

Indigenous Tourism Concept of Building Friendly Tourism for Indigenous Baduy People: Literature Study

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Abstract

Indigenous tourism has not become a priority approach in encouraging the tourism potential of the Baduy community which is managed by tourism stakeholders. Limited studies on the concept of indigenous tourism have made local parties focus only on promoting their culture and natural environment. This article aims to find out 1) how the steps of Lebak Regency tourism stakeholders in managing Baduy tourism through the indigenous concept. The research method was carried out qualitatively, through literature study. The results show that indigenous tourism is relevant as an alternative approach in managing cultural tourism that is friendly to the environment of the Baduy indigenous people. And the main key to indigenous tourism in Baduy lies in the management of control on the environment, community, industry and appropriate marketing strategies to harmonize environmental and Baduy culture conservation issues which have not been the focus of local governments.

Keywords

Baduy; indigenous tourism;
indigenous people



I. Introduction

Indigenous tourism is a tourism activity in which indigenous peoples directly involve indigenous people, either by allowing them to manage a site or making ethnic culture the focus of destinations and opportunities for indigenous people to show their culture, nature, traditions, and so on with respect if managed properly. true (Tourism Australia, 2008). Based on Warnholtz & Barkin (2017) Indigenous tourism is not new, the meaning of indigenous means indigenous or native. In Indonesian, it is interpreted as indigenous people, which means indigenous peoples, who represent an important part of the world's vast cultural and linguistic diversity and heritage, have a unique knowledge system and are the guardians of most of the world's unimaginable cultural heritage. From the meaning of indigenous people, the concept of indigenous tourism was born which can be used by local governments to develop their traditional tourism.

Along with the potential for indigenous tourism owned by Banten Province, Baduy, which is the 7 wonders of Banten, offers cultural tourism about the life of indigenous peoples and the wealth of natural resources that have been inherited by their ancestors to be maintained until now, so that customary management becomes a tourist attraction not without reason. As stated by Jingjing (2016), nowadays it is not uncommon for traditional ethnic culture to be used and marketed by the government and the tourism industry as a resource to attract tourists and investment.

Baduy has a uniqueness to learn about its culture, environment and original society as stated Butler and Hinch (2007), culture emerged as a strong attraction not only for tourists but also for businessmen, government agencies and academic researchers. Like the Baduy, which attracts tourists to visit and learn about and participate in conserving the

environment, interact with indigenous people directly and learn about their lives, find out about their handicrafts, and recognize the various cultures that exist.

The Lebak Regency Tourism Office wants to make Baduy a global cultural tourism object (source: dispar.bantenprov.go.id) but Baduy as the owner of this cultural potential object has not been managed optimally by the Lebak Regency local government, so far it has only been limited to promotion. which are often found in tour brochures held by individuals or communities.

Chan et al. (2016) mentions, indigenous tourism not only allows ethnic groups to enjoy greater economic benefits, but also helps retain the next generation of indigenous ethnic groups in rural areas, rather than encouraging them to migrate to cities. The same thing was also expressed by Li (2011), the development of cultural tourism as tourism marketed to the public in relation to the ancient customs of indigenous peoples who have indigenous (ethnic) cultures which include; visiting ethnic villages, native houses, ethnic parks and involvement in ethnic events and festivals, eating local food, watching traditional dances and ceremonies, and shopping for handicrafts and souvenirs.

So far, studies on tourism management policy strategies in Baduy have not been carried out. Various research studies on Baduy still revolve around the preservation of Baduy culture, the condition of the Baduy natural environment without involving the local government as an aspect of tourism management in it. Even if the tourism aspect is included, it is only a metaphor in environmental studies or Baduy culture.

Indigenous tourism is relevant to be used as an alternative approach to managing Baduy traditional tourism. Sugiwa (2015) revealed that the preservation of the tourist area will not run well without the support of the local community and local government. Furthermore, Yang, Wall, & Smith, (2008) said, due to the remoteness of the original areas, which are mountainous environments, these ethnic minority areas often have low levels of transportation infrastructure and industrial development.

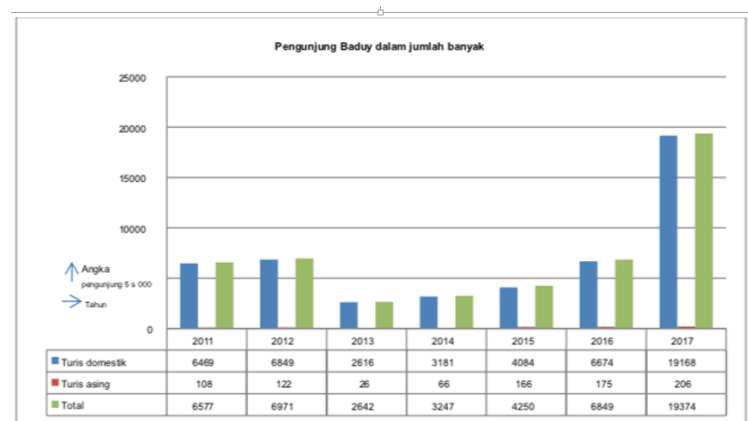


Figure 1. Number of Visitors for Domestic & International Baduy Tourists in 2011-2017
Source: Lebak Regency Information Service, in Solikha (2020)

Based on Figure 1 , it is known that data from the Lebak Regency Tourism Office from 2011 to 2017 the number of Baduy tourism visitors continues to increase both domestically and abroad. In 2017 the number was close to 20,000 visitors per year. The peak was dated July 6, 2020, it was reported that the Baduy Indigenous Institution sent a letter to the President of the Republic of Indonesia, Joko Widodo, asking for his area to be removed from the list of tourist attractions because more and more tourists came to make this area polluted and portraits of the area and the activities of indigenous people were spread on various social media (source: kompas.com) .

Baduy strongly adhere to the customs that have been handed down by their ancestors, so according to Yang et al., (2018), ecosystems in such areas are relatively unstable and sensitive to environmental changes and are vulnerable to degradation and succession due to the impact of external information. So, in this study, we will discuss the importance of adopting the concept of an indigenous tourism approach as an alternative study of local government policies for steps to build friendly traditional tourism for the Baduy indigenous people and the surrounding environment.

II. Research Method

In this research, the approach used is a qualitative approach. In completing the data, the data collection technique as described by Lexy J. Moleong (2010), the author uses literature studies from books, scientific papers, journals, newspapers, articles from the internet, related institutional documents that are relevant to the needs of the author's problems. The data analysis technique used is qualitative. This refers to Miles & Huberman (2009) who grouped data analysis by first collecting, reducing, presenting and drawing conclusions.

III. Results and Discussion

Indigenous tourism approach as an attraction Indigenous peoples' tourism development has the potential to provide economic benefits for indigenous peoples. Ryan, C (1997) mentions that a combination of indigenous people or *indigenous people* already exists in several countries, such as in America, they have Indian tribes that establish tribal membership and believe in the belief of descent by their ancestors. New Zealand with Maori tribes, Australia with Aboriginal tribes and Indonesia, currently the key to the development of *indigenous tourism* lies on genuine member engagement controls and appropriate marketing strategies.

Several studies have shown that very few studies have attempted to understand the perception of indigenous groups as hosts when running a tourism business without a negative impact on the natural and cultural environment that maintains and cares for it. efforts to create an environmentally friendly indigenous tourism model, even though it is very important to focus the perspectives and perceptions of indigenous people, they are key players in the *indigenous tourism -based industry* with the involvement of relevant stakeholders, strong political leadership and ensuring broad participation and consensus building .

In the example given by Muecke (2020) states, in universal modernity that continues to colonize the world, Aboriginal tribes are not only the location of tourism products or mere recreational areas, they are a place of knowledge exchange, a place of discovery of extraordinary knowledge in science, social science, science and technology. humanities, and the arts.

If you want to develop the concept of *indigenous tourism* in Baduy, the first step is to examine the needs of the Baduy community as a whole, so far they have been marginalized by the presence of the government and third parties . right in the Baduy area.

According to Buzinde et.al (2020) community movements by including the level of involvement of indigenous people in a hierarchical approach are often contrasted with participatory approaches. The following is an overview of the *indigenous tourism approach* ;

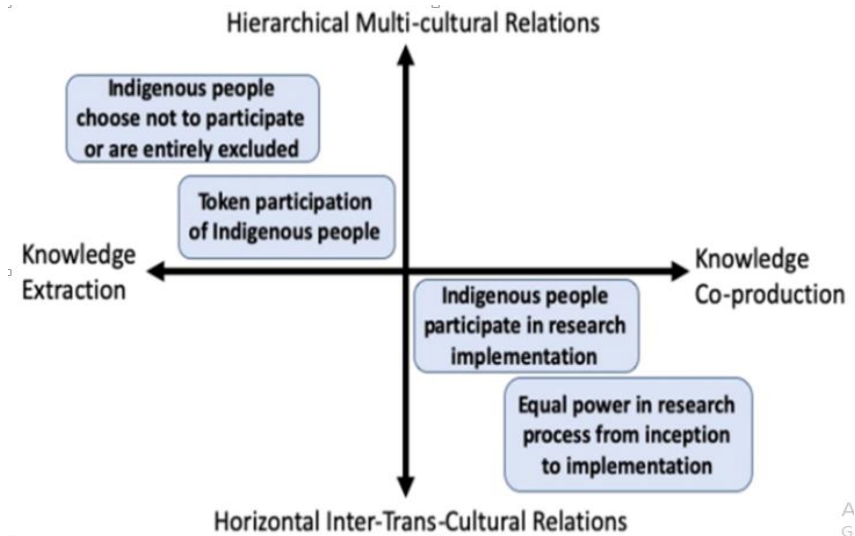


Figure 2. Multi-Cultural Production Relationship
Source: Buzinde et.al (2020)

Based on Figure 2 (two) above, *indigenous people* are involved in the participation and implementation process, the exchange of knowledge that occurs can produce a local community-based tourism approach, the tourism pattern created is in accordance with the cultural values of the indigenous people, this result can be adopted by the local government of Lebak Regency. managing Baduy through an *indigenous tourism approach*.

Jaramillo et.al (2020) mention in more detail if the *indigenous tourism approach* is frequent have not implemented the administrative process in maximizing the economic and social benefits of the community by minimizing the impact, elements of the administrative process that need to be considered such as destination organization management, monitoring, planning, promotion, and number of visitors, as well as the impact of tourism management on the environment. So far, the management of Baduy tourism by the local government of Lebak Regency is still limited to the concept of "cultural tourism". Adiyanto (2018) conducted research and stated that tourism promotion in Banten has been through exhibitions, Seba Baduy festivals, advertisements in brochures, and pamphlets. This promotional effort has not yet had a significant impact on the number of targeted visitors.

The concept of *indigenous tourism* if managed properly can increase the number of Baduy tourism visitors and can be a strategy to collect many economic benefits for the indigenous Baduy people who are less fortunate in terms of social & economic. On the other hand, Taylor et.al (2015) mentions, tourism that displays the culture of *indigenous people* in the last few decades has continued to decline because their natural potential has been dredged so that there is a shift of people from remote indigenous communities to urban centers.

Therefore, efforts to build community tourism do not only rely on one party, at least UNWTO (2002) states that the basis for building tourism involves 3 (three) parts, namely; *environment, community, industry*, to realize an increase in the number of visitors (*visitors*). In Solikhah N's research (2020) states, every tourist has the opportunity to experience something unique in Baduy, currently Baduy tourism is mostly offered through *tour packages* managed by communities or individuals who are not integrated with each other, even though to visit Baduy there are many rules that must be followed. followed. Often these rules are violated and disturb the beauty of the Baduy area.



Figure 3. *Community Tourism Concept*
 Source: UNWTO (2002)

Through Figure 3 (three), it can be seen that in developing *indigenous tourism*, the first important point is, *environmental stability* (environment) is the focus of local governments to protect and control the development of each tourist access. Through the making of regulations that are useful for regulating and controlling the potential environmental impacts of the presence of tourists.

second, *community* is to involve indigenous people as actors who are directly involved in carrying out education, building communication for the convenience of tourists and providing benefits to the community. third, the *industry* as a support to satisfy *visitors* (tourists) by providing services in the form of accommodation and facilities to tourist destination locations instead of building facilities at tourist sites.

Baduy as a regional asset that is used as a tourist attraction should have local regulations that are used to protect the environment and the rights of indigenous peoples from outside cultural influences. Muhlisin (2017) said that the Lebak Regency government does not yet have a clear legal umbrella at the provincial or district level in coordinating all the problems that exist in the Baduy community. Currently, the local regulations they hold are still in the form of regulating the customary rights of the Baduy community, yet they are not dealing with crucial issues that they have recently faced, such as environmental impact issues. As in the case of tourism, the Baduy community should be in control of being tourism managers, not outsiders.

The key to the success of *indigenous tourism* is through a participatory and facilitative approach in the management of cultural tourism in a community. Harbor 's findings (2020) state that *indigenous tourism* in practice must negotiate their cultural identity and welfare in the context of wider societal change (globalization). In line with Tang (2014), different policy approaches should be used in influencing tourism opportunities in conservation areas because there are values, cultures, behaviors that must be maintained. So the interests of various stakeholders must be aligned in a mutually supportive manner.

He argues that tourism provides a tool to ensure their institutions, autonomy and rights to shape cultural tourism offerings and indigenous cultural heritage. Performative efforts are also facilitated by direct participation in controlling and managing cultural tourism. Thus, a much needed contribution to the literature on *indigenous tourism* is to facilitate cultural justice in the context of tourism in indigenous peoples.

IV. Conclusion

Baduy offers unique tourism about the life of indigenous peoples and the richness of the natural resource environment, but so far the strategic approach to managing this tourism has not been well formulated. The concept of an *indigenous tourism approach* can be a strategic alternative to answer the problem of friendly tourism management for the Baduy community in the future.

Indigenous tourism approach focuses on environmental control, community, industry with the involvement of indigenous people as well as appropriate marketing strategies by developing the participation of relevant stakeholders, political leadership in making local regulations, ensuring broad participation, and building consensus that is concerned with environmental conservation issues. and culture.

Suggestions

The concept of *indigenous tourism* need to be developed through further research to identify and better understand the extent to which *indigenous people tourism* can be developed with an effective development pathway. So far, the low awareness and demand to create indigenous tourism is the result of indifference to the future of indigenous peoples or the result of inadequate or ineffective marketing or promotion strategies.

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