

Cultural Value Orientation of the Indonesian Baduy Indigenous Peoples: Mitigation of the Bad Impacts of Indigenous Tourism

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Abstract:- The development of indigenous peoples' tourism has both positive and negative impacts. The number of visitors who come to the customary area hurts the erosion of the cultural values of the Baduy indigenous people. As a result, this becomes a threat to preserving and preserving culture sustainably. Currently, indigenous peoples-based tourism is more focused on mitigating negative impacts and identifying ways to ensure tourists have the opportunity to gain meaningful experiences from other cultures in a simpler life (Carr et al., 2016). The development of specific cultural tourism activities can permanently exploit natural resources, change the socio cultural composition and uniqueness of an area, and damage natural and cultural resources. This article aims to analyze the orientation of the cultural values of the Baduy indigenous people and explain whether these values can minimize the negative impact of tourism on the lives of indigenous peoples. The results of the study found that the dimensions of the cultural values of the Baduy people include Harmony (H), Egalitarianism (E), Readiness (R), Embeddedness (E), or what is known as HERE cultural values. HERE cultural values represent strengthening the cultural values of the Baduy Indigenous people in minimizing the negative impacts of tourism. The Baduy indigenous people have carried out all forms of strengthening cultural values for years. So that the number of tourists who come does not make the Baduy indigenous people leave their culture

Keywords:- Orientation of cultural values, Baduy indigenous people, mitigating the bad impacts of tourism.

I. INTRODUCTION

One of the government's potential assets in developing cultural tourism is traditional village tourism. Indigenous tourism is any form of travel that involves tourist encounters with indigenous people (Bunten & Graburn, 2018). Tourists seek a meeting of indigenous and indigenous cultures who respond by negotiating the various forms of authenticity available to them (Cohen, 1988; Bruner, 2005). Indigenous tourism includes activities in which indigenous peoples are involved either through control or service delivery in the form of performances, festivals, homestays, and guided tours of cultural villages and community spaces (Butler, R., & Hinch, 2007)

Indigenous peoples can maintain their traditional culture and lifestyle to become a primary source of attraction for international and local tourists to affect the

competitiveness of destinations (Fletcher et al., 2016). Indigenous peoples represent an essential part of the world's vast cultural and linguistic diversity and heritage, have unique knowledge systems, and are the guardians of much of the world's intangible cultural heritage (The World Bank, 2018; United Nations, 2017; Warnholtz & Barkin, 2018). Indigenous peoples, like other people, live in a world that is intertwined with cultures and values that evolve with or without the influence of tourism (Smith & Ward, 2000).

Modern tourists show their desire to seek opportunities to experience the life of indigenous peoples and their culture (Nielsen & Wilson, 2012). Two themes stand out when indigenous peoples negotiate their customs in tourism: livelihoods and lifestyles. First, the continuity of traditional livelihoods is a crucial element in indigenous tourism, used to authenticate cultural differences between tourists and local residents (Pettersson & Viken, 2007).

Indonesia has around 2,371 Indigenous communities consisting of 70 million indigenous people spread throughout Indonesia and has a mapped customary area of 10.86 hectares (Indonesian Indigenous Peoples Alliance, 2018). One of the traditional village tours on the island of Java that still highly upholds ancestral values is the Baduy Indigenous Community in Lebak Regency, Banten Province. Outsiders call them Urang Kanekes, which means people from Kanekes. The Baduy indigenous people are a group of people who adhere to the customs of their ancestors from generation to generation. Along with the times and modern lifestyles, Baduy still chooses to live in simplicity, sincerity, and obedience to the orders of their ancestors to continue to help each other and protect the environment.



Fig. 1: Indigenous Baduy

Source: Documentation Researcher, 2021

II. LITERATURE REVIEW

The Indigenous Baduy community is divided into the Inner Baduy and the Outer Baduy. Both have the same task, namely carrying out the ancestral mandate to continue maintaining the balance of nature. This is an attraction for tourists to come and see the way of life of the Baduy indigenous people. Tourists visiting the Baduy area every year have increased (Table 1).

Not	year	total Traveler
1	2013	2,616
2	2014	6.460
3	2015	3.181
4	2016	8.891
5	2017	11,500
6	2018	12,350
7	2019	20,325

Table 1: Quantity of visitors Baduy Traditional Tourism 2013-2019

Source: Department of Tourism Lebak Banten Province Indonesia, 2020

There are positive and negative impacts of tourism on indigenous peoples (Snow & Wheeler, 2000). The number of visitors who come to the Baduy area hurts the degradation of Baduy culture. Cultural degradation, commercialization, the commodification of intangible cultural heritage, and loss of identity are ways tourism can channel negative impacts on indigenous cultures (McIntosh, Hinch, & Ingram, 2002; Ranasinghe & Cheng, 2018). As a result, threats to intangible cultural heritage are a problem for the maintenance and preservation of culture and the commercial sustainability of cultural products, and the long-term socio-economic benefits that tourism can bring to the community or region (Nielsen & Wilson, 2012). Currently, indigenous peoples-based tourism is more focused on mitigating negative impacts and identifying ways to ensure tourists have the opportunity to gain meaningful experiences from other cultures in a simpler life (Carr et al., 2016). The development of specific cultural tourism activities can permanently exploit natural resources and change the sociocultural composition and uniqueness of an area, as well as damage natural and cultural resources that undermine the comparative advantage of a tourist destination (Mariani&Buhalis, 2016) his article aims to analyze the orientation of the cultural values of the Baduy indigenous people and explain whether these values can minimize the negative impact of tourism on the lives of indigenous peoples. Besides, this research also examines the dimensions of cultural values relevant to indigenous peoples' lives in modern times.

U.S. Anthropologist Florence Kluckhohn and Fred Strodtbeck (1961) distinguished communities based on the following value orientations:

A. Evaluation of human nature (evil - mixed - good);

Regarding the meaning of human life, for some cultures who think that life is a source of concern and suffering, the possibility of variations in the conception of cultural value orientation is formulated with the word evil. On the other hand, in many cultures, which regard life as a source of pleasure and beauty, it is defined by the word good.

B. Human relations with the surrounding natural environment (conquest - harmony - mastery);

Regarding human links with the natural surroundings, many cultures conceptualize nature so powerfully and perfectly that humans must submit to it (subject to nature). But there is also a culture that teaches its citizens from an early age, even though nature is vicious and perfect, the human mind must explore its secrets to conquer and use it to fulfill needs (mastery over nature).

C. Time orientation (towards the past - present - future);

Regarding the human perception of time, some cultures are concerned with the present (present), while many are oriented towards the future (future). This is related to the orientation of the Baduy indigenous people in utilizing their time. All forms of activities are related to the present and the future.

D. Activity orientation (being - being - doing);

Regarding the meaning of work, work, and human actions, many cultures think that humans work to find food and reproduction. Kluckhohn formulated it with the word to be. Some cultures consider that life is broader than work, such as helping others, grouped under the term doing.

E. Relationships among people (linearity, i.e. hierarchically arranged positions – guarantees, i.e. group relations – individualism).

About human relations, many cultures have taught from the beginning to live together (collateral) and respect the behavior of characters as a reference for their own culture (linearity). On the other hand, many cultures emphasize the right of individuals to be independent so that their orientation is related to the quality of their work, not to the seniority of their position, rank, or social status.

Schwartz (2006) explains that cultural values are shared conceptions of what is good and desirable in culture. The orientation of cultural values affects individuals' attitudes, behavior, and thoughts in society. Schwartz (2006) identified three cultural value orientations in society:

- Attachment vs autonomy,
- Hierarchy vs egalitarianism, and
- Mastery vs harmony

Mastery emphasizes the need for control over the social environment by asserting oneself and encouraging the active pursuit of individual goals, often at the expense of others. Hierarchy is concerned with accepting legitimate

status differences and unequal distribution of resources. These attachments impact the values associated with a collective orientation, including respect for traditions, maintenance of social order, and harmonious relationships with people from the surrounding environment. Harmony includes values that emphasize self-transcendence and a symbiotic relationship with nature. Egalitarianism requires a voluntary social commitment, a desire to improve the welfare of others, and an emphasis on equal status relationships. Lastly, autonomy can be divided into affective and intellectual components, with the former reflecting stimulation and hedonism and the latter encouraging the pursuit of self-interest and growth. Seven interrelated dimensions of cultural values are arranged in a circular complex (fig. 2)

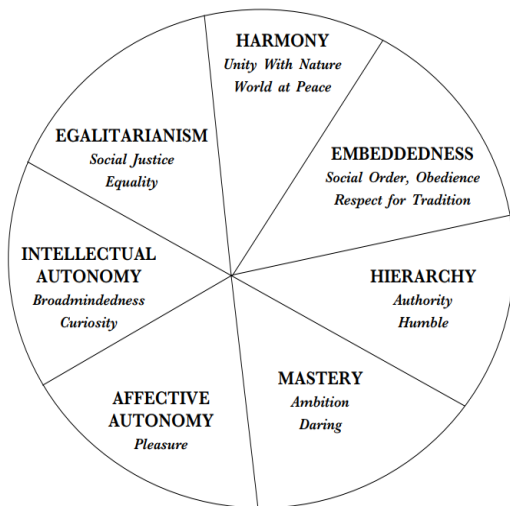


Fig. 2: Cultural Dimension: Prototypical Structure

Source: Schwartz, 2006

III. METHODOLOGY

Researchers conducted interviews with the Baduy indigenous community, which consisted of the village head (Jaropamarentah), traditional leaders (Jarotangtu), and other indigenous peoples. This research is descriptive research with a qualitative approach. Qualitative research is generally characterized by an inductive approach to building knowledge to generate meaning (Leavy, 2017). Up-close information gathered by talking directly to people and seeing them behave and act in their context is a crucial characteristic of qualitative research (Creswell, 2018).

The stages of data analysis and interpretation include (1) data preparation and organization: preparing all research data, (2) initial immersion: understanding the data as a whole before the researcher starts the systematic analysis process (3) coding: assigning words or phrases to data segments by summarizing or capture the essence of the data segment, coding this research using Atlas.ti software version 9, (4) categorization and themes: looking for relationships between codes, and (5) interpretation: developing the meaning of the encoded (Trent & Cho, 2014).

IV. RESULTS AND DISCUSSION

Baduy people interpret life as a pleasure and beauty. The low demands of the Baduy community towards a lifestyle and consistently implementing a simple life are the causes of the character of the Baduy community being better than the characteristics of other community groups. Human nature value orientation is generally related to evaluating human nature (Kluckhohn & Strodtbeck, 1961). The value orientation is divided into 3 (three) groups: evil, mix, and good. The results of research on the orientation of the cultural values of the Baduy indigenous people related to the Human Nature indicators show that the Baduy indigenous peoples view that life is a pleasure, not suffering. Based on the results of data processing, it is known that the causes of happiness and beauty in interpreting life are the low demands of society and the simple lifestyle carried out by the Baduy indigenous people (fig. 3).

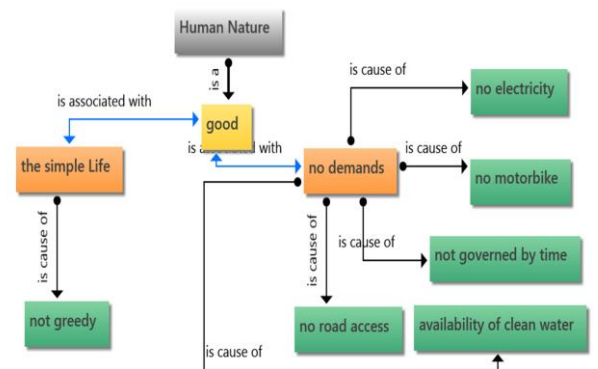


Fig. 3: Results of Data Processing Indicators of Human Nature

Source: Visualization atlas.ti version 9, 2021

The cultural values of the Baduy people are oriented toward living in harmony with nature. The Baduy community's relationship with the surrounding natural environment is shown by how they take care of and treat nature very well. The cultural value orientation group on the man nature indicator is divided into 3 (three): subjugation, harmony, and mastery. The Baduy community belongs to the harmony to nature group because their concept of life always preserves nature by not using chemicals in all their activities. The results show that the culture of the Baduy indigenous people wants human life in harmony with nature and always preserves character (harmony). Baduy culture has never used nature excessively and has never exploited nature on a large scale (mastery over nature). The lives of the Baduy people who are in harmony with nature, are evidenced by their lives that always use natural ingredients. Various prevention efforts and sanctions are made for those who violate them (fig. 4).

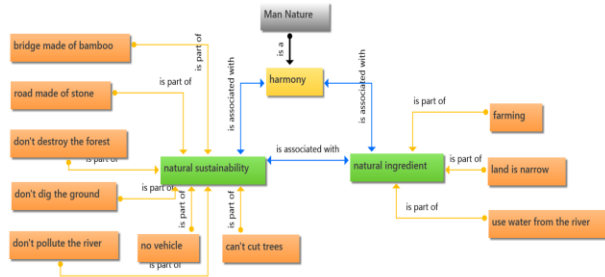


Fig. 4: Man Nature Data Processing Results

Source: Visualization atlas.ti version 9, 2021

The orientation of cultural values related to time is divided into 3 (three) groups: past, present, and future. The Baduy are an inland tribe that rejects formal education, but they do not forbid their citizens to study. They learn the concept of long-term investment from visitors who buy local Baduy products and essential food entrepreneurs who often come to sell in the Baduy area. Some Baduy people also make investments in the form of money or goods deposits to entrepreneurs that can be taken if needed. The Baduy indigenous people, especially the Baduy, do not invest in gold because it is not allowed by customary rules. While the Outer Baduy may invest through gold, land, and savings in conventional banks, this type is classified into futures.

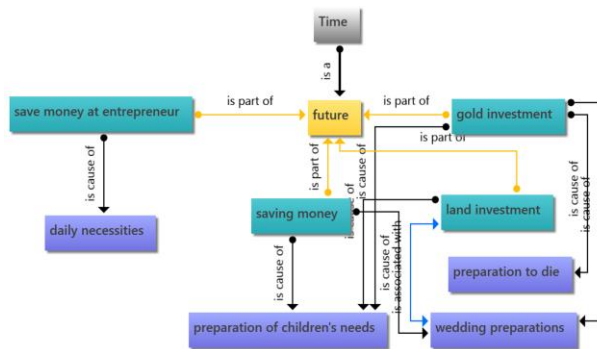


Figure 5. Time Indicator Data Processing Results

Source: Visualization atlas.ti version 9, 2021

The activity value orientation group is divided into 3 (three) groups: being, being in becoming, and doing. The cultural value orientation of the Baduy community is included in the being group. Being a group considers humans to work to survive and find food (figure 7). The Baduy people survive by farming, selling agricultural products, selling handicrafts and processing local products. Some Baduy agrarian products are sold, and some are used for personal purposes. Agricultural products in rice are used to meet their own needs; they do not sell it. All forms of Baduy community activities are unique and a special attraction for visitors. The daily activities carried out by the Baduy community are farming, processing local products, making handicrafts, selling agricultural products outside the Baduy area. The techniques they use in farming use natural methods without using chemicals, and the land used for cultivation is also constantly moving because there is a time when the land must rest. Whatever activities they do, they

always maintain and pay attention to environmental sustainability.

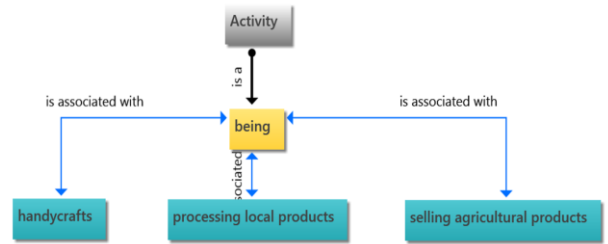


Figure 6. Activity Indicator Data Processing Results

Source: Visualization atlas.ti version 9, 2021

The orientation of relational cultural values is divided into 2 (two) groups: linearity and collectivity. The orientation of the relational cultural values of the Baduy community is included in the collectivity group (figure 8). This group teaches community groups to live together in togetherness. The Baduy community puts forward the concept of cooperation, togetherness and tolerance. The culture of *gotong royong*/ togetherness values is a way for the Baduy indigenous people to maintain relations among citizens. Although there is a hierarchical structure at the level of traditional institutions, they consistently prioritize togetherness in their activities. Several activities were carried out together, namely, building houses, building roads from rocks, building bridges, cleaning rivers, etc.

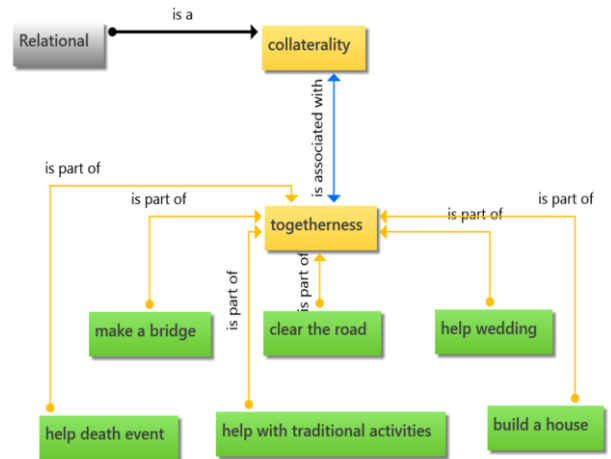


Fig. 7: Result of Relational Indicator Data Processing

Source: Visualization atlas.ti version 9, 2021

The results of the cultural value orientation of the Baduy community are identified in the structure of the dimensions of cultural values (Schwartz, 2006). The orientation of man nature cultural values is related to the artistic value dimension of harmony, the relationship between cultural value orientation is associated with the cultural value dimension of egalitarianism, and the human nature and activity cultural value orientation is related to the embeddedness dimension of cultural values. Based on the 5 (five) cultural value orientations, only time value orientation

results in an intersection, meaning that the time value orientation of the Baduy community is not related to any of the six dimensions of cultural values described by Schwartz.

For this reason, the researcher recommends a new dimension to complement Schwartz's cultural value dimension, namely the readiness dimension. This dimension of cultural values looks at how community groups prepare for their lives. Some cultures do not think about preparing for their future life, while some cultures prepare for their future life well. The Baduy community belongs to a group of people preparing for their future life well, even though the Baduy are a group of people with low education. Finally, the researcher concludes that the dimensions of Baduy cultural values are Harmony (H), Egalitarianism (E), Readiness (R), Embeddedness (E), or what researchers call it cultural values HERE (fig. 8).

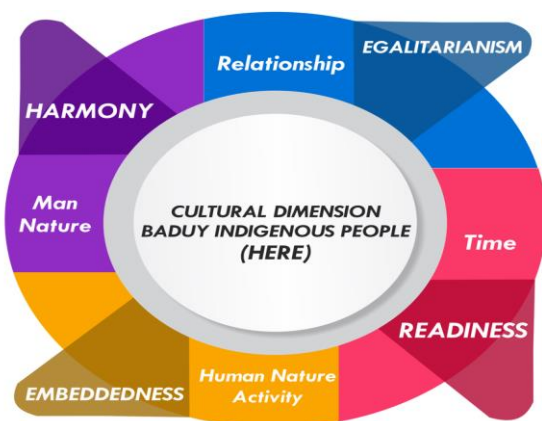


Fig. 8: Structure Dimensions of Cultural Values Baduy Indigenous People (HERE)

Source: Processed Researcher, 2021

Based on the study results, it was found that the Baduy indigenous people carry out their daily lives based on the guidelines of traditional values. As known, value is the belief of a person or group about the desirability of behaviour and events (Fries, Schmid & Hofer, 2007). In contrast to goals, values are not the final state that individuals or groups want to achieve. However, values can be used as standard evaluation goals; therefore, values can affect motivation (Hofer et al., 2007). The purpose of the life of the Baduy people is to maintain the balance of nature by referring to the values of their traditional ancestors. The existence of traditional values that are passed down from generation to generation become the standard of behavior and actions of the Baduy indigenous people; this is as explained by Rokeach (1968), who considers that values are standards or criteria to guide individual actions, as well as to develop and maintain personal attitudes towards situations and situations. Relevant object.

Values are not visible until they become evident in behavior, but culture manifests invisible elements. The cultural values of the Baduy community, such as togetherness, cooperation, relationships with fellow living creatures, are included in the post-modern value group. Inglehart (1997) distinguishes between modern values and

post-modern values. Modern values are values such as hard work, security, and prosperity, emphasizing achievement, determination, conservation, and responsibility. Postmodern values are values such as tolerance, togetherness with friends, and self-actualization, emphasizing self-selection, friendship, satisfaction, and recreation.

For the general public outside Baduy, the values in the Baduy community seem individualistic because it involves a person's right to freedom of action and behaviour. But according to cultural experts, the values that exist in a group can be very individualistic and personal (Schwartz, 1992). The most influential definition of value is the conception, explicit or implicit, typical of individual or group characteristics, which influence action selection and purpose (Kluckhohn, 1951). *The pikukuh* value of the Baduy community, which is carried out from generation to generation as a strong system, is a special attraction and uniqueness for visitors. The conceptualization of the value system is known as a culture inherent in the Baduy indigenous people. (Kluckhohn & Strodtbeck, 1961) have asserted that the value system is a core element of culture.

V. CONCLUSION

The values of the Baduy community are grouped into 4 (four), namely, the value of life, the value of tradition and belief, the value of maintaining the balance of nature, and the value of togetherness/gotong royong. The rules regarding the values and guidelines of life carried out by the Baduy community are called pikukuh. Pikukuh are rules and methods or guidelines for how humans behave or what should be done not to violate the orders of karuhun (ancestors). The Baduy community calls all forms of karuhun prohibition "great-grandfather". Buyut in Sundanese is called cadu or pamali (forbidden). Buyut is an act that violates pikukuh, which is closely related to trust.

HERE cultural value orientation represents strengthening the cultural values of the Indigenous Baduy community in minimizing the negative impact of tourism. The Baduy indigenous people have carried out all forms of strengthening cultural values for years. So that the number of tourists who come does not make the Baduy indigenous people leave their culture. In the future, research on stakeholder collaboration in strengthening cultural values in the Baduy community will be more focused on doing.

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