



TOURISM REVITALIZATION BASED ON LOCAL WISDOM IN 'SABA BUDAYA' OF BADUY

Bagja Waluya¹, Elly Malihah², Mamat Ruhimat³, Erlina Wiyanarti⁴

¹Doctor in Social Science Education, SPs, Universitas Pendidikan Indonesia

²Sociology Education, Universitas Pendidikan Indonesia

³Geography Education, Universitas Pendidikan Indonesia

⁴ Social Science Education, SPs, Universitas Pendidikan Indonesia

¹bagjawaluya@upi.edu, ²ellyms@upi.edu, ³mamatruhimat@upi.edu,

⁴erlina.wiyanarti93@gmail.com.

ABSTRACT

Tourism impact is the multiplier effect. But its development so far caused negative impacts such as the damage to natural environment and degradation of local culture, as happened to tourism in the Baduy tribe. Sustainable cultural tourism and local wisdom-based revitalization in Baduy are necessary. This research aims to dig the value of 'Saba Budaya Baduy' as a reference for its revitalization. The research method used is qualitative descriptive. Research result shows that Baduy tribe traditional village has various local wisdom value, both tangible and intangible that can be grouped in the form of historical-philosophical value, the tradition of traditional ceremonies, farming, arts, taking care of nature, community entertainment, and the way of building a home. Aside from having the attraction of scarcity, naturalism, and uniqueness, its local wisdom also holds the value that can be a reference for preservation efforts and the aspects of its revitalization. Revitalization through 'Saba Budaya Baduy' refers to the value of local wisdom and sustainable tourism can be implemented to develop Baduy tourism under the desire of the community and protect its sustainability.

Keywords: *Tourism Revitalization, Local Wisdom, 'Saba Budaya Baduy'*

INTRODUCTION

Tourism is a social, cultural, and economic phenomenon that entails the movement of people to countries or places outside their usual environment for personal or business/professional purposes. These people are called visitors (which may be either tourists or excursionists; residents or non-residents) and tourism has to do with their activities, some of which involve tourism expenditure (UNWTO, 2018). The purpose of the trip is to 'have entertainment' and not to stay. The act and process of spending time away from home in pursuit of recreation, relaxation, and pleasure, while making use of the commercial provision of services (Jhon K. Walton, 2010). People who travel are called

tourists with the purpose to look for places that can provide 'entertainment'.

Tourism has become the reliable economic trend sector of various countries in the world. It is even made as to the catalyst in development. The tourism sector is considered capable to support the economy which is strategic for the country (Virgie, 2017). It also had a big impact economically on local communities around the tourism destination. The development of tourism in an area would give influence the aspects of the life of individuals or local communities, in the aspects of socio-economic or socio-cultural and living environment (Spillane, 1987). Therefore, tourism must be managed as well as possible so that it can bring benefits to the community, not the other way around. As

tourism grows and travelers increase, so does the potential for both positive and negative impacts (Gee, in Rahmah, 2017).

The tourism sector is highly vulnerable to the factors of the natural environment, social culture, security, and other aspects. There were a lot of research results showing the negative impacts of tourism. The uncomprehensive management pattern of tourism areas has caused the negative impacts that cause the decrease of tourism object attraction, i.e. the occurrence of environmental damage, the increase of urbanization to the location of tourism objects that has increased social problems such as crime and uncontrollable informal sector activities (Wibowo *et al.*, 2017). There are seven points of socio-cultural changes in the community, which are livelihood, division of work, hospitality, education, language, lifestyle, and social solidarity (Thelisa *et al.*, 2018). This is because tourism development tends to be more material than non-material. A lot of commercial facilities are started to build in the tourism area, starting from malls, and supermarkets up to the souvenir center. Habits and lifestyles of the community have changed in a relatively short time to the direction of luxurious life and tend to be excessive that in the end causing a consumptive life pattern (Urbanus & Febianti, 2017). The habit of the community is changed along with the enhancement and development of tourism objects. This social value changes felt by the community because a lot of socio-cultural value that tourists brought becomes the show for the youth who is still in the development stage of self-discovery (Rahmah, 2017). Sociological impacts for the recipient of the local community are the desire to imitate, commercialization of custom/culture, changes in hospitality, exile, and assimilation. The influence of tourism on the social life of a community could be caused by three things, that is 1) polarization of the population, 2) breakdown of the family, 3) development of the attitudes of a consumption-oriented community: incident of phenomena of social pathology (WTO, in Oka A. Yoeti, 1999).

Environmental pressure caused by tourism activities this time is increased by the increase of tourists amount and the addition of infrastructure development related to tourism

to fulfill the needs of tourists who visit the tourist object. This is causing an increase in trash and waste amount, pollution, sanitation problem, and aesthetics (Sahu *et al.*, 2014). The consequence of tourism activity gives a contribution to the environment from some aspects such as changes in land cover and land use (accommodation, transportation infrastructure, recreation areas, erosion, and waste generation), the usage of energy that contributes to CO₂ emission, biotic changes and the extinction of wild species, exchange and spread of disease and water usage (Gössling, 2002). Tourism in Venesia is not balanced with a tourism policy that pays attention to the carrying capacity of the environment so that the supported sub-system like transportation and waste management becomes inadequate by the increase in tourist amount (Russo, 2002). Tourism development on Bali Island is causing “the scramble” for water between the tourism industry and local communities, especially for farming (Cole, 2012). The tourism destination of Kerwa, Bhopal, India has found the increase of tourism activities causing resources exploitation and producing hazardous waste for the environment includes the disturbance of tourism activity, so it decreased the interest of tourists to visit (Sharma, 2016). Evaluation of Travel and Tourism Competitiveness Index, about tourism performance in the consideration of environment and natural resources sustainability, stated that Indonesia is in the position of 131st among 136 countries that have been evaluated (WEF, 2017). This is because a lot of the activity excessively exploits the ecosystem in the tourist destination.

The problem of environmental damage, both natural, social, and cultural as a result of tourism activities so far have occurred in the Baduy tribe Traditional Village. There are a lot of tourist visits to the Baduy tribe Traditional Village since it is set as a tourism destination (Local Regulation of Lebak Regency Number 13 of 1990, about Fostering and Developing the Traditional Institutions of Baduy Community), leaving a lot of scribbles (vandalism), trash everywhere, exploitation for business interests, and uncomfortable feeling because Baduy’s people have made as to the

show. It seems that the establishment of the Baduy area as a destination provides less positive impact. On the contrary, the deletion request as a tourism object is rising because a lot of negative impacts are threatening the survival of the community. Some of the negative impacts that come up are social changes and ecological damage (Al Kannur, 2020). At least there are two threats to Baduy people caused by social changes. First, is the occurrence of cultural shock and cultural lag. Second, is the occurrence of social disorganization (Damanhuri, in Al Kannur, 2020). The establishment of the Baduy area as a destination is causing various problems and conflicts that end with the request of the Baduy people to the president to be deleted from the list of tourism destinations because it gave negative impacts. The request was based on the result of *Musyawah Lembaga Adat* (deliberations of traditional institutions) on July 18, 2020, at the official residence of *Jaro Pamarentah, Kampung Kaduketug, Kanekes Village* which was attended by all officials of Baduy Traditional Institution, local government, and representatives of Government Tourism Office of Banten Province.

A lot of environmental damage caused by the worst impact from tourism activity and management has changed the outlook from the only economic impact shifting to the concept of sustainable tourism. World Tourism Organization stated that sustainable tourism as "Tourism that takes full account of its current and future economic, social and environmental impacts, addressing the needs of visitors, the industry, the environment, and host communities". The tourism development concept fully considers the impact on the economy, society, and environment both present and even the future which is practiced by the community, travel service provider, tourists, and host community, also the local government. The concept became a fundamental to sustainable tourism development in Indonesia, as stated in the Government Regulations of Tourism Number 14 of 2016 about Sustainable Tourism Destination Guide, there are four main pillars as criteria also formulated by Global Sustainable Tourism Council, that is: 1)

Sustainability Management; 2) Social-Economy; 3) Culture; and 4) Environment, (Hannif, 2020).

Some regulations that organize and become the criteria of tourism activity and development nowadays apparently are more in focus on the local community empowerment. An important aspect of sustainable tourism development is the emphasis on community-based tourism (Tosun, Timothy, 2003). Community-Based Tourism (CBT) is derivative of Sustainable Tourism that must be a solution to maximize the positive impact and minimize the negative impact, by prioritizing social principles where the community around the destination can be directly involved in turning on the local existing local potentials. Tourism is impossible to run sustainably without the direct participation of the community in the tourism destination. Because Community Based Tourism is a tourism activity that is fully owned, operated, and managed by the community so it contributes to enhancing the public welfare through sustainable livelihood and protecting the valuable socio-cultural tradition or natural resources and cultural heritage (ASEAN, 2015). Therefore, the local community will be returned their dignity as the subject and the socio-cultural values will not only be a show but should be the guidance that gives a valuable experience for the tourists as the attraction.

Based on these problems, it needs to rearrange the tourism activity in Baduy area that is sustainable and community-based by prioritizing the principles and or local wisdom values that exist in the Baduy tribe people. So that tourism activity that gives a lot of benefits and tends to be multi-effect in Baduy area keep running, while the preservation of nature and the value of local wisdom is maintained. Therefore, this research will explore the value of local wisdom as a base to revitalize tourism activity that is sustainable and community-based in Baduy area through '*Saba Budaya*'. '*Saba Budaya*' is a concept that was submitted as the result of the deliberation agreement of Baduy Traditional Institution to replace the term cultural tourism that has been used in tourism activity in the Baduy area.

Tourism is a symptom and phenomenon of the geosphere that is related to tourist movement between different areas, distribution of tourism attraction, socio-economic activity, and environmental impact in a place. Characteristic of a place is a study of geography. Tourism geography is the best place it shows/identifies how the place in geography is important (Movahed, 2019). Tourism analysis in Baduy can be studied with a regional approach so that the characteristics and the advantage will be identified.

RESEARCH METHOD

This research is descriptive with a qualitative approach. The data used are primary and secondary. Primary data was obtained through observation and interviews. Observation is to identify tourism that is based on Baduy tribe local wisdom, natural environment, social activity, and culture. While the interview was semi-structured and open where they knew that they were interviewed and also knew about the aims of the interview. Participants were selected for people who were considered very knowledgeable about the local wisdom of Baduy and tourism area manager who knows a lot and is involved in *Saba Budaya* development. Secondary data were obtained from literature studies in the form of books, journals, or other relevant scientific papers. The analysis of research data used three lines of activity that occurred simultaneously, which is data reduction, data presentation, and conclusion.

RESULTS AND DISCUSSION

Baduy tribe is one of the tribes in Indonesia which still maintains the basic cultural values that they have and believe until now, in the middle of the progress of civilization around them. Their local wisdom and natural environment that are still protected became the main attraction and allows people to visit and learn about their culture. Baduy tribe's area is geographically located in the coordinate 6°27'27" – 6°30'0" S and 108°3'9" – 106°4'55" E, in Kanekes Village, Lebak District, Lebak Regency, Banten Province. They live around Mount Kendeng at an altitude between 300 – 600 meters above sea level, in

the area of *ulayat* land in a protected forest. Its natural condition is hilly and composed of continuous hills, causing the distance between settlements in the Baduy environment to be very far. Explore Kanekes Village with an area of 5130,8 hectares, it is quite isolated with trail conditions, it takes relatively long walking time (4 – 5 hours), and tough road terrain. According to history, the Baduy people who prefer to be called *Urang Kanekes* are a part of the Sundanese tribe. The language used daily is also Sundanese language. Their customs and belief are *Sunda Buhun* or *Sunda Wiwitan*, which is a traditional belief that is passed down from generation to generation.

The Baduy people live in groups in the village and spread out in the Kanekes area, with a population of over 4000 families or 14.600 people, spread over 68 villages, both in the Outer Baduy and the Inner Baduy. Groups in the Outer Baduy are called the '*Panamping*' community, which means companion because they live outside the Baduy area and accompany the Inner Baduy community. While the group of Inner Baduy is called '*Kajeroan*' community which means inside or '*Girang*', it also means upstream. They live in the inside or upstream area of the Ciujung River. There are three villages they live in, namely Cikeusik, Cikartawana, and Cibeo. The group of Inner Baduy never increases the number of existing villages, the area is only those three. While for the Outer Baduy, the number of villages increases from year to year following their growth of population. If the population in the Inner Baduy were increased and not in accordance with its village capacity, then some of them will come out to live in the Outer Baduy area and become the group of Outer Baduy. Moreover, there is a group of Baduy people called Baduy Dangka, they don't live in Kanekes Village but around it. This group has a function as the buffer group for outside influences. There's two villages of Baduy Dangka that still remains, namely Padawaras and Sirah Dayeuh.

In leadership structure, the group of Inner Baduy is called '*Tangtu*' people which is the high group. Every village is led by a '*Puun*'. The top traditional leadership is led by '*Puun Tri Tunggal*', namely '*Puun Sadi*' in Cikeusik

Village, 'Puun Janteu' in Cibeo Village and 'Puun Kiteu' in Cikartawana. While the deputy traditional leader is called 'Jaro Tangtu' who functioning as the spokesman with the village, region, and or central government. In the Outer Baduy, there was a village head government system, namely 'Jaro Pamerintah' that is helped by 'Jaro Tanggungan', 'Tanggungan', and 'Baris Kokolot'.

The Exploration of Baduy Local Wisdom Attraction

Baduy Traditional Village has various local wisdom values, both tangible and intangible that are still maintained now. The form of the existing local wisdom value can be grouped in the form of historical philosophic value, traditional ceremonies tradition, farming, art, treatment the nature, people's entertainment, and the procedures to build a home. This wisdom is important to be identified because it is the potential to give an attraction and can be the reference for its revitalization, so the tourism development in the Baduy Area will keep going and its sustainability is continuously protected.

Historically, the Baduy people are part of the Sundanese tribe. This can be seen from their physical body and the language used daily is Sundanese. It is estimated that they were already in the Mount Kendeng area in the 16th century, along with the collapse of the Pajajaran Kingdom. Baduy people were the remaining part of the Pajajaran people who carried out the exodus and isolated themselves in groups. There are various versions of the term Baduy, one of the terms was given by the Dutch (colonial period) taken from a tribe in an Arab country, namely Badwi who live nomadically in the desert. Another version is the word Baduy is taken from the name of the hill and Cibaduy Spring is located in the south of Kanekes Village. The Baduy people prefer to be called 'Urang Kanekes' which means Sundanese people. They believe in beliefs that have been passed on from their ancestors from generation to generation to this day, that is 'Sunda Wiwitan' or 'Sunda Buhun', has a meaning of the Sundanese that early, starting, or firstly exists. 'Sunda Wiwitan' is guided on 'pikukuh' as the absolute customary rule about

how to live life following the mandate of 'Karuhun' (the ancestors). 'Pikukuh' is an orientation, concept, and religious activity of the Baduy tribe that is still preserved till this time, never changing, as stated in 'buyut' (taboos) deposited by 'Karuhun'. Buyut is everything that breaks the rules of 'pikukuh' or about the behavior of Baduy people, as follows: *Buyut nu dititipkeun ka puun; Nagara satelung puluh telu; Bangsawan sawidak lima; Pancer salawe nagara; Gunung teu meunang dilebur; Lebak teu meunang diruksak; Larangan teu meunang ditempat; Buyut teu meunang dirobah; Lojor teu meunang dipotong; Pondok teu meunang disambung; Nu lain kudu dilainkeun; Nu ulah kudu diulahken; Nu enya kudu dienyakeun; Mipit kudu amit; Ngala kudu menta; Ngeduk cikur kudu mihatur; Nyokel jahe kudu micarek; Ngagedag kudu bewara; Nyaur kudu diukur; Nyabda kudu diunggang; Ulah ngomong sageto-geto; Ulah lemek sadaek-daek; Ulah maling papanjingan; Ulah jinah papancangan; Kudu ngadek sacekna; Nilas saplasna.* The high values of local wisdom that exists in 'buyut' was not only contained the guidelines for proper behavior, but also the consequences of violations, as follows: *Akibatna, Matak burung jadi ratu; Matak edan jadi menak; Matak pupul pengaruh; Matak hambar komara; Matak teu mahi juritan; Matak teu jaya perang; Matak eleh jajaten; Matak eleh kasakten.* Buyut is not codified in the form of text, but it is incarnated in the daily behavior of people in interaction with each other, the natural environment, and their God, such as how to socialize, farm, take care of the forest and other natural environments, art, traditional ceremonies, how to dress, and how to build a home. The daily behavior of the Baduy tribe people which is full of *pikukuh* has the attraction itself as a tourism attraction such as the factor of scarcity, naturalism, uniqueness, and community empowerment.

Traditional Ceremony

In the tradition of the Baduy tribe community, there are also the traditional ceremonies related to weddings, circumcision, mortality, natality, and farming. But there was also the tradition that more introducing Baduy because of its uniqueness and sacredness that

is interesting and full of value, namely the tradition of 'seba' and 'kawalu'. The ceremony of 'kawalu' is the expression of gratitude form to *Sang Hyang Karesa* for the success of the rice harvest 'huma' every year. This tradition is held before the ceremony of 'seba'. The stage to carry out the tradition is, 'ngalanjakan', 'kawalu', 'ngalaksa', and finally 'seba' as the culmination of traditional ceremonies. 'Kawalu' came from the word of *walu* or 'balik' (go home), which means return. Usually, in every event, incense is always burned as a form of ancestor worship. The ceremony is conducted after the rice harvest 'huma' and returning or restoring to 'leuit' (granary). They would fast one day every month in a row for 3 months according to their calendar called 'bulan kawalu' as the embodiment of this gratitude. This tradition is carried out solely to purify themselves from the evil lust. Before fasting, all of 'Urang Kanekes' must clean the environment like the front yard, and road, and includes all things that came from the outside Kanekes should be taken out. During Kawalu, there were no other activities except the activity that focused on the traditional procession. Fixing the house or other salvation is prohibited. The only allowed activity is collecting the yields and grinding them to be rice. During the time of Kawalu, tourists are strictly prohibited from entering the area of Inner Baduy.

The peak of the whole of this traditional activity is the 'seba' ceremony. In this ceremony, the Baduy tribe people is walking without any footwear while bringing and delivering the crops (rice, *palawija* or second harvest, fruits) to the government which is the Lebak Regent (*ibu gede* or big mother) and Banten Governor (*bapa gede* or big father) as the form of obedience to the ruler, as well as an expression of gratitude for the abundance of the crops. The last time *seba* is conducted before the pandemic in 2019, it was followed by around 1.300 people by taking through hundreds of kilometers.

Forest Conservation

The environment in Kanekes Village has a good quality, it is marked by the richness of biodiversity that is still high. There was a lot of flora and fauna in the Baduy area that has

not been found in other areas. Some of the animals that live there are classified as wild and rare so they are protected by the government. The independent life of the Baduy tribe has created a very close and interdependent interaction between the community and the environment. The existence of forests with all the potential of natural resources contained is very important for their survival. Forests are interpreted as a source of basic needs such as food, drink, medicine, and the fulfillment of the completeness of life, protection, comfort, a place for rituals, and a place to develop social solidarity. Considering that the function is highly important for the life of the Baduy tribe people, local wisdom is formed in protecting forests and preserving their functions. Local wisdom indicates local cultural identity as well as knowledge of constructive group ideas to benefit from living in a blessed community (Pronpimon *et al.*, 2014). Through local wisdom, there are norms in the community as a controller of attitudes and behavior in managing forests, starting from structuring, utilizing, developing, maintaining, recovering, and supervising, as stipulated in 'buyut'. Nature is not a resource that they have to exploit as much as possible, but a deposit from God to be protected so that every generation can use it. Ecological wisdom is embraced as individual and collective knowledge obtained through reflection on intergenerational and intercultural knowledge (Xiang, 2014:67).

Farming Activity

The agricultural system of the Baduy people is very traditional by implementing a farming system. Farming is not only a livelihood to fulfill the needs of life, but is a sacred activity because it is a marriage for the goddess of rice or *Nyi Pohaci Sanghyang Asri*. Farming activities will always be followed by ceremonies led by *Pu'un*. They know about the astrology that is used to predict or determine the seasons, as a benchmark for when to cultivate the land, plant, and harvest the *huma* rice. To start farming or *berhuma*, Baduy people connect with the appearance of 'Bintang Kijang' (Deer Stars), which is a group of stars that when a line is drawn from

one star to another will form the image of a deer.

Before starting the planting activity, the Baduy people perform a traditional ceremony of supplication to *Dewi Sri* (the Goddess of Rice) and then stick a stem or leaf branch to prevent pests and rodents from attacking. The stems or branches of the leaves emit a distinctive odor and are preferred by dragonflies to perch. Dragonfly itself is a predator and deterrent to rice plant pests. In addition, owls also like to perch on these branches as predators that can keep the rats from getting close. The existence of dragonflies and owls is local wisdom in the form of natural ecosystem control carried out by the Baduy tribe community. The types of rice plants planted are local species that are superior to the results of their selection. Although the planting period is longer, local rice varieties have better quality, taste and aroma are better, last longer when stored, are resistant to pests, and are adaptive to various conditions. The cultivation applied in Baduy is shifting from place to place and harvesting once a year. Fields shifting is generally done after one to two harvests and then abandoned and work on new land elsewhere. The abandoned land is left for approximately 5 years to rest so that when it is reused, the quality of the soil is ready for replanting (*ngaseuk*). While waiting for the harvest, they still maintain their fields by clearing the weeds (*ngoyos*) or the grass that grows around the rice plants. Harvest work is usually done by women in cooperation, while men are in charge of transporting the harvest to their respective homes. The rice harvest is quite wasteful, it is proven that so far the Baduy people have never been threatened with food insecurity. In addition, the harvested *huma* rice should not be sold but stored in the granary (*leuit*). This shows that local wisdom has created independence in interacting with nature and the environment. The Baduy people live in simplicity. This simplicity can be seen in their lifestyle such as how to dress, living equipment, and others.

Settlements

In general, the indigenous Baduy tribe divides the Kanekes area into three zones,

namely the lower zone, middle zone, and upper zone. The area in the hill valley which is relatively flat is the lower zone which is used as a settlement zone or *dukuh lembur* zone, which means village forest. This zone is close to water resources, both springs, and rivers. The condition of the forest with tall trees there causes a lot of springs, especially in the valley area. The big river that flows in Kanekes is the Ciujung River, with the upstream being in the forests of the south of Inner Baduy.

Their houses are grouped with the condition, shape, and arrangement of the rooms that have been adapted to customary provisions and seen from the soil structure or topography. The average settlement is located at an altitude of 250 m above sea level, with the lowest area at 150 m above sea level while the highest area is up to 400 m above sea level. Before building a house, the land must be approved and seen by the customary leader (*Pu'un*). The uniqueness of the Baduy house, apart from the form of the house on stilts, also only has one door and always faces north or south. Its meaning is containing the principles of life and the principles of a family, which symbolizes faithfulness, "...*Satu pintu berarti hanya ada satu istri bagi satu suami. Keduanya terikat dalam satu hati, satu tujuan, satu adat, satu prinsip menuju masa depan. Tidak boleh ada perceraian dalam hubungan suami isteri, kecuali kematian*". This was conveyed by Ayah Mursyid, the representative of '*Jaro Tangtu*' who is responsible for the implementation of customary law the house materials used come from the surrounding nature, such as wood for the poles, bamboo for the walls, and coconut leaves for the roof. The rooms of the house consist of three parts, namely the terrace (*sasoro*), the living room (*depas*), and the kitchen at the back. Household equipment is very simple according to the existing space in the house, such as kitchen utensils, eating utensils, and sleeping. The shape and size of the houses of the Baduy people on average have similarities.

Around the edge of the settlement, there is a granary (*leuit*) made of woven bamboo strung together with large logs and roofed with *injuk* or coconut fiber. Each family generally has one granary, but some have more than one. The rice stored in the granary is used

for daily food needs and will be used during traditional ceremonies such as weddings, circumcisions, *seba*, and others.

Arts

Unlike other tribes in Indonesia, the Baduy people tribe does not know much about art and dance straightforwardly. There are not many sounds or variety of dances, except that every movement, song, and action shown is merely a complement to the traditional ritual procession to establish interaction with the Almighty and to continue the traditions taught to their children and grandchildren.

There are several types of musical instruments in Baduy such as *kecapi*, *angklung buhun*, *karinding*, *suling*, and *gambang*. The existing art equipment is generally made of wood and bamboo. As usual, *kecapi* is used to accompany the reciprocal rhyme event as a means of entertainment played by young people in the traditional *bale*. This music instrument is only one set in every village. To play this music, *suling* and *rendo* are equipped, *rendo* is a kind of big guitar consisting of 2 large and small strings. *Angklung buhun* size is larger than *angklung* in general. Each set consists of nine *angklung* pieces, namely: *indung*, *ringkung*, *dongdong*, *gunjing*, *indung leutik*, *engklok*, *trolok*, and two pieces of *roer*. To accompany the music, three large to small *bedug* are used, the names are *talinting* and *ketug*. *Angklung* is used in traditional ceremonies such as *seba*. In addition, there is something unique about Baduy musical instruments, namely *karinding*. This art tool is made from a bamboo stick with a diameter of 2 – 3 cm, a length of about 50 – 60 cm, and there is a splinter at the end of the bamboo measuring 5 cm. A type of *gamelan* musical instrument called *gambang* consists of two *goong* made of brass. *Suling* in Baduy is different from the other flute in general. There are two types of Baduy *suling*, namely *suling kumbang* which only has four holes, and *tarawelet* which is about 15 cm long and has five holes.

When Baduy women are not farming, they have their activities at home, that is weaving and making fabric for clothes, pants, headbands, scarves, sarongs, hats, bags, and others, both for their use and sale to tourists.

The fabrics are woven from cotton from their garden. For the clothing needs of the Baduy people, they make their clothes. The clothes worn by the Inner Baduy and the Outer Baduy are slightly different in basic materials, models, and colors. The Inner Baduy people still have a strong tradition compared to the Outer Baduy, the men wear long sleeves (*jaman sangsang*) because the way to wear it is only worn or placed on the body. The design does not wear a collar, does not wear buttons, does not wear a shirt pocket, and the color is generally all white. The bottom is wearing a blue-black sarong-like cloth which is only wrapped around the waist. Other clothing accessories such as a white headband. The plain white pattern implies that their lives are still sacred and have not been influenced by an outside culture. As for the Outer Baduy people, the clothes they wear are black hooded clothes (*baju kampret*). The headband is dark blue with a batik pattern. The design of the shirt is split in half down, like a normal shirt, there are pockets and buttons. The clothes worn by Baduy women, both *Kajeroan* and *Penamping* do not show a striking difference. They wore a kind of sarong, blackish-blue from heel to the chest.

Revitalization of Baduy Tourism through *Saba Budaya*

The charm of Baduy as a tourist attraction is undeniable. Aspects of uniqueness, nature, and scarcity shown from the natural, social, and cultural environment provide its charm as a tourist attraction. Ngwira (2018) explains that the role of attractions in tourism cannot be avoided because it is common knowledge that attraction is what attracts tourists to an area (tourism destination), and without it, there will be no tourism activities, each destination develops tourism attraction as a way to create a destination. The beauty of nature, social life, and spiritual wealth in Baduy are the attractions that can invite curiosity from outsiders. Therefore, this exotism must be displayed in authenticity so that it becomes the main attraction. Efforts to preserve the value of local wisdom are important so that tourism activities do not forget the values and spirit of local culture which have different

characteristics than others. The role of culture in tourism is not only a major component in tourism products but can provide experiences for tourists such as being directly involved with the local community, seeing the way of life and culture of the community in the group so that it allows the desire to learn about the culture, and they not only get entertainment but also get value in the form of experience and new knowledge.

Product innovation is a prerequisite for the sustainability of tourism destinations. Especially in the effort to innovate cultural tourism products, not only emphasizing creative and professional human resources but must provide an understanding that local cultural heritage is not merely a matter of pride but needs to be revitalized to increase benefits sustainably. The revitalization approach must be able to recognize and utilize the potential of the environment because every place has characteristics. Revitalization is not limited to the completion of physical beauty but must be complemented by the empowerment of the local community and the introduction of the existing culture. In addition, community involvement is needed, not just participating to support aspects of formality that require community participation, that the community involved is not only the community in the environment but the community in a broad sense (Laretna, 2002)

The revitalization of tourism aims to maintain and preserve the culture and natural environment. Considering that after the development of tourism in Baduy, public unrest began to emerge with the threat of ecological damage and social change. The desire of the Baduy people through the results of the deliberations of the agreement of the Baduy Traditional Institution to replace the term cultural tourism with '*Saba Budaya*', shows the openness of the Baduy people to tourism in their territory, especially the Outer Baduy. For the Baduy community as a traditional community that still maintain cultural traditions and preserve the environment through their local wisdom, it is a necessity that must not change, because all of these are deposits that must be preserved. The revitalization of Baduy tourism begins with recognizing, identifying, and exploring the

attractions that come from local wisdom. It turns out that the local wisdom does not only contain a lot of interesting things, it also contains reference values that are mandatory and prohibited as stated in the '*buyut*', for how to produce a form or model that is suitable for the '*Saba Budaya*' of Baduy.

'*Saba*' in Sundanese means to visit or travel to a faraway place. The motives and purposes of traveling can vary depending on their needs. '*Saba*' in the Baduy language has a special meaning, namely *silaturahmi*. '*Saba*' is used for people who will or are traveling to distant places to stay in touch. People who do it (*nyaba*) can be anyone, both the Baduy themselves who '*nyaba*' outside the area such as carrying out '*seba*' to the regent or governor as well as outsiders who visit Baduy (tourists). The *adab* or manner of people who are doing '*saba*' must respect, maintain, and protect the values that develop in the community where they visit. Like the saying 'Where the earth is stepped on, there the sky is upheld'. *Silaturahmi* itself comes from the word '*shilat*' which means relationship and '*rahim*' which means relatives. So, *silaturahmi* has the meaning of establishing kinship or connecting brotherhood. The use of the word culture needs to be emphasized that the motive for visiting is the culture and customs of the Baduy tribe.

Baduy tribe people are used to it and consider them (tourists) who visit Baduy as distant relatives who come to visit for *silaturahmi*. When visiting, they must have the permission of the host according to the customs of the Baduy tribe, namely '*Mipit kudu amit; Ngala kudu menta; Ngeduk cikur kudu mihatur; Nyokel jahe kudu micarek; Ngagedag kudu bewara*'. Baduy people are very friendly to the guests, they will welcome them in a family manner and politely with Baduy culture. This reflects the principle of equality between them. There is no term subject (tourist) visiting the object (traditional community) as if there is stratification that can trigger inequality and even potential conflict. In contrast to the concept of tourism which is identical to the service by tourism managers to tourists (subject to object relationship). During their visit, they will interact and learn about

Baduy cultures such as learning to live a simple life, managing the environment, farming methods, and other wisdom. Including following traditional customs and obeying their prohibitions, such as eating, talking, bathing, sleeping until the duration of the visit should not exceed three days, it is forbidden to bring electronic devices such as gadgets, cameras, lighting lamps, etc. When returning, tourists must say goodbye in a polite and family manner. Not infrequently the Baduy people provide tourists with food to stock up during the trip. This kind of activity is expected from the revitalization of cultural tourism in Baduy which must be distinguished from other cultural tourism activities or tourism in general.

'*Saba Budaya*' is an innovative tourism product that can be used as a reference for tourism activities to Baduy in representing the cultural identity of the traditional community as well as efforts to preserve them. There is no change in nomenclature with the change to *Saba Budaya*. Instead, it can return tourism to its true nature and purpose. So far, tourism activities are often identified with inequality where local communities become objects of spectacle, the provision of infrastructure facilities must have development that can change the natural order and ecosystem, ultimately leaving damage as a result of tourism activities.

Principles of Sustainable Tourism and Community Based on the Development of Baduy Tourism

The traditional way of life of the Baduy people, which is simple and full of wisdom, sees life far ahead while maintaining its sustainability. Protection of the environment through local wisdom, solely to maintain that nature continues to provide benefits for independent living. These principles and philosophies are the main instruments for environmental management. *Saba Budaya* is an instrument for environmental management of the Baduy tribe in minimizing the negative impact of tourism exploration. Tourism destinations are vulnerable to the negative impacts of tourism development and therefore require a sustainable approach (Zuzana and Zuzana, 2015).

The principles of sustainable tourism include improving the quality of nature, preserving the value of local cultural wisdom, strengthening social structures, and empowering communities. The involvement of the local community is the capital of its sustainability as well as being fundamental to the CBT concept. The involvement of the Baduy community in the process of developing and utilizing the socio-cultural and economic values of tourism activities for the local community must be facilitated.

The local community is the main controller in the development of the tourist area because they are better at understanding the nature and culture that is the potential of the area as a tourism attraction. If tourism development does not involve community participation, it will reap social disturbances that can have an impact on tourism activity itself (Anismar & Ali, 2017). Community involvement can be done by empowering the Outer Baduy community who are already very mixed with the outside community. Starting from development planning, exploring tourist attractions following the culture and local wisdom, to the tourism service business people. At least the local community is the person who knows best about the resources that can be developed and can control the ongoing tourism activities in the Baduy area. Local communities have a highly important role related to the sustainability of the resources that are the tourist attraction in their area. The community plays a very substantial control and full involvement in the development and management of local tourism (Nagarjuna, 2015).

The principles of sustainable tourism based on community to develop tourism in Baduy can refer to Sustainable Tourism Development principles according to Burn & Holden (1997), as follows; 1) The environment has an intrinsic value which can also be a tourism asset. Its use is not only for short-term importance but also for the benefit of future generations; 2) Tourism should be introduced as a positive activity by providing mutual benefits to the community, the environment, and the tourists themselves; 3) The relationship between tourism and the environment must be managed so that the environment is sustainable

for a long term. Tourism should not destroy resources that can be enjoyed by future generations or have an acceptable impact; 4) Tourism and development activities must be concerned with the scale/size of nature and the character of the place where these activities are carried out; 5) At other locations, harmony must be established between the needs of tourists, places/environment, and local communities; 6) In the world that is dynamic and full of change, it can always be profitable. Adaptation to change, however, should not depart from these principles; 7) The tourism industry, local government, and environmental non-governmental organizations (NGOs) have a duty to care about the above principles and work together to realize them (Suwena, Widyatmaja, 2017, pp. 200-201).

Aside from that, its business development can be done through these characteristics: 1) recreation techniques that have a low impact on the natural resources in a protected area; 2) involves stakeholders (individuals, community, tourists, tour operators, and government agencies) in the planning, development, implementation, and monitoring; 3) limiting visits to the areas, either by limiting group size and/or by the number of groups brought to an area in one season; 4) supporting the group works of environmental conservation to preserve nature in the area; 5) directing the consumer to the area that will be visiting; 6) employ local people and buy local products; 7) recognizes

RECOMMENDATIONS

'*Saba Budaya*' is highly potential to be a reference for tourism development in Baduy as well as to maintain the culture and local wisdom. In the effort to achieve the goals of '*Saba Budaya*' creation of Baduy, it needs to improve the rules and procedures of visiting for the outer community/tourists who enter the area of the Baduy tribe. The principles of sustainable tourism and community based can be a fundamental reference for its development, besides making their culture and local wisdom the main thing. It is hoped that tourists who visit Baduy will begin to change their motivation to 'have entertainment' with educational adventures,

that nature is an important element of tourism experience; 8) use guides who are trained in interpreting history naturally; 9) ensure that tourism activities do not disturb the wildlife; 10) respect the privacy and culture of the local community (Suwena, Widyatmaja, 2017, pp. 212).

CONCLUSION

'*Saba Budaya*' is an environmental management instrument of the Baduy tribe which comes from its culture and local wisdom. Through '*Saba Budaya*' is one of the efforts of the Baduy tribe in minimalizing the negative impacts of tourism exploration that can damage nature, culture, and local wisdom which are *titipan karuhun* that should be protected and preserved to give the benefits for the life of generation to generation. There were no changes in nomenclature in Baduy tourism implementation due to the change in the term to '*Saba Budaya*'. On the contrary, it is to restore the purpose and function of tourism to its true dignity. Tourism revitalization based on the local wisdom of the Baduy tribe is to identify and explore the existing cultural resources and have an attraction to be developed under the culture of the community and its local wisdom. Local wisdom is not only attracted to presenting the cultural identity of the community but also contained the reference and restriction of tourism development revitalization in Baduy.

and seek valuable experiences by fostering a sense of belonging to maintain and understand the nobility of the culture of the Baduy tribe.

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