

## Evaluation of Rural Tourism Concept for Cultural Preservation (Case Study of Baduy Tribe Rejecting Tourism)

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**ABSTRACT:** The customary leaders of the Baduy community previously expressed the rejection of Baduy as a tourist attraction. Given the increasing number of tourist visits and the growing prominence of Baduy Rural Tourism, there are concerns that this could lead to over-tourism and negatively impact tourist activities. This research aims to evaluate the concept of Baduy cultural rural tourism, addressing the issues surrounding the community's rejection of tourism as a development model. The objectives of this research are: 1) to understand the implementation of the tourist village concept; 2) to identify the challenges faced by tourism activities; and 3) to explore potential evaluation and improvement strategies. Using a qualitative approach with a case study and Miles and Huberman's interactive analysis. Selection of 10 informants with relevant characteristics, including one key informant, the customary leader who possesses knowledge of the traditions and regulations in Baduy; additionally, four informants represent local guides. Two informants are Baduy residents. Three informants represent tourists. Tourism indirectly impacts the social and cultural life of the Baduy community. Although Kanekes Village enforces strict regulations under Village Regulation regarding Cultural Saba and the Protection of Baduy Indigenous People, implementing these rules requires further evaluation and monitoring.

**Keywords:** Baduy Tribe, Rural Tourism, Culture



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## INTRODUCTION

Culture has universal values that indicate the presence of these values in the cultures of all nations and countries worldwide. According to [\(Koentjaraningrat, 1993\)](#) culture comprises seven elements: language systems, knowledge systems, social systems, livelihood systems, technology, religious systems, and arts.

Culture and tourism have been interconnected for a long time. Tourism contributes to culture creation through scenic landscapes, attractions, and cultural events, which are key travel drivers. However, in recent years, the link between culture and tourism has been more clearly recognized as a distinct category of consumer behavior known as cultural tourism. [\(Richards, 2018\)](#)

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According to the Texas Commission on the Arts, cultural tourism is "travel directed toward experiencing the traditional and contemporary culture, arts, and special characteristics of a place." ([Orel Frank & Medarić, 2018](#))

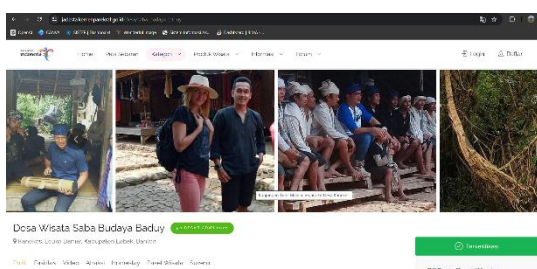
Cultural tours are a form of travel that emphasizes interaction and experiences with the cultural aspects of a place. This includes visiting historical sites, attending traditional festivals, watching art performances, and learning about local customs. The main goal of cultural tourism is to understand and appreciate the cultural heritage of a society while supporting the preservation and appreciation of their cultural identity ([UNWTO, 2024](#))

Through tourism, many previously underdeveloped regions are gradually growing and using tourism as a foundation for development. Tourism trends continue to change according to travelers' evolving interests over time. Tourists currently prefer nature-based destinations. Therefore, rural tourism has become popular and serves as a development model in several regions in Indonesia. ([Zidane, 2024](#))

Rural tourism refers to activities occurring within rural areas and encompass all activities. The main characteristics of this type of tourism include a peaceful environment, the absence of noise, well-maintained landscapes, interaction with hosts, local traditional cuisine, and participation in agricultural activities, indigenous food and local customs. ([Pradana, Simamora, & Erwen, 2024](#))

Baduy Rural Tourism, situated in Kanekes Village, within the Leuwidamar District of Banten Regency, is included in the list of rural tourism destinations that tourists can visit. ([Nuryanto et al., 2021](#)) This information can be found on the rural tourism website (*Jejaring Desa Wisata*). Baduy's designation as a rural tourism destination will attract visitors.

**Figure 1.** Rural Tourism Profile Saba Budaya Baduy



Source : Jadesta.Kemendparekraf

**Figure 2.** Rural Tourism Inaguration by the Minister of Tourism



Source : Author Documentation

The growth of the tourism sector generally has consequences for the sociocultural dimensions of the local population and the tourism area itself. The functional changes in areas that were previously local residential zones now must accommodate the presence of tourists. The impact of developing tourism areas can produce both positive and negative effects, influencing not only the tourism area but also the economic sector and the socio-cultural life of the local community ([Nopiyani & Wirawan, 2021](#))

**Table 1.** Data of Visitor Baduy Q4 Tahun 2023

Year	2023		
Month	October	November	December
Visitor	5,744	8,101	10,500

Source : *Dinas Kebudayaan dan Pariwisata Kab. Lebak* (Proceed)

The Tourism Department of Lebak Regency includes Baduy in its list of tourist destinations. Based on data from ([Data Kunjungan Destinasi Wisata Kabupaten Lebak Tahun 2023, 2023](#)) in the 4th quarter, the number of tourist visits to Baduy showed an upward trend every month. This is the benchmark at which Baduy is becoming increasingly attractive to tourist.

With the high number of tourist visits and the higher existence of Baduy Rural Tourism, it is feared that it will make Over Tourism and bring negative impacts due to the activities of tourists who come to Baduy. According ([Maevawati et al., 2023](#)), the negative impact of tourism on socio-culture is the existence of 1) a decrease in community self-esteem and commercialization of culture; 2) the risk of decreasing morals and customary norms; 3) commodification of culture in terms of religious practices, cultural practices, traditional rituals, and art performances; 4) demonstration of rejection of tourist activities; and 4) cultural erosion and acculturation.

The rejection of Baduy to become a tourist attraction was once conveyed by Baduy customary leaders represented by Jaro Saidi, Jaro Aja and Jaro Madali. The Baduy community seeks to remove their village from the list of tourist destinations due to concerns regarding the influx of visitors and its detrimental effects on their environment and cultural heritage. ([Setiawan, 2020](#))

Baduy customary leaders acknowledge that tourist visits to the Baduy area present challenges related to tourist interactions that do not adhere to the established regulations in Baduy. According to Kanekes Village Regulation No. 1, 2007 concerning *In "Seba Budaya"*, it is stipulated that the terms "tourism" or "tourists" are not employed. Article 11 specifies that the permissible visitation forms are limited to research, diplomatic relations, and cultural pilgrimage. ([Saba Budaya Dan Perlindungan Masyarakat Adat Tatar Kanekes \(Baduy\), 2007](#))

The research questions for this study are as follows: 1) How is the Rural tourism concept implemented in Baduy? 2) What are the challenges encountered due to tourist activities? 3) What evaluation and improvement measures can be undertaken? The objectives of this research are: 1) To examine the implementation of the tourist village concept in Baduy. 2) To identify the challenges arising from tourist activities. 3) To assess potential evaluation and improvement strategies.

To address the research question, the investigator collected primary and secondary data, conducted direct observations at the research site for 3 days and 2 nights, with an additional night for extended research. The researcher also interviewed preselected informants, comprising one customary leader, 4 Baduy tribe youth, 2 Baduy residents, and three tourists. Furthermore, the researcher extended the investigation to enhance the validity of the collected data, ensuring its reliability. This

methodological approach was employed to address the predetermined research questions effectively.

The focus of the research to be conducted is to evaluate the concept of the Baduy cultural Rural Tourism, where the evaluation of the concept and the issues raised regarding the rejection of Baduy as a tourism object has not been previously researched, thus potentially becoming a research novelty. Here is a list of previous research related to the Baduy tribe

**Table 2.** Previous Research

No	Title	Year	Objective Research
1	Increasing Cultural Tourism in Baduy based on Culture (case study of <i>saba budaya</i> Baduy)	2024	Sustainability Tourism
2	The Analysis Of Seba Baduy Tradition As A Form Of Indigenous Community Existence	2024	Indigenous Community
3	Adaptation of the Inner Baduy	2023	Adaptation Global Developments

Previous studies on the Baduy community have focused on cultural preservation, traditional practices, modernization, and implications for global adaptation. For instance, research has explored themes such as the enhancement of cultural tourism based on Baduy traditions, the significance of rituals like Seba Baduy in maintaining indigenous identity, and the adaptive responses of the inner Baduy to external influences. While these studies contribute valuable insights into the cultural and socio-anthropological dimensions of the Baduy people, they overlook the operational aspects of tourism development, particularly the implementation of structured rural tourism frameworks such as the tourist village (*desa wisata*) concept. Moreover, the literature lacks a critical assessment of the socio-cultural and environmental challenges that emerge due to growing tourist activity and the absence of evaluative frameworks aimed at improving tourism management practices. This study addresses these gaps by examining the implementation of the rural tourism concept in the Baduy region, identifying the associated challenges, and proposing evaluative and strategic measures for sustainable improvement.

This study offers a comprehensive analysis of rural tourism development in the Baduy region by integrating empirical inquiry with a critical evaluation of tourism practices and policy frameworks. While prior research has predominantly centered on cultural preservation, indigenous traditions, and the socio-cultural identity of the Baduy community, limited attention has been given to how structured tourism models—such as the tourist village (*desa wisata*) concept—are implemented and sustained in practice. This research addresses that gap by exploring the operationalization of rural tourism and the challenges that emerge from increased tourist activity, including issues related to cultural commodification, environmental pressure, and community adaptation. The study contributes to more effective tourism governance and community-based management by assessing these challenges and proposing context-sensitive improvement strategies. Additionally, the insights

gained are relevant to broader development efforts, particularly those aligned with the Sustainable Development Goals (SDGs), as they highlight pathways toward inclusive economic development, the strengthening of local cultural systems, and the promotion of environmentally responsible tourism.

## **METHOD**

This research employs qualitative research methods, utilizing a case study approach. As a qualitative methodology, case study research allows for an in-depth exploration of specific events, processes, or phenomena encountered by the subject of study. In this context, a case is defined as an event that deviates from the usual patterns within a community setting, specifically within the tourist attraction being investigated ([Sugiyono, 2020a](#)).

The author selects 10 informants with relevant characteristics, including: one key informant, the customary leader who possesses knowledge of the traditions and regulations in Baduy. Additionally, four informants represent local guides, as they are directly involved in tourism activities and have firsthand experience with the changes brought about by tourism. Two informants are Baduy residents, who provide direct insights into tourism activities in Baduy. Lastly, three informants represent tourists, offering perspectives on their experiences in Baduy and how they communicate with local Baduy guides using advanced technology. Data collection involved a structured interview process with the informants, followed by direct observation and documentation at the research site over 3 days and 2 nights. An additional night was added to extend the research, enabling the researchers to conduct data validity tests, including credibility, transferability, dependability, and confirmability tests, ensuring the data obtained was valid and reliable. ([Sugiyono, 2020b](#))

The data collected will be analyzed using the interactive techniques developed by Miles and Huberman. This approach allows for continuous refinement of findings as data are collected and analyzed simultaneously, enhancing the depth and reliability of the results. Data analysis will continue until theoretical saturation is achieved, ensuring that the themes identified are comprehensive and sufficiently explanatory. The key components of this analytical process include data collection, data reduction, data display, conclusion drawing, and verification—activities that are interrelated and cyclically implemented throughout the research process to ensure a rigorous and exhaustive interpretation of the data ([Sugiyono, 2020c](#)).

## **RESULT AND DISCUSSION**

The Baduy tribe is a group of indigenous people who live in the mountainous region of Banten Province, precisely in Lebak Regency. This tribe has a unique life and strongly maintains the traditions and customs passed down from generation to generation. The Baduy community is known for its simple way of life and close relationship with nature. In general, the Baduy tribe is divided into two main groups Inner Baduy and Outer Baduy ([Sumawijaya et al., 2020](#)).

### **Inner Baduy**



The Inner Baduy are the strictest group in upholding customary rules. They live very isolated from the outside world, rejecting all forms of modern technology, and sticking to principles that firmly maintain simplicity and natural preservation. ([Pradana, Simamora, & Zai, 2024](#))

The inhabitants of Inner Baduy live without electricity, vehicles, or any modern technology. Their attire consists exclusively of white and black clothing, symbolizing purity and submission to nature and the Creator. Key characteristics of the Inner Baduy community include: the absence of footwear, a prohibition on the use of electronic devices and modern technologies, isolation from external influences such as formal education or government-provided health services, and a reliance on agriculture and forest resources for their survival. ([Pradana, Simamora, & Zai, 2024](#))

### **Outer Baduy**

The Outer Baduy community is more open to external influences than the Inner Baduy. Although their use of technology remains limited, they have begun to engage with it to a certain extent. The people of Outer Baduy wear more colorful clothing, typically in shades of black or dark blue. While they continue to uphold their customs and traditions, the Outer Baduy are more adaptable to change. Key characteristics of the Outer Baduy include greater openness to interaction with the outside world and acceptance of tourist visits. They also use simple modern technologies, such as contemporary farming tools. Additionally, some children from the Outer Baduy community receive formal education outside their traditional setting. ([Pradana, Simamora, & Zai, 2024](#))

### **Belief System**

The Baduy tribe follows the Sunda Wiwitan belief system. This traditional religion emphasizes reverence for nature and the belief that humans are an integral part of the natural world, requiring harmony with it. The tribe is led by a customary leader known as the Pu'un, who plays a central role in upholding and overseeing the implementation of customary laws. The moral foundation of the Sunda Wiwitan belief system is reflected in the Baduy community's perspective on the balance between humans and one another, humans and nature, and humans and the divine. In the context of Sunda Wiwitan, the divine is called Roh Karuhun. ([AS et al., 2020](#))

This is reflected in their understanding of life and death, which come from nature and will return to nature. For the Baduy community, *Sunda Wiwitan* is considered not just a religion, but the origin of all religions or the source of all religious teachings. They believe that all existing religions reflect the fundamental values of *Wiwitan* teachings, also called *katitipan Wiwitan* in their terms. Their belief also states that only Baduy people are given the task to care, maintain, safeguard, and uphold *Wiwitan* teaching as the source of spirituality. However, they also believe that *Wiwitan* teaching belongs to all people, not only the Baduy. Therefore, in their view, everyone should appreciate, protect, and strengthen *Wiwitan* teachings because changes to these principles are believed to have an impact on all aspects of life ([Sujana, 2020](#))

### **Economic Life**

The Baduy community relies primarily on agriculture for its livelihood, with field rice cultivation being its main agricultural activity. Additionally, it produces a variety of handicrafts, including

wickerwork and woven fabrics, which are often sought after by tourists. Overall, the Baduy tribe exemplifies a community that has successfully preserved its traditions and customs amidst the pressures of modernization. ([Darmadi et al., 2023](#))

### **Impact Evaluation of Baduy Rural Tourism Program**

As Baduy's recognition as a tourist village increases and in light of the Baduy customary group's rejection of the tourist village program, it becomes essential to evaluate the program's impact. Evaluation is a systematic process involving collecting, analyzing, and using information to assess a specific program or activity's effectiveness, efficiency, and impact. This evaluation aims to provide a comprehensive understanding of whether the program is meeting its objectives, identify areas for improvement, and inform decision-making for future planning. ([Zakirin & Arifin, 2022](#))

An impact refers to a significant influence that produces a particular beneficial or detrimental effect. It can also be described as a change within the community or environment caused by human actions. Impacts may be categorized as positive or negative. A positive impact occurs when an action brings advantages to individuals or the environment, whereas a negative impact arises when an action causes harm to people or their surroundings. ([Zunaidin et al., 2022](#))

To mitigate the negative impacts of tourism activities, the Kanekes Village government enacted Village Regulation No. 1 of 2007, which addresses Seba Budaya and the protection of the indigenous people of Tatar Kanekes (Baduy). Seba Budaya refers to a cultural gathering and no longer employs the term "traveling to Baduy." ([Ardiansyah, 2022](#))

However, the regulation must be evaluated to determine whether it has been effectively implemented. The evaluation that can be provided is as follows:

#### **1. Conformity with Local Customs and Cultural Values**

Kanekes Village Regulation No. 1 of 2007 was most likely designed to protect the unique cultural and traditional values of the Baduy community. An evaluation is necessary to ensure that this regulation remains relevant to the fundamental principles of Baduy life, such as environmental preservation, simplicity, and avoidance of excessive modernization influences.

#### **2. Community Involvement in Drafting Regulations**

It is essential to evaluate the extent to which the Baduy community was involved in formulating this regulation. The active participation of the Indigenous community is crucial to ensuring that the regulation genuinely reflects their needs and aspirations.

#### **3. Strengthening the Enforcement Mechanism**

The enforcement mechanism of this regulation needs to be strengthened. For example, establishing a customary oversight team responsible for monitoring the implementation of the regulation and imposing customary sanctions on violators.

*Saba Budaya* has a philosophical meaning in showing cultural identity and being part of a campaign to protect nature, the socio-cultural environment and local wisdom values that have long been embraced and believed by the Baduy community. Despite implementing the village regulation, numerous issues regarding tourism activities in Baduy persist. ([Khanifah & Handoyo, 2023](#))

Kanekes Village Regulation No. 1 of 2007 on *Saba Budaya* is a crucial instrument for protecting the customary values and environment of the Baduy community. However, periodic evaluation and updates are necessary to ensure the regulation remains relevant and practical. The recommendations outlined above can serve as a guideline for strengthening the regulation while respecting the autonomy and local wisdom of the Baduy community.

### **The amount of content about Baduy tourism on social media**

With the increase in tourists visiting Baduy until 2023 ([Pradana, Simamora, & Zai, 2024](#)) here is also many video or photo content about Baduy on social media such as Instagram, TikTok and YouTube. Based on the results of interviews conducted with a tour guide named Kang Sarmin, said:

*“Selama saya bawa tamu pasti mereka posting foto atau video-video di instagram dan saya di tag juga.”*

*“Dari postingnya tamu itu saya juga banyak dapat follower dan banyak yang nge-Dm Instagram saya untuk tanya jasa pemanduan.”*

Therefore, every tourist who shares videos and photos on social media about their experiences in Baduy indirectly contributes to introducing and promoting the area as a tourist destination. As more tourists engage in these activities, Baduy becomes increasingly recognized as a tourist spot, attracting more visitors. The author analyzed platforms such as Instagram and TikTok to examine the extent of Baduy-related content on social media. Content about Baduy can be easily accessed by searching for the keyword "Baduy Tourism." This content often highlights tourists' experiences while visiting Baduy, and numerous influencers also create video content related to travel in the region.



Figure 6. Baduy Content on Tiktok



Figure 7. Baduy Content on Instagram



Tourists visiting the Baduy region are permitted to use cell phones only in the Outer Baduy area, as cell phone use is strictly prohibited in the Inner Baduy area. (Setijadi, 2023) However, numerous members of the Baduy tribe engage with tourists by recording videos and taking photos when they meet in the Outer Baduy. The videos and photos shared on social media provide extensive insights into the history of the Baduy tribe and their daily socio-cultural activities. Interaction between tourists and the Baduy tribe is commonly featured in these videos, with activities such as taking photos, cooking, living with the community, and conversing. Uday Suhada, a cultural expert from Banten, has criticized content creators for exploiting Baduy women as subjects for social media content. Social media platforms such as Instagram, Tik Tok, and YouTube frequently feature content focused on Baduy women, a trend attributed to tourists bringing and using cell phones during their visit to Baduy. (CNN Indonesia, 2024).

The increasing number of tourists creating content in Baduy has also led to social impacts on the youth of the Baduy tribe, as exemplified by an incident involving a Baduy woman named Rumsyah. Rumsyah hosted a content creator named Vilmei, who came to film live-in content at her home. After the content was produced, Vilmei offered Rumsyah a gift of her choice as a gesture of gratitude. Rumsyah requested a cell phone but expressed disappointment when she received an Android phone instead of the iPhone she had hoped for. This incident, reported by (Nopsi Marga, 2024) highlights the potential negative effects of increased exposure to modern technology, which, while elevating Baduy's popularity, could undermine the tribe's adherence to traditional customs amidst the challenges of the digital era.

## The Emergence of Baduy Tour Open Trip Services

Another issue arising from the increasing number of tourists visiting Baduy is the proliferation of open trip services that offer guided tours to both the Outer and Inner Baduy regions. These service providers create tour itineraries, including trekking through the Outer Baduy to reach the Inner Baduy, where tourists stay in residents' homes. Through observations on social media platforms like Instagram, it is evident that open trip services to Baduy are widely available, with prices ranging from IDR 200,000 to IDR 250,000 per night. The availability of such services facilitates easier access for tourists to visit Baduy, as they receive various services, including transportation, meals, lodging, and tourist documentation.

Figure 8. Baduy Open Trip Services



The emergence of open trip services further strengthens the identity of Baduy into the Indonesian tourist villages. This is contrary to the desire of the Baduy customary leader in his efforts to remove Baduy from the list of national tourist village visits (Setiawan, 2020). The open trip activities also directly impact local guides within the Baduy tribe. These guides receive additional income from

participating in such open trip services, and many have become increasingly dependent on the services provided by open trip organizers. In an interview with a local guide named Kang Sadil, he stated:

*“Kami sering mendapatkan tamu dari open trip kang, kadang bisa sampe 100 orang dalam sehari. Kita dapat penghasilan tambahan dari situ sih.”*

*“Kita udah kenal sih sama yang punya open trip nya, kadang mereka sudah booking kita jauh-jauh hari untuk memandu tamu. Jadi udah langganan gitulah kang, kalo lagi ramai tamu ya kita lebih memilih jadi pemandu daripada ke ladang”.*

The growth in tourist numbers driven by open trip services may lead to environmental degradation, such as the accumulation of waste. Cultural tourism can function as a mechanism for preserving cultural heritage; however, it may also result in cultural degradation if not managed with caution ([Timothy, 2011](#)). This implies that every activity conducted in Baduy must be meticulously managed to prevent the erosion of cultural values.

The Baduy community is deeply protective of its natural environment, and such changes could negatively impact the local ecosystem. If not properly managed, there is a concern that Baduy may experience overtourism. The increasing interaction with tourists could also alter the community's traditionally closed and conservative lifestyle, potentially resulting in the erosion of social values, customs, and authentic culture.

### **Seba Festival of Baduy Culture**

The Seba Baduy tradition represents the cultural resilience of the Baduy tribe, emphasizing their dedication to safeguarding their heritage in the face of external influences ([Praptika et al., 2024](#)).

Seba is one of the important cultural traditions of the Baduy community in Banten, Indonesia. This tradition is a form of offering or respect for the Baduy community to the government, which is traditionally realized in the form of giving crops. Seba has a deep symbolic meaning, reflecting the harmonious relationship between humans, nature, and government leaders. Seba is usually held at a predetermined time according to the Baduy traditional calendar, often after harvest as a symbol of gratitude for the crops. Produce such as rice, palm sugar, honey, coconut, and banana are prepared by the Baduy community. These items are considered as a symbol of hard work and gratitude towards nature. ([Suherman, 2024](#))

While bringing positive economic impacts, the festival also threatens the traditional purity of the Baduy community. Cultural festivals often serve as a tool to promote cultural heritage and attract tourists. However, when these festivals become commercialized, there is a risk that the authentic cultural values may be replaced by performances designed to meet the expectations of tourists ([Picard & Robinson, 2012](#)). The commercialization of culture through this festival can transform Seba Culture from a sacred ritual event into a mere spectacle driven by tourism demands, thereby diminishing its spiritual and symbolic significance.

The involvement of outsiders, including tourists and the media, may alter Seba's procedures, adapting them to meet the interests of entertainment or cultural marketing. The Baduy community, particularly the Inner Baduy, who prioritize simplicity and isolation from the outside world, may



feel disrupted by tourists who do not understand the boundaries of their customs. If tourism becomes the primary focus, the Baduy community could become increasingly dependent on tourist income, leading to a decline in attention to their agricultural practices and self-sufficiency. The interaction with tourists introduces modern influences that could alter the lifestyle of the Baduy community, especially the Outer Baduy, potentially weakening their commitment to adat (customary law). Furthermore, the pressure to meet the needs of tourists may encourage the Baduy community to adopt a more consumptive lifestyle, which contradicts their core principle of simplicity.

The Baduy community has started to shift its focus towards meeting the needs of tourists, which could lead to a transformation in traditional mindsets. Social adjustments are being made to facilitate adaptation to tourism, such as introducing QR code payment services at souvenir stalls operated by the Baduy community. Additionally, essential tourist services are being offered during treks in the Baduy area, including selling trekking poles, raincoats, mineral water, and other necessary items. Some households where tourists stay have also begun providing lighting, despite the absence of electricity, by utilizing solar panels as a power source.

### **Tour Guide Using Mobile Phone**

A negative impact of tourism has emerged among the tour guides of the Inner Baduy tribe, who have begun using cellphones ([Simamora et al., 2021](#)) and Instagram to support their tour guiding activities. These guides, once accustomed to a more traditional lifestyle, now use cellphones and have Instagram followers, adapting to the technological demands of tourism. Using technology, local guides can more easily attract tourists seeking their services. Tourists can readily observe local guides using mobile phones at the entrance to Baduy via the Ciboleger route. Furthermore, the Instagram accounts of these Baduy guides can be easily found by searching for "Baduy Tribe Guide" on Instagram. ([Pradana, Simamora, & Zai, 2024](#))

The use of mobile phones by Baduy guides, particularly in the Outer Baduy area, reflects the dynamic interaction between customary traditions and the influence of modernization. This is significant, as the Baduy community is known for its strict adherence to customary rules, especially in the Inner Baduy area, where the use of modern technology, including mobile phones, is prohibited ([Simamora et al., 2021](#)). However, the situation in Outer Baduy is somewhat different, as there is greater flexibility in engaging with the outside world. Despite this, observations made during the research revealed that several tour guides from the Inner Baduy tribe, including Sarmin, Endri, and Agus, acknowledged owning mobile phones and Instagram accounts to communicate with tourists.

Sarmin stated that his cellphone was not brought into the Inner Baduy, but was left at one of the food stalls at the entrance to Ciboleger.

*"saya punya HP tapi ga boleh dibawa ke dalam, jadi kalo saya pulang ini ditiip di warung"*

Agus stated that he owns a cellphone because he has to adjust to tourists, many of whom want to use his services but prefer to make an appointment before coming to Baduy. As a resident of Inner

Baduy who rejects technological development, Agus has the potential to violate customary provisions in this case.

*"iya adat melarang, tapi mau gimana lagi karena sekarang wisatawan banyak hubungi kita dari HP"*

A triangulation technical was conducted by interviewing one of the owners of a food stall where cell phones are usually left at the entrance to Kanekes village via Ciboleger. According to the confession of the stall owner, Mrs. Atik, guides from the Inner Baduy tribe are used to leaving cellphones in her stall; in return, the guide will bring tourists to have lunch at her stall.

*"Tya sudah biasa mereka titip HP di warung saya, biasa juga suka nge-charge Hp nya, karena dia ga boleh bawa HP nya ke Baduy Dalam".*

*"titip HP disini gratis, timbal balik mereka biasanya suka bawain tamu untuk makan di warung saya".*

## **CONCLUSION**

This study evaluates the implementation of the tourism village (desa wisata) concept in the Baduy indigenous community, with particular attention to their cultural resistance to tourism. Applying a qualitative case study method and utilizing Miles and Huberman's interactive analysis model, the research identifies several critical issues that warrant attention for future improvement. Despite the existence of Village Regulation No. 1 of 2007, which is intended to protect the cultural integrity of Kanekes Village, the increasing influx of tourists—primarily facilitated by the rise of open trip services—has begun to transform local social structures and cultural practices subtly. These organized trips simplify access for visitors and encourage the involvement of local guides, many of whom are becoming increasingly oriented toward tourist demands.

Consequently, the Baduy community has begun to adapt in ways that reflect a shift from traditional values, as seen in the introduction of cashless payment systems using QRIS, the sale of trekking supplies, and the use of solar-powered lighting in lodging areas, despite the general absence of electricity. More concerning is the discreet use of mobile phones by Inner Baduy guides, especially in areas like Ciboleger, where phones communicate with tourists before being hidden to comply with customary law. Additionally, social media exposure has amplified the visibility of Baduy as a tourist destination, often without adequate sensitivity to local norms. Content creation within the community has begun to influence the aspirations of Baduy youth, as reflected in emerging desires for digital devices, exemplified by individuals such as Rumsyah, a young Baduy woman who expressed a desire for a cell phone after interactions with online influencers. These findings suggest a growing tension between traditional cultural preservation and the pressures of modern tourism, indicating the urgent need for a more culturally aligned and sustainable tourism governance model.

To safeguard the cultural integrity and social order of the Baduy community amid increasing tourism pressures, a comprehensive evaluation of the current implementation of the tourism village concept is essential. This includes critically reviewing how existing policies align with the community's values and whether they effectively protect traditional practices. Strengthening the enforcement of customary regulations must become a priority, which can be achieved by fostering more robust collaboration between local authorities, indigenous leaders, and external stakeholders. A key recommendation is to ensure that the Baduy community is actively involved in the drafting and revision of tourism-related regulations, as their participation is fundamental to producing

policies that genuinely reflect their cultural priorities and lived realities. In parallel, establishing a customary oversight body could enhance the monitoring of tourism practices and facilitate the imposition of culturally appropriate sanctions when violations occur. Furthermore, there is a pressing need to develop a culturally sensitive tourism model rooted in the principles of sustainable tourism. Such a model should respect existing social norms and limit external influences that could undermine traditional values, thereby providing a framework for future tourism development that is both inclusive and protective of indigenous identity. This study's findings may serve as a conceptual foundation for future research to design tourism strategies that harmonize visitor engagement with preserving the Baduy way of life.

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