

SOCIAL SOLIDARITY BADUY TRIBE FOR DEVELOPMENT OF THE CULTURAL TOURISM AND MARKETING LOCAL CRAFTS IN LEBAK REGENCY BANTEN PROVINCE

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Baduy Village is a region where their society still maintains the local values and traditional custom heritage. The establishment of Baduy Village became an area of development in the various fields is regulated in the Regional Regulation (Perda) No. 13/1990 on the founding and developing Baduy Indigenous Institutions in Lebak Regency. This study used a qualitative research method. Data collection techniques that author used is the participant observation, interviews and documentation. The subjects of research were Baduy Dalam (Cibeo) and Baduy Luar (Gazebo), owners of local store and food stalls. The research found that determination of Baduy as a cultural village tourism is considered very important, because its society is committed to retaining their local values and cultural heritage. Baduy Village also designed as economic support, there has been established the local store to sell crafts and agricultural products from Baduy.

Key words: Baduy tribe, social solidarity. Culture, tourism, local crafts

1. INTRODUCTION

Determination of Baduy Village as an area of development in the various fields is contained in the Regional Regulation (Perda) No. 13/1990 on the founding and developing Baduy Indigenous Organizations in Lebak Regency, as in Article 3 that the formation and development of Baduy Customs should be directed to attaining strong national stability, towards ideology, political, economic, social, cultural, religion or national defense and security in order to fostering the implementation of duty in administration and community development.

Based on the provision above, the area of Baduy especially Baduy Luar has developed into a tourism village and regional marketing local crafts. Determine as tourist attraction and economic settlement, hand in hand with the development of infrastructure in the form of sales facilities, the establishment of craft shops/kiosks, and tourism facilities such as resting place and worship building voluntarily provided by the Village Leaders in collaboration with the local society, as a supporter for economic and trading activity to accommodate the crafts product of Baduy Dalam /inner Baduy (Cibeo) and other agricultural products.

Enactment Baduy Luar as a tourist attraction, actually have affected social change, cultural and educational to Baduy community, especially the Baduy Luar

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/outer Baduy (Gazebo). The impact of economic growth seen from easy access to sell of agricultural products and crafts, while the social aspect which is seen going a harmonious relationship between Baduy community with the visitor, either in terms of the educational aspects of Baduy Luar's children had a formal education and even many who have enrolled to secondary school.

Based on preliminary observation is found that since the opening of Baduy region as an area of marketing support local craft, led to various creativity of Baduy tribe to increase the craft. Unfortunately, the establishment as marketing area also impacted the loss of values and local culture that has been maintained currently. In other hand, Baduy keep gets visit by the tourists to witness directly the conditions of social life Baduy community. By the tourist arrivals actually Baduy community feels disturbed, especially they are who come then make a noise or customs violations.

Determination as tourist attraction and marketing for local crafts proposed by Lebak Government bring a goodness because it can increase the economic quality of Baduy community. Marketing of Baduy's crafts and agricultural products often face problems because of selling and purchasing are conducted solely by an individual with no clarity on mass marketing. This study focused on the characteristics of Baduy community since the enactment as the center of Baduy's crafts and marketing local agricultural products and development mechanism of tourist areas as the carrying capacity of the marketing for local crafts.

2. DEFINITION OF CONCEPT

The concept of social solidarity Emile Durkheim (in Johnson, 1986:181) refers to a state of the relationship between individuals, and or groups based on morals and beliefs held together reinforced by shared emotional. Hendropuspito (1989:122) the moral sense, Koentjaraningrat (1980:164) a form of cooperation. Solidarity is a form of the strength internal unity of a group, in the form of a joint submission that is based on kinship. Koentjaraningrat (1980: 164) covers the mutual cooperation activity, mutual help and deliberation.

Development can be interpreted as a coordinated effort to create an alternative that is more rightfully given to every citizen to meet and achieve the aspirations of the most humane (Nugroho and Dahuri (2004: 9)); Regers in Nasution (2004: 82) the process of social change that is participators widely to advance the state of the social and material for the majority of the community through their acquisition will be greater control over the environment.

Todoro and Smith (2003: 28) in the community development process has at least three objectives, there are the increased availability and expansion of distribution; Improved standards of living; Expansion options economically and socially. Siagian (2008: 45): A business or a series of business growth and change

that plan is done consciously by the nation, the state and the government towards modernity in order to develop the nation (*Nation-building*).

Tourism development based on the concepts of sustainable regional development and focused. Amiruddin (2013: 15) focus on community economic development needs to be further strengthened framework to improve the internal systems of society. Dove in Swarso: 62 traditional culture very and always associated with the process of economic change, social and political. Ogburn (in Lauer, 1989: 208-209) changes may occur from influences coming from outside that allows a community to experience social change.

Wiroatmojo (2003: 52) the principles of regional development which is part of the signs that have been determined for implementing area-based development. Suharto (2010: 23) Social Development aims at improving the quality of human life ranging from physical to social needs. Todaro (Edi Suharto in 2010: 18) stated that at least the development should have three objectives namely expanding the distribution of goods, improved quality of life, expand economic opportunity.

Midgley (in Adi, 2003: 49) put forward a development strategy conducted through individual, community and through the Government. Suharto (2010: 25) focused on the development of social welfare, Sugiarto (2007: 264) the level of well-being is strongly associated with the level of satisfaction and pleasure. Todaro (2003: 252) related to public welfare standard of living, health, education, and increase the productivity of society.

3. RESEARCH METHODOLOGY

This research used descriptive analysis. It seeks to investigate the social solidarity Baduy community, especially the arrangement of cultural tourism area and marketing local crafts. The method used is qualitative. Brannen (1997) stated that the qualitative method aimed to investigate the meaning and context of individual behavior patterns through observation, interviews and documentation. Meanwhile, Burrell and Morgan in Brannen (1997) suggest that qualitative research is interpretive approach, interpretation of individual behavior based on elements of subjectivity from the object being observed. The location of this research is in the area of Tourism Baduy Lebak regency, Banten Province.

The purpose of this study was to analyse characteristic Baduy community solidarity in favor of the arrangement of cultural tourism, the economic aspects of the development of solidarity and solidarity marketing of handicrafts regard the economic life of the Baduy Dalam in (Cibeo) and the Baduy Luar (Gazebo). Informants have been selected based on the needs of research data, such as the society who lived in Cibeo and Gazebo, the marketing actor of Baduy's crafts and also the Tourists. Miles and Huberman (1984: 56) mentions that there

are some indicators that should be considered in selecting survey respondents: setting, actors, events, and process.

4. RESEARCH FINDINGS

(A) Characteristics of Baduy Tribe Community

Baduy Tribe is more than just a community who has lived since a long time, generation to generation living within simplicity, obedience, sincerity to preserving and maintaining their old tradition as the ancestral heritage. They are highly aware, in order to uphold their tribal identity, the customs and ancestral heritage must be maintained and preserved continuously to their descendant with firm and binding. Baduy tribe divided into two groups, namely Baduy Dalam and Baduy Luar.

In preserving culture, the community is divided into Baduy Dalam and Baduy Luar as the heir of culture and the ancestral tribal mandate. The implementation, maintaining local culture prepared as a guard, buffer, filter, protector, and simultaneously connecting society. Baduy Luar largely using the potential of natural resources to keep alive by planting based on season. As a farmer, every family there has fields to cultivate. They are also cultivated their own crops and more focus on subsystem, if there is the excess of family needs will store in the market for sale. They do not only grow rice, but a wide range of other agricultural products such as rambutan, durian, duku and wood timber in their forests.

Baduy includes as a productive society, in a sense always use their spare time to be filled with generating activities and beneficial. The activities there be more intensive, especially for the women, while free time they make a wide range of woven with various items for sale to the Tourists.

(B) Determination of Cultural Tourism Area

Baduy located in the area of Kanekes Village Region, Leuwidamar subdistrict of Lebak regency, Banten Province, designated to be Baduy Tourism Area starting on 1990 under the stipulation of Lebak Regency Regulation No. 13/1990 on the founding and development of Baduy Indigenous Organizations. The establishment of the Baduy Tourism Area aims to preserve culture and customs Baduy community thus supports to achieve national stability

Baduy Tourism Area is potentially rich with culture and its nature possessed still pristine. The potential of Baduy not only plentiful with culture and customs of its people, either its natural aspects can be used as an area to rest and refreshing mind.

The main target of the visitors come to Baduy is to enjoy the treats of nature and traditional values which still very well maintained. Usually the 'Tourists been in the Baduy Dalam /inner Baduy area (Cibeo) and passes the settlement of Baduy

Luar area (Ciboleger). The area of Baduy Dalam /inner Baduy can be reached approximately 6 (six) hours by walking because there was no vehicle can enter Baduy Dalam. In addition, on the journey the visitors will serve with a beautiful scenery which still natural.

To visit the Baduy Dalam area all the Tourists must abide the ethical rules and local customs because Baduy Dalam /inner Baduy still adhere customs inherited from their ancestors. Code of conduct for all the people who visit Baduy Dalam / inner Baduy are prohibiting the use of electronic tools, perfume and soap while taking bath in the Baduy Dalam area (Cibeo).

This condition, is still maintained and the visitors that entrance the region must preserve and respect the values and norms that held firmly by the Baduy community. The tribute performed by visitors through taking care their behavior and manners and participating to respect Baduy tradition. Since the formation of two Baduy communities, both Baduy Dalam (Cibeovillage) and Baduy Luar (Gazebovillage), then there is a shift in habits of cultural aspects, conditions Baduy Luar territory is not much different from modernization and its has begun. Also, the lessening of various rules has occurred, for example, visitors allowed use electronic device and may use the bathing equipment in rivers near Baduy Luar.

Baduy community has been determining the walking route which the traveler can reach a tourist destination when come to Baduy. This provision has decided since a long time ago, the visitors will pass several villages start from Ciboleger, Kadu Ketug, Cibalimbing and the last Cibeo in Baduy Dalam /inner Baduy. Those villages become the main route for the visitors because the track is quiet easy and many people sell Baduy's Handicraft.

Baduy Tourism visited almost every day by the tourists and more crowded during the school holiday season, because Baduy also provide a cultural tours and education for children about the importance of nature conservation. According to the informant, the tourists mostly come between December and July. The concept of local wisdom and care for nature are in line with the concept of primary and secondary education curriculum at this time, so that the Baduy region can be used as a learning field for the students.

(C) Solidarity Economic Development

The driving factors for the formation of social solidarity based on research results from Wulandari (2013) on solidarity in the pottery industry, found that a lack of awareness, and a desire to advance the industry, foster harmony, the relationship between the citizens and desire to fill the free time in a positive way. Related to this, Baduy community in order to survive, have a full awareness to conserve the nature.

One of place to selling Baduy's craft located in Kampung Ciboleger. At the time when the Tourists arrived in Baduy, they will see all sorts of Baduy works are sold. Centralizing Ciboleger as the main place to marketing the Baduy's crafts thus attracted the Tourists to buy, although there are some of communities who sells it in their homes.

Structuring location also occurred on the routes for the tourists, as purpose to prevent disruptions in the plantation areas and protected forests (forbidden forest) that has been taken care. As a visitor, Arif (22 years old) says that:

The presence of the tourists in Baduy's region are not strictly prohibited, but the tourists requires to pay attention toward the rules that have been imposed by the local community when come to Baduy Village, including the areas to be passed through where the track already determined and can not ineptly changes because many customary rules binds the tourists. Moreover, if in one of the villages there was build a house, neither the tourist prohibited to entering the village. (Interview: a student visitor, March 30, 2016)

Based on the interview, it was revealed that Baduy Community has a commitment and open minded to accept the visitors, however The tourist requires to holding on the mutual respect principle. The value of respect aimed to use for fellow humankind, but also considers from Human to the Nature around us in order to remain sustainability and preserved. Conceptually, there is no written rules created, but it is obvious and done as well as jointly agreed.

The entry of technology carried creativity and make the actual work does not blotting out the local community. Koentjaraningrat (1980) technologies requires skilled labor. Luhan (in Lauer, 1989: 212) transition from traditional technology to the advanced technology changes the culture because there is a progress on technology and science. In the context of Baduy community, with the inclusion of creativity to support Baduy Cultural Tourism, still retaining local wisdom and identity as Baduy Tribe.

Based on the explanation above, it has given a clear reason why the arrangement location for selling placed in Kampung Ciboleger, thus will attracted the tourists who has intention to buy the Baduy's craft. The Craft Shop or Kiosk located in along side of entrance gate which already determined by Baduy themselves before entering Baduy Tourist Area.

The establishment of kiosks at the entrance area of Baduy Tourism, use to sell their agricultural products and crafts which made by Baduy community. Social solidarity awakened, from their bonds of friendship and kinship. The Energy and Kiosk Building are such a big contribution given by Baduy Luar for the establishment of Baduy Tourism Area.

(D) Distribution of Goods on Tourism Area Baduy Luar

Over the development going in Baduy Luar area, and is supported by the availability of marketing location such as Kiosk and Foods stall, would enable the improvement

distribution goods in Entrance area of Baduy Tourism. The distribution of goods and services from Cibeo and Gazebo village towards the tourists who come to Baduy, based on the obseravation found that it is increase the mobility of goods distribution accordance to the tourists needs.

After the Settlement Land of Baduy became a Tourism Area used by Lebak Government, distribution of goods there surely increasing. This is evidenced by the growing of food stalls around Ciboleger (the entrance area for tourism) provides a wide range of daily necessity including clothes and food, even modern minimarket is also available.

Distribution of goods agricultural yields from Baduy Luar are not only do collectively, but also it is individually performed. They usually sell the farm products to the traditional market in Rangkas Bitung, capital city of Lebak Regency by using public transportation. Distribution of goods must either be felt by the Baduy community but also felt by people outside Baduy in Tourism Area, which is mostly they are a merchant.

The establishment of a kiosk in a tourist area, gives contribution the easiest access to sell the agricultural products and crafts from Baduy. Evidently, the process of goods distribution has been running very well. This good distribution process facilitates Baduy community to fulfill their basic needs. Even, the distribution of goos from outside, wether it is industrial products have entered and traded in Gazebo village.

The Establishment of kiosks (selling point) in around tourism area, has attracted the traders from outside Baduy to come. They use that area to invite the investor carrying the selling goods. The existance of goods from outside Baduy actually bring a benefit for Baduy itself, because it can create local employment.

Goods that sold in tourism area, is also become a region of the marketing of goods both from outside and local products. Local products usually derived from crops and local crafts such as woven fabrics of Baduy. While the products of modern trinkets and clothes mostly to come from outside region, those are imported from Rangkasbitung and Jakarta.

(E) Social Solidarity Supports Economic Activity

Economic growth is occur in around Baduy Tourism Area, mainly farmers can now have other jobs are becoming merchants such as Baduy craftsmen. After harvest season, they will sell their crops to the city, and the woman will create a Woven Sarong and Baduy crafts. Moreover, if the holiday season come many of them became a tour guide.

Development of Baduy Tourism are not only felt by Baduy community, but can also be felt directly by the socity from outside Baduy. The availability of food

stalls, rest areas, a special space for toiletries and other social facilities. As the informant statement Andi (45 years old)

“The prospects of a food stall is actually really help the economic needs of the family. The presence of stalls also actually very supportive of the tourism sector, since it can be used as a place to eat while resting by visitors. Food stalls just a very simple menu including noodles, tea and coffee. Food for Rp. 8000 to Rp.20,000, and in fact the standard price in the city is very cheap.” (interview 20 April 2016)

Based on interviews, it was revealed that the presence of food stalls at the entrance area of Baduy Cultural Tourism, provides integrated mutual benefit between the visitor needs with local society needs. The Tourists who visiting Baduy will not get difficult to find their meals. The owner of food stalls around the area are mostly local society. The mostly the House design is a houses stage, so it can be used under the house for economic activities.

The impact of development for Baduy Luar community is not only felt by sellers but also felt by parking officer who were there. More and more tourists come to entrust their vehicles there the more money will get, not just the surrounding Baduy community there are also occur the opportunity become as a tour guide or as porters hauling force the luggage of travelers.

The growth of economic source in Baduy region, in conjunction with the actual set up as a tourist area. Society has a passion to improve and grow the potential of creativity based on local natural resources. As Smith (37 years), a stall owner said that:

“Localization economic region through a kiosk that was built on a regular basis and that are in the area of the entrance, is very useful for Baduy visitors because we can buy a craft for our family as Souvernirs. In addition, the tourists also brings the beneficial for the Baduy community, a variety of crafts produced can be placed at the kiosk to be sold. There are also goods sold in kiosks in tourist areas come from other region, such as Bandung, Bogor and City Rangkasbitung.” (June 25, 2016 interview)

Based on the informant’s statement, it was revealed that solidarity in supporting the development and advancement of Baduy Cultural Tourism, Evidently has support the existence of stall sellers. Kiosks during this time highly contribute to accommodate the regional people’s creativity. Kiosks, also participated enliven the entrance area Baduy who travel every day almost no visitors thronged the entrance Baduy region. The existence of economic activity, actually had a big hand in empowering local communities, as it grows and develop the creativity of local children. The growth of local creativity ranging from handicrafts, woven fabrics and souvenirs from natural products.

As public statement Baduy who is also a kiosk merchants Agus (51 years) says that:

“Since establishments of stores as a supporter of the tourist area, has housed many local people’s creativity including machetes, Baduy Koja bags, necklaces and bracelets, *boboko* (rice bowls), local honey, occupied (headgear). Local craft was mostly produced by both Baduy Baduy community in (the village Cibeo) and outer Baduy village (gazebo). In addition, those crops are produced locally including Honey, Rice and Durian.” (June 27, 2016 interview)

Based on the interview it was revealed that since the establishment of the kiosk marketing of agricultural products and handicrafts of local communities can contribute to the increasing of income of the people around the area, because it can make transactions directly between the owner of the kiosk wether with Baduy Dalam (Cibeo) or Baduy Luar (Gazebo) and even community outside the region, especially the people who live around the Ciboleger village. The Crafts obtained from the local area, it is actually a hereditary creativity, as the surrounding nature is already set up. Creativity of local crafts, mostly made from raw material such as wood and bamboo.

In addition, except the kiosk shelter for agricultural products and crafts, there is also a group of people who depend on the area to become tourist guides. Tourist guides actually not as structured as under the organization but the tour guide only be done individually. The tour guides individually, do not put a great rate, but only done through a family approach and there is even a tour guide only offers payment depends on the capabilities of vacationers.

Enactment of Tourism Regions Baduy as cultural tourism, in general, has changed the economic structure of the local community. Changes in terms of income aspect according to the informant as a guide to reach around Rp.150.000-250.000 each day. Economic opportunities are available to the public around will be more. Moreover, it is true that the construction will create jobs to heterogeneous society, society will be more extensive choosing a job to be lived.

5. CONCLUSION

Social solidarity carried out by the Baduy community related in mapping Baduy as a tourist attraction and marketing of local crafts contributes to the improvement of social and economic life. It is proven by the increasingly open economic activity in the Baduy Cultural Tourism Zone which is characterized by a variety of jobs held Baduy community, among them there are as a merchant and others became craftsmen. In addition, to facilitate the visitor activities in tourist areas, several people work as tourist guides.

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