



Tourism communication and local wisdom of the baduy tribe

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ABSTRACT

Baduy is one of the typical tribes in Indonesia. This study aims to examine changes in the communication of visitors and native Baduy in maintaining the local wisdom of typical indigenous tribes. This study uses a qualitative method. Data collection techniques were carried out through literature studies. Data analysis techniques use data collection, data reduction, data presentation, and data verification or drawing conclusions. The results of this study indicate that the cultural elements of the Baduy tribe in the midst of global developments are starting to change. It is important to involve stakeholders so that communication must be directed at each party so that all can play a role, accompany the development of regional potential, support the region both from an economic, cultural and educational point of view.

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1. INTRODUCTION

Baduy is a Sundanese indigenous community located in Kanekes village, Lewidamar District, Lebak Regency, Banten Province, Indonesia. The Baduy tribe is also known as Urang Kanekes with an estimated population of 26,000 people. The baduy tribe is one of the tribes that isolates themselves from the outside world and has taboo beliefs to document, especially the residents of the Inner Baduy region (Ngulwiyah et al., 2022).

The origin of the term "Baduy" is a gift from the outside population from the designation of Dutch researchers who likened them to the Badawi Arab group which is a nomadic society. The term Baduy is also attached because of their residential area surrounded by the Baduy River and Mount Baduy in the northern part (Fajarwati et al., 2022; Firdaus et al., 2020). Nevertheless, they themselves prefer to refer to themselves as urang Kanekes or "Kanekes people" according to the name of their region, or a designation that refers to the name of their village such as Urang Cibeo (Syafir & Arumsari, 2018).

The Baduy tribe is divided into two groups, namely the outer Baduy and the inner Baduy. The difference between the outer Baduy and inner Baduy people can be seen from the clothes they use. Generally, the outer Baduy people use dark-colored clothes such as black and blue, while the inner Baduy people use white and black clothes (Mirajiani & Widiati, 2022). The Baduy tribe has a lot of local wisdom that is very interesting to study both in terms of culture, belief values, and crafts. One of the local wisdom that has a high potential to attract tourists is the weaving crafts produced

and the daily customs of the community, especially in the Baduy community in (Kania & Ratnasari, 2018).

Baduy has enormous potential both in the field of cultural tourism, as well as in terms of its crafts (Bahrudin & Zurohman, 2021). There are so many things that can be used as inspiration for the design to be made, not only the culture or traditions, even in terms of clothes or accessories that the Baduy people use, can be used as a very interesting inspiration and even more can be developed and packaged into a new design (Hidayat, 2021). With the potential possessed by the Baduy tribe, recognition is very important in order to maintain the preservation of the Baduy Tribe and the results of local wisdom, so the introduction can be realized with goods, one of which is in the form of fashion accessories (Syam et al., 2020).

The problem that occurs is that the opening of the Baduy in general as a tourist village inevitably makes changes to the way of life of the indigenous people, so it needs to be reviewed further about the interactions that occur between visitors and the natives, in the aspect of preserving Baduy local wisdom.

2. RESEARCH METHOD

This research method uses literature studies (Kriyantono, 2019). Data collection techniques are carried out with literature. Meanwhile, data analysis uses interactive data analysis techniques by Miles and Huberman (1992), including data collection, data reduction, data presentation, and conclusion making (Moleong, 2020). In this study, written sources were used, namely books that discussed the Baduy community. Archives in museums in the Banten area, as well as in government agencies that have archives about the Baduy tribe. As for authentic evidence, this study also took data sources in the form of photos that can illustrate the situation of the Baduy community.

3. RESULTS AND DISCUSSIONS

Tourism Communication

Tourism with communication is like two sides of a coin on which both sides must exist. This is because communication informs about a tourist attraction with all its potential, facilities and things that support the tourism activity. In tourism activities, the messages sent are certainly related to the strategies and tactics of tourism itself (Desandro, 2021).

The essence of tourism communication is that communication activities about tourism cannot be carried out alone by tourism destination managers, so the communication process must be carried out by all interested parties (*stakeholders*) in the development and development of tourist villages. Tourism communication is a communication activity carried out in the media and non-media that informs about tourist attractions and tourist attractions of an area with all the comforts and facilities available at the attraction. Consciously or unconsciously sharing tourism communication has a persuasive element (Mustopa, 2022).

The development of the tourism sector in an area / village will attract other sectors to develop as well because its products are needed to support the tourism industry, such as the agricultural sector, animal husbandry, plantations, folk crafts (blacksmiths), culinary job opportunities and so on. In Indonesia, tourism is the third foreign exchange earner after oil and textiles. This proves that the service industry in the tourism sector has considerable potential to become the backbone of the economy in the future (Maulana, 2019).

Concept of Local Wisdom

Local wisdom has the aim of creating and improving welfare, harmonization and tranquility that results in the products of the cultural value system agreed upon, *dipedomani*, and *diatati* of the community (Hutagalung, 2019). Local wisdom as a guideline for the value of interacting and socializing to meet needs. Its implementation includes the value of community participation, gender equality (emancipation) and economics as well as the value of leadership in community institutions (Mutaqien et al., 2021; Wiryanto, 2022).

Local wisdom is a view of life and science as well as various life strategies in the form of activities carried out by local communities in answering various problems in meeting their needs. In

foreign languages it is often also conceived as local policy "local wisdom" or local knowledge "local genius" (Sihabbudin, 2015).

Cultural Tourism Potential of the Baduy Tribe

The Baduy region has a hilly topography with an average land slope of 45 percent. In Baduy there are 56 villages and are divided into two large parts, namely Baduy Dalam which consists of three villages, namely Cibeo, Cikertawana and Cikeusik and Baduy Luar which consists of 53 villages (Saidah et al., 2022; Soehardi & Thamrin, 2022). To reach the Baduy Dalam area, it takes about 2 hours. The location of the area was quite challenging because the team had to walk down a hilly path that went up and down. However, the beautiful scenery in the form of a stretch of fields and Baduy traditional houses built with a stage system actually encourages tourists who visit (Kurnia & Sihabbudin, 2011).

Baduy traditional houses have a distinctive character because they were built following their beliefs. The house is spaced out from the ground as a form of respect for the concept of prohibition, which is the place of the deceased. Home materials or materials should not be made of earth, such as bricks and clay tiles, because the soil is where the deceased live (Mahpudin, 2020). The arrangement of houses in the Baduy tribe is arranged in such a way that everything is located towards the South, the place where Sasaka Domas or the place where ancestral spirits gather located in the upper reaches of the Cijung River (Basrowi et al., 2023). In addition to the traditional house, another building that is characteristic of the Baduy people is a rice barn that stores crops such as rice, nuts, and fruits or commonly referred to as Leuit. In addition, another characteristic of the Baduy Tribe is the musical instruments that are often played, namely the Lute, Celempung, and Angklung Buhun. (Djoewisno, 2012)

The Baduy Dalam tribe is known to be very strict about the rules that apply. They are not contaminated by modern technology and the development of the times. Travel on foot and barefoot. Do not use gadgets and do not use transportation in any form. The Baduy people are basically not familiar with the formal education system (Elan et al., 2018).

In the government system, the highest office in the Baduy tribe is Puun. Puun must come from the inhabitants of Baduy Dalam. They are the ones who set the law and all the things related to their customs. Each of the Baduy Dalam groups has Puun leading the group. Puun was assisted by jaro as the daily executor of kapuunan government affairs. Each puun in Baduy Dalam has a different authority (Seno et al., 2022). Puun Cibeo Village has the task of baduy community service affairs, social affairs, and related to the region. The duties of government, agriculture, and communication with outside residents also enter the authority of the Cibeo community. Meanwhile, Puun Cikertawana Village serves as an advisor for security, order, welfare, and guidance of Baduy residents. Finally, the Cikeusik Village Puun is in charge of religious matters, implementing the customary calendar, and deciding on penalties for traditional violators (Muchlis et al., 2023).

4. CONCLUSION

Participatory and appropriate communication is a very crucial part of empowering tourism communication in Baduy. Therefore, it is important to involve stakeholders so that communication must be directed to each party so that all can play a role, accompanying the development of regional potential, regional support both in terms of economy, culture and education. This research has just reviewed the general interactions that occur between visitors and tour guides in the Baduy, so it would be better if further research can examine further the use of symbols or terms that are interpreted together by visitors and native Baduy residents, for the sake of preserving local wisdom there. The results of this study are expected to contribute to the development of theory in the field of intercultural communication.

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