



EFFORTS TO IMPROVE THE ECONOMIC LIFE OF THE BADUY COMMUNITY THROUGH THE AGRICULTURE SECTOR IN KANEKES VILLAGE, LEBAK DISTRICT BANTEN

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Abstract

The Baduy people basically base their livelihoods on incipient agricultural production and hunting, and the dry land farming system with this type of agriculture only relies on lowland rice. Hunting is also only carried out in confined spaces in conventional forest areas. Wild species, deer, monkeys and honey. Until now the expertise of the Baduy community is still focused on the agricultural sector, hunting and starting to diversify plants, fruits and vegetables for household needs only. With such rapid population growth, which cannot be compared with traditional Baduy rural areas, the Baduy economy is experiencing tremendous pressure. Although the government's efforts above are aimed at finding a way out of all the limitations on the economic resources of the Baduy community, they have not succeeded in significantly increasing the welfare of the majority of the Baduy population. The Baduy community's economic system fully adheres to a market economy with currency as a medium of exchange. Since around 1970, the exchange system has been abandoned except for the limited needs of the clan environment. Although many Baduy people have moved and changed religions, their relationship as great-grandfathers is still well maintained. This real relationship is strengthened in the form of a more specific business relationship.

Keywords: Economic life, Baduy Community, Agricultural Sector

INTRODUCTION

The Baduy tribe is an inland tribe from the Kendeng mountains in the Banten region. They always maintain traditions in economic activities in accordance with what has been mandated by their ancestors. As is the case in trading and agricultural activities which still use traditional tools and buying and selling by exchanging goods.

In 1974, the government built two markets in the cities of Cijahe Parigi and Cibengkung. In the Cisimeu area. This market is a weekly market where the Baduy people exchange barter traditions with a buying and selling system. In 1978 the government also relocated some of the Baduy people from Kanekes Village to several new places in Leuwidamar Regency. The name of this program is PKMT, Remote Community Resettlement. In the same year, a bus terminal was also built in the city of Cibuleger, Leuwidamar sub-district, only 100 meters from the boundaries of customary land and the city of Outer Baduy. All of the government's steps depart from the view that the Baduy are an isolated community, do not recognize the buying and selling system and have no contact with outsiders. They were closed, which was a mistake.

Indeed, since 1974 there have been changes in the economic pattern of the Baduy people, both due to government steps, but also due to economic pressure due to limited agricultural land and very rapid population growth. Even though there have been changes in the economy of the Baduy people, their backwardness will still show a deep gap between the Baduy people and other communities outside the Kanekes village. In general, the empowerment methods and techniques used by the government are not in favor of the Baduy people. The government's view has been patterned with the wrong assumption that the Baduy community is completely closed to change.



Figure 1 The Community Service Team in Improving the Economy in Baduy

IMPLEMENTATION METHOD

The method of implementing community service is carried out in several stages, namely:

1. Identification Stage

At this stage, we carry out field observations. The Baduy community in Kanekes Banten village until now the expertise of the Baduy people is still focused on the agricultural sector, hunting and starting to diversify types of plantation crops, fruits and vegetables for household needs only. With such rapid population growth, not comparable to the area of traditional Baduy farming land, the Baduy economy is under enormous pressure. Although the government's efforts above aim to be a way out of all the limitations of the Baduy's economic resources, they have not succeeded in significantly increasing the welfare of the majority of the Baduy people.

2. Market and Agriculture Sector

Goods sold include rice, salt, salted fish, snacks and spices. Those who become stall owners are referred to as “bosses”. Likewise, to build people's houses, some people have become paid houseworkers, even though in the past, they worked together. Those who work as housekeepers are given the title "bas". These two groups (boss and bas) are new elite groups outside of customary and government functionaries (see the previous article). Because there was an assumption that school was prohibited, both the boss and the bus made simple notes written using symbols on the bamboo which was part of the house occupied as their shop. They rely on memory not notes or writing.

3. Evaluation Stage

We carry out this evaluation stage to find out the level of progress in developing the economic activities of the Baduy community, the level of success based on goals and things that must be done in the future. It also identifies the barriers encountered so that a diagnosis can be made and offers the possibility of increasing the ability to develop the economy through this evaluation.

This community service was carried out at the expense of the Bina Bangsa University lecturers' self-help group. The time and place for this service activity will take place in August 2022 in the Baduy Community, Kanekes Village, Banten.



Figure 2 Lewit and Baduy Villages

DISCUSSION OF SERVICE IMPLEMENTATION

The Main Source of the Baduy Community's Economy

Dry land farming system (with this type of farming only depending on field rice. Hunting was also carried out in a narrow area, only in customary forest areas. The types of animals

hunted were deer, langurs and honey. Before 2001, Baduy customary territories, especially customary forest areas also sometimes entered by people outside the Baduy, to hunt and look for wood.

The government in 1974 opened two weekly markets in Cibengkung, Bojongmenten and Cijahe villages, Parigi village, still in the Leuwidamar District, Lebak Banten Regency. According to the government's concept, this project is to open the isolation and isolation of the Baduy people and advance the Baduy economy. The next step is to move some of the Outer Baduy population to a new area not far from the Baduy customary land. The concept of opening two markets and moving people through PKMT is based on the assumption that the Baduy people are an isolated tribe whose economy is very limited and closed.

Until now the expertise of the Baduy people is still focused on the agricultural sector, hunting and starting to diversify types of plantation crops, fruits and vegetables for household use only. With such rapid population growth, not comparable to the area of traditional Baduy farming land, the Baduy economy is under enormous pressure. Although the government's efforts above aim to be a way out of all the limitations of the Baduy's economic resources, they have not succeeded in significantly increasing the welfare of the majority of the Baduy people. The description below will show the economic development of the Baduy community after the government has made various efforts as described above.



Figure 3

Follow-up of the Community Service team to Improve the Economy of the Baduy Tribe

Agriculture Sector

The Baduy agricultural area is very small. According to the calculation of the area of the Baduy customary land, as much as 5100 Ha, there are only 274 Ha, which is an agricultural area, the rest is customary forest. If the agricultural area is reduced by village land, the Baduy community's agricultural area is even narrower. These figures do not include Baduy

agricultural land in Dangka Baduy and Islamic Baduy. With a very rapid population increase, the availability of agricultural land is not able to support the life of the Baduy people today. Baduy agriculture is agriculture on dry land and sloping land. The average yield of Baduy paddy fields is 2.3 tonnes/ha.

To overcome the limitations of rice production, the Baduy people have been diversifying plant species for the past 20 years, making maximum use of every inch of land in their yards and dry land. They plant jackfruit, durian, banana, bamboo and sengon wood, while the land for planting field rice is maintained for the main food ingredient, rice. Sengon cultivation is economically more profitable when compared to field rice. They also grow maize as an intercrop in upland paddy, in addition to additional food requirements. The results of the banana plant are sufficient to provide additional income for the farming family. Bananas from Kanekes village are of good quality, although the price is still lower than prices in other places. They sell their agricultural products, such as bananas, mangoes and other fruits through middlemen around the Cibuleger terminal bordering Kanekes Village.

Due to the limited agricultural land, some Outer Baduy people who live in several villages around Mount Baduy, are looking for agricultural land outside the Kanekes village, either with a rental system or with a profit sharing system and even with a wage system. Outer Baduy farmers really like the Baduy labor because of their craftsmanship and honesty. This diligent and honest capital is a good opportunity for the Baduy people to pursue their level of welfare.

Baduy Community Economic Empowerment

Empowerment is a strategy pursued by several countries, especially in developing countries, such as in South Asia, Africa and Latin America. Empowerment, non-governmental organizations since the 1970s have been the creators of empowerment efforts and have been adopted by various government policies. The concept of community empowerment is actually an antithesis to development policies that solely refer to growth that prioritizes industrialization that is less pro-poor among the poor and the growth and development of capitalism, more so after the collapse of the Soviet Union. The criticism was born from the following frame of mind: a). The process of concentration of power is created from the domination of the production factor. b). The power of these factors of production creates a weak working class, and those who control these factors of production tend to get stronger. c). Power will build a

structure over both the fields of knowledge, politics, law and social tend to be manipulative which gives birth to a strong society and a weaker society. The idea of a group of NGOs designing various empowerment projects, through various trainings on ideas and small projects originating from self-help development and strengthening people's views on the problems they are experiencing, was also adopted by institutions within the UN, which were then used as a model by the government. as a condition of assistance from international donors. Unfortunately the implementation in the field is not entirely successful.

Among the steps taken are building a market, building a terminal, creating a sales center for handicrafts and making various types of skills training aimed at the Baduy community and members of the surrounding community. The exercise that stands out the most is introducing more advanced equipment to the craft of traditional weaving. Providing thread assistance for woven raw materials, training in making natural colors which basically has been practiced by the Baduy people themselves.

Another step is to do what is called a KF, or functional literacy group by providing just enough capital to start small businesses in their homes as a revolving fund. This group is classified as a failure, because in the view of the Baduy people in general they are not allowed to learn and write. They are also prohibited from borrowing money even from the government, although in other cases government assistance has entered the Baduy area. Because KF also includes other non-Baduy residents, the most receiving assistance is from groups outside the Baduy community.

Trading

Prior to 1970, buying and selling among the Baduy people was not known. They carry out simple transactions using a barter system, as well as very simple forms and types. Among other things, salted fish is exchanged for bananas, or the traditional Baduy weave, a wide bamboo farmer's hat made of bamboo. Previously, the Baduy people did not need factory-made clothing, because they only wore cloth, clothes and headbands made by themselves with motifs, the Outer Baduy were black and the Inner Baduy were white.

Since the government has taken various steps as described above, there have been changes in the trading activities of the Baduy people. No longer known exchange of goods (barter). All Baduy productions are valued in money, even though the prices are still cheaper than in other places. Baduy farmers who sell their goods do not issue sentences asking for higher prices, but competition among buyers helps them increase the price of their goods. Those who become stall owners are referred to as “bosses”. Likewise, to build people's houses,

some people have become paid houseworkers, even though in the past, they worked together. Those who work as housekeepers are given the title "bas". These two groups (boss and bas) are new elite groups outside of customary and government functionaries (see the previous article). Because there was an assumption that school was prohibited, both the boss and the bus made simple notes written using symbols on the bamboo which was part of the house occupied as their shop. They rely on memory not notes or writing. This can be accounted for because the Baduy people highly uphold honesty (the good must be improved, the bad must be thrown away). These Baduy values are one of the spirits for the good of the Baduy people.

CONCLUSION

The Baduy community's economic system fully adheres to a market economy with currency as a medium of exchange. Since around 1970, the exchange system has been abandoned except for the limited needs of the clan environment. Although many Baduy people move to their places and change religions, the relationship between them is still good great-grandfather. This real relationship is strengthened in the form of a more specific business relationship. Government programs, especially the construction of a bus terminal in Cibuleger, the construction of two weekly markets in Cibengkung and Cijahe, have accelerated changes in the business system which is part of the economic activities of the Baduy people.

In fact, many of the ways the government has used to empower the Baduy people do not involve the values that live in the Baduy community so that the Baduy people do not fully enjoy the end result. However, it must be admitted that the government's efforts to carry out the various activities mentioned above in accordance with the very rapid population growth have led to several new innovations in the Baduy economy, such as diversification of the types of leaders in the Baduy community. Concerning agricultural crops, the introduction of agricultural systems, land ownership and the emergence of farmers, farm laborers and craft collectors among the Baduy community, including Pak Jaro's wife, Kanekes Village.

ACKNOWLEDGMENTS

The community service team would like to thank all groups and the community for their support and encouragement throughout the process until the completion of this service. It is hoped that it can be used as reading material to add insight and readers' views on efforts to improve the economic life of the Baduy community through the agricultural sector in Kanekes

Banten Village as well as a source of reference and information for the same measure of service.

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