



## The Threat of Cultural Degradation Due to Tourism Activities (Case Study on Tourist Guides from Baduy Dalam Tribe at Banten, Indonesia)

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**ABSTRACT:** With the inclusion of Baduy in the list of Rural Tourism, it also brings tourists with the habits they bring. Tourism needs and tourist behavior such as bringing mobile phones, taking pictures are feared to affect and are considered to threaten the purity of teachings and beliefs in Baduy. The novelty of this research is to fill the gap of existing problems or a void of knowledge, lack of literature that focuses on the Threat of Cultural Degradation because of the existence of Baduy Dalam Tribe Residents who have activities as tour guides, and they are suspected of having cell phones and Instagram social media which are considered contrary to the customary rules of the Baduy Tribe. The research method used is qualitative with a case study approach. Data collection through interviews, observation and documentation. The data obtained will be analyzed using the Miles & Huberman interactive model. Baduy customary rules strictly prohibit the use of technology, but local guides from the Baduy Dalam tribe are found using mobile phones and Instagram social media to attract tourists to use their services. There is a social change in local guides as they adjust to the needs of tourists. They use this technology secretly because they realize that they have violated customary rules. The customary leader explained that what happened to the local guide had indirectly violated customary rules. The conclusion of this research is that there is a threat of cultural degradation due to tourism activities, especially for tour guides from the Baduy Dalam Tribe. Mobile phone ownership and the use of Instagram social media to attract tourists to use guiding services are considered contrary to customary rules.

**Keywords:** Baduy, Tourism, Local Guides



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## INTRODUCTION

Tourism activities have become the main needs of humans, basically humans tend to want to get out of their main routine and get new experiences in the new places they visit. ([Pradana et al., 2024](#)) With the need for tourism activities, it is very potential for the cultural life of the Baduy Tribe to be visited by tourists who are interested in seeing a way of life outside of the life of the community in general ([J. Gao et al., 2021](#); [Hamaguchi, 2021](#); [Nel-lo Andreu et al., 2021](#)).

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The Baduy region is included in the list of cultural tourism objects and becomes a tourist product. This is stated on the official website of the Rural Tourism Network (Jadesta) provided by the Ministry of Tourism and Creative Economy. ([Jejaring Desa Wisata & Lestari, 2024](#)). Baduy tourism was first opened in 1994 when Baduy was still under West Java Province. Then, in 1997, Baduy tourism began to be opened to the public with the condition that visitors must pass a strict selection and obtain permission from the social and political office. ([Setiawan et al., 2023](#))

The Baduy Tribe is a Sundanese traditional community that lives in Banten Province, precisely in Lebak Regency, Lauwidamar District, Kanekes Village. They maintain the continuity of their traditions without being mixed with other groups in Kanekes Village. In their daily communication, they use Sundanese, especially the Banten Sundanese dialect. ([Nurfalah & Claesya, 2023](#))

([Regional Regulation of Lebak Regency on the Protection of Hak Ulayat Baduy Tribe, 2001](#)) explained that this village has a total of 1,997 family heads and a population of 7181 people with a total area of 5,101 Hectares. The area is divided into two, namely Baduy Luar and Baduy Dalam. Baduy Dalam has 3 villages with 3 customary leaders which they call Puun, while Baduy Luar has 51 villages and has each representative of customary leaders. Baduy Luar tribe are those who have adapted and accepted modernization and become a liaison between the Baduy tribe and the Baduy Luar community. While the Baduy Dalam Tribe still maintains their customary traditions by not accepting modernization ([Scheyvens et al., 2023](#); [Stinson & Grimwood, 2022](#); [Tian et al., 2023](#); [Zheng et al., 2017](#)).

The Baduy also attribute their origins to Prophet Adam as their first ancestor, and they believe in the responsibility to maintain the harmony of the world, following the concept of zuhud or mandita. To maintain the authenticity of their culture, the Baduy established a sacred area known as "Tanah Kanekes". ([Fernando et al., 2024](#))

Local wisdom guides human behavior in ecological life, such as knowledge, beliefs, understanding, or insight as well as customs or ethics. ([Solikhah, 2020](#)). The uniqueness of the Baduy community in maintaining the values of local wisdom that they maintain from generation to generation is a cultural uniqueness that attracts the public to visit and travel. The main aspect that makes an area a tourist destination is that there are attractions in the form of natural beauty, the lifestyle of the people, religious ceremonies, and the historical values contained therein ([Dangi & Jamal, 2016](#); [Dubois & Ceron, 2006](#); [Eluwole et al., 2022](#)).

Along with the times, it is inevitable that the development of technology is now increasingly rapid, one of which is the existence of social media such as Instagram and WhatsApp applications. Tourists who visit Baduy certainly bring their habits of using social media, it is feared that this will affect the social and cultural order that is closely held, especially in Baduy Dalam ([C. Gao et al., 2019](#); [Hernández-Calzada et al., 2019](#)).

One of the impacts of Baduy tourism activities is the emergence of local guide services from the Baduy Dalam Tribe. From observations made by researchers, they use cellphones and open Baduy tour guide services through social media Instagram. Judging from one of the Instagram accounts @sarmin\_welka\_official, which already has 3,272 followers and has a history of guiding tourists, it is known that the account owner is a young man from the Baduy Dalam Tribe.

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The Baduy Indigenous Community once submitted a request for protection and preservation of their customary values to President Joko Widodo through a letter sent on July 6, 2020. The letter was signed by Baduy indigenous community leaders represented by Jaro Saidi, Jaro Aja, and Jaro Madali. Besides being addressed to the President, the letter was also submitted to several ministries, including the Ministry of Tourism and Creative Economy, Lebak Regency Government, and Banten Provincial Government. ([Setiawan et al., 2023](#))

This rejection is certainly justified because of the many problems caused by tourism activities in Baduy. The Tour guide services promoted by the Baduy Dalam Tribe on Instagram certainly has the potential to violate the customary rules that have been maintained for generations. Furthermore, the existence of internet access in the Baduy area also causes problems. The installation of BTS (Base Transceiver Station) and internet access has caused conflicts with the interests of various community groups. For example, there was a rejection of internet signals by the Baduy community in Banten Province.

The leader of the Baduy Customary Institution in Kanekes Village, Banten, sent a letter to the Regent of Lebak signed on July 8, 2023. In the letter, there are several requests, including the elimination of internet signals and the removal of BTS from the Baduy customary land area from all directions. In addition, restrictions, reductions, and closures of programs and negative content on the internet network that are considered to damage the nation's morals are also requested. This request is made as a step to maintain the sustainability of local wisdom and maintain the identity of the Baduy Tribe based on the Sunda Wiwitan belief. ([Jejaring Desa Wisata & Lestari, 2024](#)). The representatives of Tribe leaders have also made an open letter to President Joko Widodo to remove Baduy from the list of Rural Tourism objects ([J. Gao & Wu, 2017](#); [Lane & Kastenholz, 2015](#); [Zou et al., 2014](#)).

The urgency of this research lies in the fact that with Baduy being added to the list of tourist village destinations, it also attracts visitors who bring their own habits. The needs and behaviors of tourists, such as carrying mobile phones and taking photographs, are feared to impact and potentially threaten the purity of the teachings and beliefs in Baduy, particularly concerning the purity of the Sunda Wiwitan teachings they adhere to. There is concern that the younger generation of the Baduy tribe will be influenced by foreign cultures brought by tourists and available on the internet, which contradicts Baduy customs. Furthermore, the presence of tourists also indirectly brings local guiding services from the Baduy tribe, who, based on observations, have mobile phones, WhatsApp, and Instagram to communicate with tourists ([Jarábková & Hamada, 2012](#); [Joo et al., 2020](#); [Setokoe & Ramukumba, 2019](#)).

The research problem formulation is as follows: (1) What are the customary rules applied in Baduy Dalam? (2) How does the Baduy Dalam community adhere to these customs? (3) Are there any social and cultural changes resulting from tourist activities? (4) Does tourism activity degrade adherence to customs in Baduy Dalam? (5) Is the use of social media to attract tourists through local guiding services allowed by customary laws?

To address the research problem outlined above, observations, data collection, and in-depth interviews will be conducted at the research site. This will involve local guides, tourists, the Baduy

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Dalam community, and traditional leaders, and will result in conclusions and recommendations to address the identified issues ([Peira et al., 2021](#); [U.N.W.T.O., 2020](#); [Zarenthung Ezung, 2012](#)).

Several previous studies have examined various aspects of changes occurring within the Baduy community. Previous research has explored themes such as the adaptation of the Baduy community to population growth and modernization ([Setiawan et al., 2023](#)), the adaptation of the Baduy Luar community to global developments based on local wisdom ([Nurfalah & Claesya, 2023](#)). The role of the community in developing local wisdom values in the Baduy tribe ([Putri et al., 2023](#)), and the phenomenon of hidden capitalism in the Baduy Luar tribe ([Fernando et al., 2024](#))

The novelty of this research lies in the effort to address existing gaps or knowledge voids in literature, specifically focusing on the cultural degradation threats arising from the involvement of Baduy Dalam community members as tour guides. It is suspected that these individuals possess mobile phones and use social media platforms like Instagram, which contradicts Baduy customs.

## METHOD

The research method used is qualitative with a case study approach. Data collection was conducted through interviews, observations, and documentation. To select the informants, the researcher used purposive sampling and chose 12 informants: 5 Local Guides, 2 Indigenous Leaders, 3 Tourists, and 2 Residents around the Baduy area. In-depth interviews were conducted with key sources or local indigenous leaders ([Iskandar & Iskandar, 2017](#)). The data collected will be analyzed using the Miles & Huberman interactive model, which includes data presentation, data reduction, data verification, and drawing conclusions. ([Sugiyono, 2014](#))

Here are the research methodology flowchart and the flowchart of the research team's roles in conducting the research in Baduy.

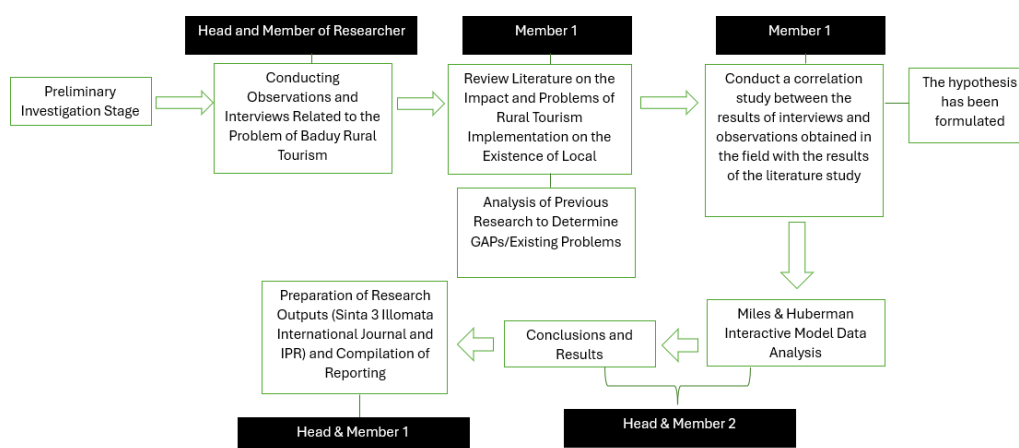


Figure 1. Research Method & Team's Roles

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## RESULT AND DISCUSSION

Existently, Baduy has been known in the public as a tourist visit area. As stated on the Jadesta page (tourist village network) owned by the Ministry of Tourism and Creative Economy, on that page Baduy is verified as a tourist village and has won 1st runner-up in the category of villages with visitor attractiveness. This award was given by the Ministry of Tourism and Creative Economy in ADWI (*Anugerah Desa Wisata*) 2022.

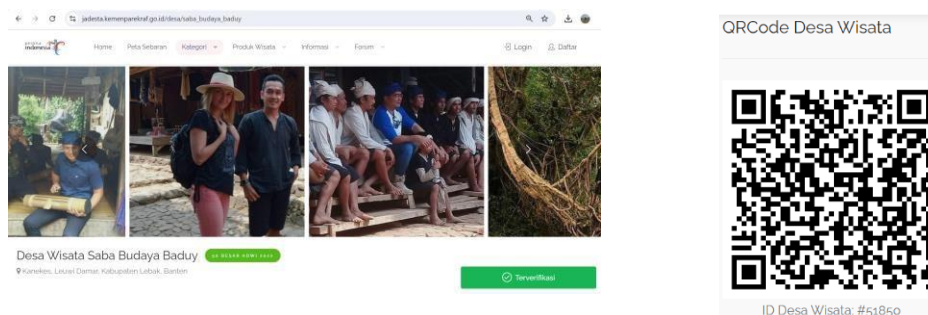


Figure 2. Jadeseta Baduy Website and Rural Tourism QR Code Source : Jadesta Website

Legally, Baduy Rural Tourism has been inaugurated by the Minister of Tourism Sandiagra Salahuddin Uno as the 50 Best Rural Tourism of Indonesia Rural Tourism Award 2022 as stated on the inauguration inscription that can be seen at the entrance of *Baduy Luar* Village adjacent to the tourist registration counter.



Figure 3. Inauguration Inscription of *Saba Budaya Baduy* Rural Tourism Source: Author Documentation

In addition to the attraction of a tourist village that has an area with a Rural Destination category, Baduy has the main attraction of cultural factors and local wisdom that has been maintained for generations. The uniqueness of the way of life, social order, belief system, livelihood system, education system attracts tourists to see directly by visiting Baduy.



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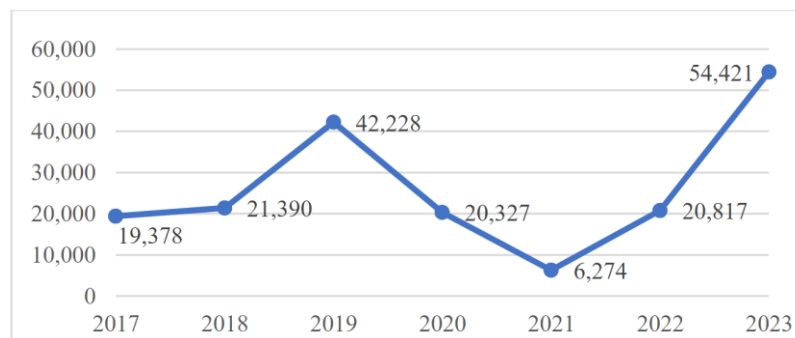


Figure 4. Yearly Visitor of Baduy Tribe 2017-2023

Source: (Yakti et al., 2024)

Based on data per year of tourist visits from 2017 - 2023, a very significant growth in tourists occurred in 2021 to 2023. After the Covid 19 pandemic, Baduy has increasingly become the choice of visiting tourists. This phenomenon is a benchmark for the Baduy Tribe to be increasingly recognized.

Table 1. Number of tourist visits 4th quarter, 2023

Years	2023		
Month	October	November	December
Number of Visitor	5.744	8.101	10.500

Source: Data Proceed, 2023

Based on the data released by the tourism and culture office of Lebak Regency, Bantenin 2023, there is an increasing trend in the number of tourist visits from October to December. The increase in the number of visits reinforces that Baduy Tourism Village is attractive for tourists to visit.

Apart from the uniqueness of the Baduy tribe, tourists are also interested in visiting Baduy because of the increasing number of contents about Baduy on social media such as Instagram and tiktok. Indirectly, Baduy is promoted as a tourist destination by influencers, vloggers and YouTubers. This indirect promotion makes Baduy better known to the Indonesian people in general, so it is undeniable that tourist arrivals to Baduy are increasing.



Figure 5. Open trip service to BaduySource: Instagram *Jalur Travel*

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The impact of the large number of tourists visiting Baduy also brings open trip services that offer tourist trips to Baduy. This open trip service is also affiliated with local guides from *Baduy Luar* and *Baduy Dalam* tribes. Visitors will have no trouble if they need a guide or porter service, local guide services are widely available on Instagram social media, and they can also be found near the entrance to the ciboleger lane. One of the local guides from the *Baduy Dalam* tribe named Sarmin and Endri, they have Instagram accounts named @sarmin\_welka\_official and endri\_Baduy 6.

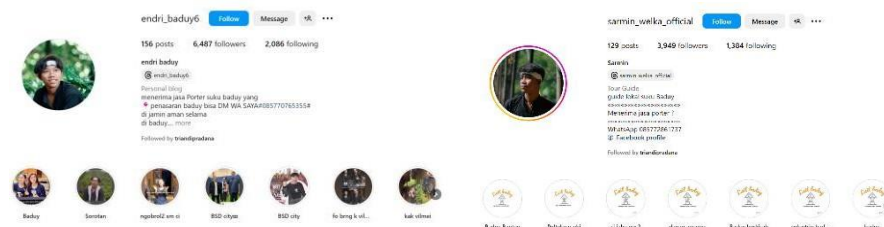


Figure 6. *Baduy Dalam* Local Guides Services on Instagram Source: Instagram @sarmin\_welka\_official & @endri\_Baduy 6

The tourism activities in Baduy, apart from bringing positive impacts from the aspect of economic improvement, have also brought negative social and cultural impacts. At first, Kanekes Village, Baduy Tribe became a Rural Tourism because it was to be focused on efforts to increase the potential of indigenous people. The local government claimed that the purpose of developing the Baduy tourism village was to preserve their culture and provide a positive impact through increased recognition of the culture. However, this statement has begun to show significant problems. Therefore, it is necessary to reassess the existence of tourism and the Baduy Tribe.

## Beliefs and Customary Rules of the Baduy Tribe

Baduy area or Tatar Kanekes is administratively located in a special area that has customary rules and administrative rules of village administration. This region has 58 villages spread across *Baduy Luar* and *Baduy Dalam* that have the same rules. Daily life The Baduy indigenous people believe in the existence of ancestral spirits or the spirits of their ancestors. This belief in ancestral spirits becomes the axis of customary beliefs adopted by the Baduy community, known as Pikukuh Karuhun. They believe that the Karuhun spirit is a guide to life and guidance that must be obeyed wherever they are, so that this customary rule can be implemented even though it is not directly supervised by traditional leaders. The karuhun spirit is not only believed to exist in the Baduy area but is also believed to be able to communicate with *Puun*. (Herandy, 2022)

In the belief of pikukuh karuhun, it is also believed that no one can change the customary rules and beliefs that have been inherited for generations. According to a traditional leader named Pak Jaya, the customary rules are absolute and cannot be added or subtracted, all that is left is to live obediently.

“This has been inherited from generation to generation and no one is allowed to change the customary rules. What exists is done, not changed. What exists is obeyed, not changed, not developed or added to.”

Kang Sadil, who is a local guide, explained that they live and apply this Sundanese *wiwitan*

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customary belief in all aspects of social life, living procedures, work, education. The rules must not be violated, if violated it will bring bad luck to the violator and bring disaster to the village.

“We believe that this customary rule must be obeyed if it is violated, there will be bad luck. Once there was a big flood here, the water reached people's houses. Whereas there has never been a flood like that. We believe this is the result of those who violate the custom.”

Based on Baduy custom, the existing customary rules should not be added or modified. Such as the existence of technological advances, Baduy community is not allowed to follow the progress of the times such as the use of electricity for life, using vehicles to travel, using mobile phones to communicate, schools, using equipment that is not sourced from nature such as plates, spoons, forks and other binding rules. Ayah Arni, who is a local guide of *Baduy Dalam*, explained that visiting tourists must also obey the rules if they want to enter the *Baduy Dalam* Area.

“People from outside Baduy who want to visit *Baduy Dalam* must also comply with the rules that are enforced. For example, they are not allowed to take pictures, record, use cellphones, use soap and shampoo.”

### Visitor Regulations

The rules for visiting Baduy are also regulated in Kanekes Village Regulation No. 1 Year 2007 article 11 which stipulates that the forms of visits allowed are. Kanekes Village Regulation, 2007)

1. For research purposes as evidenced by a cover letter from the agency and has received a recommendation from the Lebak Regency Tourism Office.
2. For the purposes of friendship or casual visits and
3. For Cultural Pilgrimage purposes

The regulation emphasizes the forms of visits that are allowed. That there is no form of visit for traveling. This rule is made because it considers that the Baduy customary community feels that in their daily lives they experience various problems in the application of customs due to interactions and visiting activities from outside communities who are traveling who do not comply with applicable customary rules.

The regulation also regulates the existence of a “Visit Pass”. Article 16 regulates the form of the pass with 4 provisions: ([Kanekes Village Regulation No 1, 2007](#))

1. After filling in the visitor registration/arrival report, visitors will be given an entry permit.
2. AS forms are provided according to the purpose and category of the visit
3. After going through stages 1 and 2, visitors will be given a Visit Pass that is valid in all areas of Baduy.
4. Authorized village officials will provide the Visit PAS upon arrival reporting.

### Local Guides Baduy Tribe

The activity of tour guiding by local guides from the Baduy tribe has sprung up along with the increasing recognition of Baduy as a Rural Tourism. Local guides of Baduy tribe can be found in the area around the entrance of Baduy, one of them is at the entrance of Ciboleger area. From the



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observation, they wait for guests who come in stalls around Ciboleger area. Local guides are accustomed to bringing individual or group guests who come not only from within the country but also from abroad. This tour guiding activity is a side job that they do to increase their income outside of their main jobs such as gardening, farming and trading. One of the local guides named Kang Narja explained that their economy has increased because of the tourists who come to Baduy, they get more income from guiding activities and being a porter.

“I became a guide because I wanted to work part-time, to earn extra money. In terms of income, I feel happier as a guide”.

They admit that guiding is slowly becoming their main job because of the large number of guests who come and their increased income when guiding. To use the services of a local guide, there is no tariff rule in place. The guide explained that to use the guide's services, the fee is charged according to the sincerity of the guest. From the statement delivered by Kang Sadil who is also a local guide, although there is no tariff, tourists usually appreciate the service on average Rp. 200,000 - 300,00.

“There is no price for guides and porters, it's as much as you want. But usually, they like to give me 200,00 - 300,000 as a thank you”.

Guiding is carried out starting from the entrance of *Baduy Luar* starting from Ciboleger Terminal until reaching *Baduy Dalam*. They will deliver according to the guest's order, if tourists want a one-day trip, they will only reach *Kampung Gajebob Baduy Luar*, but if they want to reach *Baduy Dalam*, guests must stay at one of the Baduy residents' houses that are usually rented out.

Local Guides get a lot of requests from tourists not only on holidays, during weekdays they still get requests to guide which most of the guests who come are for the purpose of study tours from schools and universities. Thus, they already have communication skills, the ability to use Indonesian language, the ability to use gadgets to take pictures because basically they are used to the behavior of tourists who come to Baduy.

According to Kanekes Village Regulation No. 1 of 2007 Article 22 which explains about guiding, there are 3 provisions regarding guiding, a guide must follow the rules of the village provisions and those who have had recommendations and certifications from the Lebak Regency Information Communication Culture and Tourism Office. However, in its implementation, many local guides do not have certification and recommendations in accordance with the rules. Local guides also often bring tourists who come from open trip services. Many open trip services that open trips to Baduy become an opportunity for local guides to get additional income.

The activity of guiding tours because it is considered to bring additional income, now it brings problems and dependence on tourists, which then conflicts with customary rules. From the results of in-depth observations conducted and interviews with 5 guides from the *Baduy Dalam* Tribe, facts were obtained regarding the deviation of customary rules.

### Mobile Phone and Social Media Usage

From the results of observation and in-depth interviews with 5 local guides from the *Baduy Dalam* tribe, it is found that they have a communication device / cellphone and can communicate with guests who use their services. When viewed from the rules, of course this is contrary to customary

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rules because it uses technological advances. From the results of interviews from local guides, they said they were used to using cellphones to communicate with guests via Instagram and WhatsApp.



Figure 7. Cell Phone Usage by Guides from *Baduy Dalam* Source: author documentation

Sarmin and Sadil, as local guides, realize that this is against customary rules, so they use mobile phones secretly so as not to be noticed by the customary authorities.

“Yes, I can use my cell phone to WA my guests, but when I go back to *Baduy Dalam*, I leave the cell phone at the stall because it is not allowed by the custom.”

One of the stall owners who is often left a cell phone by the guides also confirms this fact. From the results of an interview with Teh Atik, the owner of a stall in Ciboleger, said that many guides left cell phones at his stall when they were going back to *Baduy Dalam*.

“Yes, they have cellphones and like to leave them with me when they go back to *Baduy Dalam*. I don't charge for cell phone storage here because they also like to bring guests to eat at my stall, so it's just cooperation”.

Local guides use mobile phones because they realize that many tourists who will visit Baduy look for information on guiding services from Instagram social media. Therefore, they use mobile phones not only to communicate with tourists via phone and whatsapp but also to offer guiding services to tourists via Instagram. From the observation on Instagram social media, they seem to be accustomed to using features on Instagram, such as reels, live, stories, tags and feeds. Kang Agus, one of the guides from *Baduy Dalam*, said that he has an Instagram account with 2,950 followers and actively posts content on Instagram because guests contact him via Instagram Direct Message.

“I have an Instagram account @agusarid, usually guests like to DM Instagram to ask to be escorted to *Baduy Dalam*”.

Data obtained through observations and interviews show that the Local Guides of the *Baduy Dalam* Tribe use and utilize technological advances which then violate customs because of the activities of tourists visiting Baduy bringing their habits of using Instagram so that it affects the Local Guides. The activity of tourists looking for guiding services on social media makes local guides follow the

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procedures and habits of posting content on Instagram about activities and guiding documentation to attract tourists so that local guides hope that tourists who see on Instagram can use their services.

Table 2. List of Instagram Account of Baduy Tribe Guides

No	Name of Guides	Instagram Account	Followers
1	Sarmin	@sarmin_welka_official	3.981
2	Endri	@endri_Baduy 6	6.949
3	Agus	@agusarid	2.953
4	Sadil	@sadil_saifin_Baduy	11.300
5	Safri Naya	@Baduy trip	17.200
6	Iyan Kasela	@iyan_kasela_official	1.092
7	Sapri	@sapriBaduy .737	969
8	Iyan	@ianBaduy 06	3.405
9	Gilang	@gilang_Baduy _	1.246
10	Satria	@satriaBaduy gmail.com3	1.142
11	Sanip	@Baduy _sanip	106
12	Jama	@jama_Baduy _	261
13	Aja	@aja.Baduy	94

Source: Data proceed, August 2024

The data in Table 2 shows the guides Instagram accounts and the number of active followers. The guides have a variety of followers, starting from the smallest follower, @aja.Baduy, with 94 followers and the one with the most followers is @Baduy trip owned by Safri Naya, which amounted to 17,200 data as of August 2024.

Data from interviews with tourists who visited Baduy admitted that they found local guide services from Instagram and then communicated through Direct Message. Tourists tend to want to get information easily so that they do not want the hassle of looking for a guide when they arrive in Baduy. This need is then utilized by local guides from *Baduy Dalam*. Apart from Instagram, tourists also claim to use the services of local guides from *Baduy Dalam* tribe from Open trip services. As explained by Bayu, one of the tourists who visited Baduy:

“I know this kang agus from Instagram, I searched on IG with the keyword Baduy guide then many IG accounts from Baduy appeared, after that I DM and exchange WA numbers for an appointment to meet in Ciboleger”.

“This is my second time to Baduy, previously I used an open trip service, now because I already know Kang Agus so I don't need to use an open trip anymore”.

To confirm with customary rules whether this is allowed by customary rules, the researcher conducted an interview with a traditional leader named Pak Jaya. He explained that what the guide was doing was not allowed by custom. To prevent the continuation of customary violations, there are usually customary patrols carried out by customary institutions.

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“It is not allowed; customary rules are not allowed because it uses technology. There will be patrols, usually they will check it, and if they find it, they will throw it away.”

“There was a time when a Baduy person had a motorcycle, and the motorcycle was immediately burned by the customary institution”

Baduy custom strictly forbids the use of technology to help their lives and daily activities. In accordance with the Sundanese *wiwitan* belief, anything related to the existing custom should not be violated even if it is secretly. To keep customs adhered to, customary patrols are routinely carried out by customary institutions. Patrols are carried out by visiting one house at a time in each village in Baduy. Things that violate customs such as the use of electricity with battery power, sandals, spoons, plates and others that are not sourced from nature will be taken by customary institutions. However, this routine patrol is often known by Baduy residents, so they anticipate by hiding the prohibited things so that they are not known by the customary institution. This is explained by Kang Sadil:

“Yes, there are regular customary patrols, and we already know there will be raids so we get ready and hide this equipment, usually I hide it on the roof tiles or take it to the forest.”

### *Saba Budaya Baduy* Concept to Prevent Tourism Problem

In general, the case study of the emergence of Local Guides is a form of participation of Baduy community in welcoming the arrival of tourism. Indirectly, Baduy community lives side by side with tourism activities and starts to depend on tourists. The influence of tourism is increasingly felt not only by the residents of *Baduy Luar* who are already open to tourism, but also *Baduy Dalam* who until now have tried to maintain traditional values from the influence of tourism.

The negative impact of tourism that often rubs against the order of cultural values is the commodification of culture. What was originally a noble cultural value will change its meaning and purpose for the added economic value of tourism activities. ([Vitasurya, 2016](#))

In guided tours to *Baduy Dalam*, tourists will experience a live-in stay in the rented houses of Baduy residents. This live-in activity has also begun to experience degradation of cultural rules. Tourists who are not accustomed to living without electricity feel uneasy and uncomfortable, and in the end, the house owner provides lights whose electricity comes from solar panels to fulfill the wishes of tourists. It is also not uncommon for tourists to consciously turn on the flashlight that comes from the cellphone they carry, which is seen as a violation of custom.

Efforts to change the perception that Baduy is not a tourist spot continue to be pursued by traditional leaders who have previously written to President Joko Widodo requesting that Baduy be removed from the list of Indonesian Tourism Villages because Baduy residents began to disturb their customs from the activities of tourists visiting the Baduy area. The Kanekes community needs formal customary regulations to regulate interaction and adaptation to outside visitors. This regulation must bind all parties in Tatar Kanekes and is compiled in the form of a Village Regulation. Thus, Kanekes Village Regulation No. 01/2007 on *Saba Budaya* and Protection of the Indigenous People of Tatar Kanekes (Baduy) emerged.

The emergence of *Saba Budaya Baduy* is evidence of the negative impact of tourism due to the

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friction of tourism activities on the existence of Baduy culture which is now starting to be intensively socialized to the public. Indigenous people do not want their territory to be called a tourist spot, they want the mention of tourism to Baduy to change to *Saba Budaya Baduy*, no longer traveling to Baduy but *Saba Budaya Baduy* or cultural gathering to Baduy. (Waluya et al., 2021) .

*Saba Budaya Baduy* are local wisdom values that contain the order of values, attitudes, perceptions, behaviors and responses of the Baduy community in interacting with outside communities that have tourist destinations, so that slowly it is hoped that the intention of traveling changes its meaning to become a cultural gathering or cultural pilgrimage as stated in the village regulation article 11 concerning the form of visits.

*Saba Budaya Baduy*, which was originally expected to organize the visit and behavior of visitors who come to Baduy to be more orderly and comply with applicable customary rules and anticipate the degradation of Baduy residents' compliance with customs, in fact still encounters problems. The concept of *Saba Budaya* to replace the term 'Tourism' has been stated in the Kanekes Village regulation since 2007, in fact until this research was conducted, there were still case studies of Local Guides' non-compliance in applying customs as a whole because the large number of tourist demand who wanted to come to Baduy became an opportunity for local guides to find other sources of income.

## CONCLUSION

Tourism has become a necessity of human life where traveling is a way to get different experiences from what they have never experienced before. Rural tourism or rural tourism is the attraction of special interest tourism which is now being favored by some tourists. The entry of Baduy into the list of rural tourism destinations is an option for tourists to visit and enjoy the local wisdom contained therein.

Tourism always has an impact on the tourist attraction, not only the positive impact but also the negative impact that is consciously being experienced by the Baduy Tribe. Tourist activities in Baduy have had an impact on the existence of local culture, the behavior of tourists who come indirectly brings changes in the social aspects and compliance of Baduy residents, especially local guides, to the culture that they have long believed in. The existence of tourists encourages tour guide actors to adjust to the needs of tourists. This adjustment makes local guides consciously violate the customs that they do secretly. The threat of cultural degradation is increasingly finding its existence with many local guides who are now getting used to technology. The use of mobile phones to communicate with tourists and Instagram social media to attract tourists to use guiding services has violated existing customary provisions.

The customary beliefs they live by consciously go hand in hand with their adjustment to technological advancement. Tourism demand to visit Baduy is utilized by local guides to earn additional income. The utilization of technology by tour guides is now a common thing.



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Saba Budaya Baduy as an effort to evaluate the concept of a tourist village and eliminate the stigma of tourism to Baduy is expected to change the perception that going to Baduy is not for tourism but to stay in touch and visit to get to know the Sundanese *wiwitan* culture with the hope that visitors can adjust to the existing culture that does not seem to provide a solution.

Based on the research results obtained, the author provides suggestions and recommendations to overcome the problems that occur. Some parties need to evaluate and conduct strict supervision on the activities of tourists visiting and the compliance of local guides in applying customs. The Visiting Officer at the entrance of Baduy must comply with the tourist visiting regulation by providing a visiting pass because from the observation, there is no visiting pass used by tourists. The government needs to socialize more widely about *kanekes* village regulation in 2007 about Saba Budaya so that the provisions of visiting baduy can be known more widely by the community. The Ministry of Tourism needs to be serious to remove Baduy from the list of tourist villages on the *Jadesta* website and replace it with a special website for Baduy Culture Saba. Customary authorities need to supervise the activities of local guides from the Baduy Dalam tribe regarding the ownership of cellphones. Customary leaders need to reprimand and take firm action for local guides who are found to have cellphones so that there is a deterrent effect, if the customary leaders do omission, the guides will assume this is obtained by custom.

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