Such knowledge can promote a renewed understanding among Indonesians,

highlighting that the essence of their cultural heritage lies in environmental stewardship, harmony, and profound respect for the natural and healthy lifestyle.

**Output status**, containing the **type**, **identity**, and **the achievement of each mandatory output** and **additional output** as stated in the proposal. The researcher should attach the document indicating the current status of the output, such as publication, intellectual property (HKI), experiment results, etc., as stated in the proposal. Scientific papers, books, etc., should attach similarity test results with a maximum of 25%.

## OUTPUT STATUS

The article will be published in this journal (<https://tobaccocontrol.bmj.com/>) . The article is currently in the revision process with the journal management.

tc-2025-059386 - "Smoke-Free by Tradition: Indonesia's Native Tribe's Unique Way of Life"

Dear Dr. Kodriati,

Following review of your article to Tobacco Control, we invite you to submit a major revision.

The review comments can be found at the end of this email, together with any comments from the Editorial Office regarding formatting changes or additional information required to meet the journal's policies at this time.

Please note that your revision may be subject to further review and that this initial decision does not guarantee acceptance.

To submit your revised article please click this link: \*\*\* PLEASE NOTE: This is a two-step process. After clicking on the link, you will be directed to a webpage to confirm. \*\*\*

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The researcher should describe **the role** of partners in the context of **cooperation realization** and **partner contributions** both *in-kind* and *in-cash* (for Applied Research and Development/ *Penelitian Terapan dan Pengembangan*). Supporting evidence/document of this cooperation realization and contribution based on the actual conditions should be attached.

## PARTNER ROLE

- Lucy Popova, PhD, my supervisor, played a role in supervise this research. Furthermore, this research was funded under a grant she received.
- Funding provided by the *Bloomberg Initiative to Reduce Tobacco Use* through the CDC Foundation with a grant from Bloomberg Philanthropies.

**Research Implementation Obstacles** contain difficulties or obstacles encountered during conducting research and achieving the promised outcomes

## OBSTACLES DURING THE RESEARCH

- In addition to conducting research through online searches, we also interacted directly with the Inner Baduy. We encountered language barriers: our Baduy residents/informants were only fluent in Baduy Sundanese, while we had limited knowledge of Sundanese.



**The Next Plan** contains the researcher planning to complete the research considering the current achievements. In case there is a target that has not been reached until the research is done, in this section, the researcher allows to explain their plan to complete their target

## NEXT PLAN

Our next plan is to follow the review proses from the <https://tobaccocontrol.bmj.com/> editorial boards.

**The reference is organized and written based on a number system according to cited order in the text. Only references cited in the document should be listed—a minimum of 25 references.**

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## APPENDICES:

### a. Proof of publication

tc-2025-059386 - "Smoke-Free by Tradition: Indonesia's Native Tribe's Unique Way of Life"

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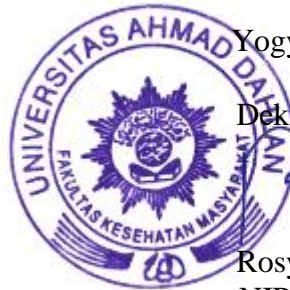
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Nama : Nurul Kodriati, S.Kep.Ns., M.Med.Sc., Ph.D.  
NIPM : 19820718 202104 011 1397136  
Jabatan : Dosen Fakultas Kesehatan Masyarakat

Untuk : Melaksanakan **penelitian mandiri** dengan judul “*Smoke-Free by Tradition: Indonesia’s Native Tribe’s Unique Way of Life*”

Periode : November 2024- Maret 2025

Surat tugas ini diberikan kepada yang bersangkutan untuk diketahui dan dilaksanakan dengan sebaik-baiknya



Yogyakarta, 29 Rabi’ul Akhir 1446 H  
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