



## INTERCULTURAL COMMUNICATION EFFORTS OF THE BADUY TRIBE COMMUNITY WITH TOURISTS WHO HAVE DIFFERENT CULTURES IN KANEKES VILLAGE, LEBAK DISTRICT, BANTEN

**Khaeruman<sup>1\*</sup>, Suflani<sup>2</sup>, Rika Kartika<sup>3</sup>, Pramudi Harsono<sup>4</sup>, Leni Triana<sup>5</sup>, Abdul Bahits<sup>6</sup>**

<sup>1,2,3,4,5,6</sup>Faculty of Economics and Business, Bina Bangsa University, Indonesia

Email: [khaeruman.oce@gmail.com](mailto:khaeruman.oce@gmail.com)

### Abstract

This social service discusses cross-cultural communication between the Baduy people and tourists from different cultural backgrounds. The constant meeting of people from different cultural backgrounds affects both sides. The Baduy tribe is one of the tribes that still defends itself from the influence of modernity. They live around the Kendeng Mountains, Kanekes Village, Leuwidamar District, Lebak and Banten Regencies. Tourists from various cultural backgrounds continue to come to visit the Baduy tribe. In a long process, the Baduy tribe has adapted to a situation where their lives are closely related to travelers. However, the proximity and intercultural communication that emerged brought change to the Baduy people, whether they realized it or not.

The results of community service during Baduy observation activities and interviews obtained information from outside the Baduy, the Baduy Regional Government, tourists and researchers. Cultural differences between Baduy and tourists can be considered as a fact, and verbal and non-verbal communication is a phenomenon that can be found. This phenomenon is the result of continuous and long-lasting intercultural communication. Some of the existing obstacles change the behavior of the Baduy people.

**Keywords:** Baduy, Intercultural Communication, Tourists

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### INTRODUCTION TO ACTIVITIES

The uniqueness and individuality of the Baduy tribe is the main attraction for tourists. Visiting local, national and international tourists from various cultural backgrounds of the Baduy tribe. During the visit there was communication between tourists and the Baduy people. The number of tourists visiting the Baduy has also increased to hundreds of people per visit, usually school teenagers, students and also other adult visitors. According to Jaro Dainah (Jaro Baduy Luar Government), 3000-5000 people visit the Baduy every year. The number of visitors in 2014 was 3,500 people.

Visited by tourists, the Baduy community welcomes the arrival of tourists to the Baduy area. At meetings between tourists and the Baduyan people, cross-cultural communication is created so that tourists and the Baduyan people exchange information about each other's culture. Communication between people from different cultural backgrounds is part of intercultural communication (Samovar, 2010). Tourists who visit Baduy interact with the indigenous Baduy community through conversations between individuals and groups, which then move from culture to knowledge sharing. The creation of communication between the Baduy and tourists makes the Baduy more open to the outside world. In interaction, through communication between individuals and groups, the Baduy people know about developments in the world outside their territory. As a result of this communicative interaction, the Baduy people are familiar with modernity and developing technology.

Baduy customary rules do reject a number of things related to modernity, for example refusing

to use modern transportation facilities such as two, four or more wheeled vehicles, not using lighting, and not using communication technology. The Baduy people are very strict in following their customs but that does not mean they isolate themselves from the outside world at all. The establishment of the Banten sultanate which automatically included the Baduy tribe into its territory was also inseparable from the awareness of the Baduy people. Initially in maintaining their customary and cultural values from shifting, the Baduy tribe has a strategy of dividing its territory into two parts, namely the outer Baduy and the inner Baduy.

Communication between individuals with other individuals is intercultural communication, as well as group communication that has different cultural backgrounds will become intercultural communication. Intercultural communication occurs when the producer of the message is a member of another culture and the recipient of the message is a member of another culture.

Communication is the process of conveying messages from the communicator to the communicant with the aim of equating the perception desired by the communicator. Communication involves expectations, perceptions, choices, actions, and interpretations. 2 In communication there are three important elements that must exist in every communication process, namely information sources, channels, and information recipients. This causes the communication process that occurs between two or more people with different cultural backgrounds to be considered when communicating. Culture is a product or result of a social process carried out by humans and their communities. Cultural differences can affect the success or failure of the communication process. Because often the obstacles that occur in communication are due to cultural factors that are owned between each of these individuals.



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 (observations). The Baduy community in Kanekes Village, Leuwidamar District, Lebak Regency, Banten, until now tourists from various different cultural backgrounds continue to visit the Baduy tribe. In a long and long process, the Baduy tribe has become accustomed to a situation where their lives are closely related to tourists. With such rapid population growth, cultural differences between the Baduy people and tourists can be seen in the reality, communication that takes place directly or indirectly is a phenomenon that can be found.

2. Conducted intercultural communication

Intercultural communication between the Baduy people and tourists influences the Baduy tribe in maintaining traditional customary values. Because there have been many changes that have been influenced by tourist factors. Such as language, the use of modern electronic devices, changing rules regarding food and drink, and the large number of Baduy people who visit big cities because of their curiosity about modernity.

The arrival of tourists to Baduy brings information about modernity, this happens directly or indirectly and intentionally or unintentionally. And accepted by the Baduy people consciously or not at this 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 obstacles encountered so that a diagnosis can be made and offers the possibility of increasing the ability to develop intercultural communication between the Baduy people and tourists who have different cultures through this evaluation.

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



Figure 2 Baduy Villages

## DISCUSSION OF SERVICE IMPLEMENTATION

### Internal Communication of the Baduy Tribe Society

Internal communication between the Baduy people occurs in the Ciboleger area to the Inner Baduy area. The Ciboleger area is the name of the village before entering the Baduy area. Most tourists with private vehicles park their vehicles at Ciboleger Terminal which is the last village that can be visited by vehicle. Although Ciboleger is not yet part of the Baduy area. While the Baduy people wait for the tourists to hire their support services, they gather and chat at the market stalls around Ciboleger. When communicating with other Baduy people, both outside and within the Baduy, the Baduy language is a rough Sundanese language.



Figure 3

Visiting Community Service Team to Communicate with the Baduy Tribe Community

Because many tourists come to the Baduy, the Baduy people learn Indonesian. Baduy are intelligent people who learn everything quickly, including Indonesian. Most Baduyan people already understand and can use Indonesian well, but they still use rough Sundanese in their daily communication with other Baduyan people. Baduy people usually gather on the terrace of their house to discuss the condition of the Baduy people and their surroundings. Both men and women, adults and children, amuse themselves when they are not farming or serving tourists who use their homes for the night, sometimes entertaining themselves by making handicrafts in the form of rattan bracelets or Baduy cloth to dress up the homecoming travelers who will be sold. The closeness of their brotherly relationship does not make them lose their manners when dealing with one another, this is because of the ancestral teachings to always be polite and friendly to the people around them.





Figure 4 Baduy Tribe Society

The Baduy people cannot use modern communication media, according to their ancestral customary rules. To disseminate information sourced from puun or information from outside the Baduy ethnicity regarding the life of the Baduy people, they use the government structure by sending their envoys to spread information from village to village in the Baduy. With this pattern of information dissemination, not all Baduy people were immediately given information from the Baduy government envoys, initially the information was only given to the advisors of the Jaro, all of the Jaro, the vice of Jaro, the Jaro institution and then a meeting was held for deliberation by gathering all the heads of families in each village for deliberation, the results of the deliberation are disseminated by each family head to his family so that information will be spread evenly throughout the Baduy community.

With this internal communication pattern, the Baduy people can still disseminate information even though they do not use modern communication tools such as mobile phones and others. And they can still maintain the secrecy of their ethnic information as well as maintain the close relationship of the entire Baduy community by gathering in meetings held for deliberation.

### **Social Communication of the Baduy Tribe Society**

Humans are social creatures, so are the Baduy people as humans carrying out social activities. Social communication activities have been carried out by the Baduy people since they were in the Ciboleger area, in offering assistance services to tourists and when chatting with Ciboleger villagers. Just like what is done to fellow Baduy people, when communicating with people outside the Baduy tribe they also speak politely and kindly, in accordance with the teachings of their ancestors and the original character of the Baduy people who are simple, polite and polite.

In order to protect their tribal secrets as well, not all Baduy people can and may talk to outsiders of the Baduy, only people who already understand customary rules and restrictions in informing about the Baduy ethnicity can and may answer questions from outsiders. Baduy. The Baduy people generally tend to be closed off when asked about ethnic issues which they consider sensitive to tell people outside their ethnicity. In communicating with tourists, the Baduy people use Indonesian, because many of the tourists cannot use the rough Sundanese language used by the Baduy people, one of the reasons the

Baduy people learn Indonesian is also because of this.

In the social communication activities of the Baduy people and tourists, there is a process of exchanging information about the life habits of tourists and the living habits of the Baduy people. The process of exchanging cultural information is the result of intercultural communication that is carried out both Interpersonally and in groups. Social communication of the Baduy people also occurs when their residence is used as a place to spend the night by tourists. In this state of living together and eating together, the closeness of the Baduy people to tourists becomes closer, the process of exchanging information is more and more frequent. In addition to the social communication of the Baduy community that occurs when they work as companions, trade, or when their homes are used as places to spend the night by tourists, there is a social activity which is also a tradition and traditional ritual activity of the Baduy tribe, namely the Seba ceremony. This Seba activity is a social activity where people outside the Baduy tribe can meet and stay in touch without having to come to visit the Baduy, because the Baduy people come to the city.

The social interactions that occur between the Baduy people and tourists provide various exchanges of knowledge about the situation inside the Baduy and outside the Baduy. The servant obtained data that during his visit to the Baduy, many tourists gave their address so that many Baduy people came to the place where the tourists lived who gave their address. By visiting the Baduy people to places of tourists who are within the scope of modern culture, the Baduy people witness firsthand the modernity that is happening in the outside world of the Baduy.

### **Changes in Baduy Tribe Society After Establishing Intercultural Communication with Tourists**

Intercultural communication that occurs between the Baduy people and tourists continuously influences the Baduy people, both directly and indirectly, both intentionally and unintentionally, both quickly and gradually. The information that the Baduy people get from tourists makes the Baduy people want to know what is happening outside the Baduy world. This makes the Baduy people, both Outer Baduy, use vehicles and Inner Baduy on foot, go outside the Baduy area to see for themselves the state of the modern world that they see and hear from tourists.

In addition, 24 years since the opening of the Baduy to become a tourism area, there have been many changes in the order of life, whether regulated by custom or not. Like many Baduy people who accompany tourists, this job did not exist before many tourists came. Apart from helping tourists, there is an economic motive as their background. Since post-colonialism, the economic system in the Baduy has changed from a barter system to a buying and selling system and this requires the Baduy people who are still in the Unitary State of the Republic of Indonesia to have Rupiah money to make ends meet, because they cannot produce everything they need. eventually forced them to buy and sell.

When tourists spend the night in houses belonging to the Baduy people and with the Baduy people, they pay close attention to the style of speech and the behavior of tourists, they study what

tourists do and follow it when it does not conflict with customary rules. Many of the tourists exchange stories about the way of life and give their exact address to the Baduy tribe, and invite the Baduy people to come visit them. Because of this, many Baduy people also go outside the Baduy to visit tourists. It is during these visits that the Baduy people see and know the modern world that is different from their world in the Baduy.

In the tourists who come to visit the Baduy there is information about a culture that is different from that in the Baduy. For example from language, style of dress, style of speech, body gestures, accent, habits related to food and supporting items that are used daily. This information is channeled to the Baduy community either verbally or symbolically and is received by the Baduy community either directly or gradually. The living habits of modern tourists cannot be separated when they enter the Bedouin tribal area, as a result many of the Baduy people begin to dull their adherence to customary rules. Due to intercultural communication between tourists and the Baduy people, there is an exchange of information about each culture, such as how to live in the city or outside the Baduy and how to live in the Baduy, what's in the city and what's in the Baduy, and etc.

The exchange of information both verbally and using body language or symbolically takes place continuously and intensively. Like language, it is recognized by the Baduy people, that at first the language used daily was rough Sundanese, and the Baduy people could not speak Indonesian, but since many tourists came and tourists could not speak Sundanese, then by paying attention to the tourists community Baduy can finally master the Indonesian language. Then regarding the use of modern goods by the Baduy people such as mobile phones, computers/laptops, and so on, they also get influence from tourists. When tourists come to visit the Baduy, tourists are still allowed to use modern tools if they are still in the Outer Baduy area, for example tourists are free to use cameras, cell phones, laptops, etc. while still in the Outer Baduy area, but the use of these items is not permitted. can be used if you have stepped on the Baduy area. But the problem is, when tourists use these modern equipments in the Outer Baduy, many Inner Baduy people, both adults and children, see them because they are in the Outer Baduy area. Indeed, tourists have never introduced these objects directly to the Baduy people, but the curiosity that exists within the Baduy people encourages them to find out about these items.



Figure 5 Tourists Visiting the Baduy Tribe

## CONCLUSION

Based on the qualitative analysis that has been carried out by the servant regarding intercultural communication between the Baduy people and tourists, with the dedication entitled Reality of Intercultural Communication between the Baduy People and Tourists, it can be concluded that: the Baduy people do not carry out formal education, they only learn what is happening around them according to their needs. The reason for not allowing formal schooling is because formal schools need buildings, and the building will change the structure of the Ulayat land occupied by the Baduy people. Intercultural communication between the Baduy people and tourists occurs in the Baduy area continuously and for a long time. The conclusions that can be detailed from this dedication are:

1. The internal communication of the Baduy people uses rough Sundanese and every day they gather on the terraces of houses to chat while doing handicrafts. The process of conveying information through representatives of the Baduy customary government is because the Baduy people do not use modern means of communication, this is related to customary rules.
2. Social communication carried out by the Baduy people cannot be separated from the orders of their ancestors, namely politeness and friendliness to fellow Baduy people and people outside the Baduy. When communicating with tourists who cannot speak Sundanese, they use Indonesian. not all Baduy people can and are allowed to provide information to people outside the Baduy ethnicity, this is an effort to preserve Baduy customs and traditions.
3. Intercultural communication between the Baduy people and tourists influences the Baduy tribe in maintaining traditional customary values. Because there have been many changes that have been influenced by tourist factors. Such as language, the use of modern electronic devices, changing rules regarding food and drink, and the large number of Baduy people who visit big cities because of their curiosity about modernity. The arrival of tourists to Baduy brings information about modernity, this happens directly or indirectly and intentionally or unintentionally.

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