

## **ANALISIS RESPON SOSIAL MASYARAKAT BADUY TERHADAP KEHADIRAN WISATAWAN**

### ***ANALYSIS OF THE BADUY COMMUNITY'S SOCIAL RESPONSE TO THE PRESENCE OF TOURISTS***

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#### **Abstrak**

Penelitian ini bertujuan menganalisis dan mengetahui bagaimana respon masyarakat Baduy terhadap wisatawan yang berkunjung ke daerah mereka. Metode yang digunakan dalam penelitian ini adalah deskriptif kualitatif dengan berfokus kepada respon masyarakat Baduy terhadap wisatawan serta perubahan yang terjadi pada suku Baduy setelah masuknya para wisatawan sebagai basis dalam tulisan ini. Teknik pengumpulan data dalam penelitian ini melalui observasi, wawancara dan dokumentasi. Lokasi penelitian ini berada di Desa Wisata Baduy, Desa Kanekes, Kecamatan Leuwidamar, Kabupaten Lebak, Provinsi Banten. Hasil dari penelitian ini menunjukkan bahwa respon masyarakat Baduy terhadap wisatawan sangat baik, mereka menerima dengan baik para wisatawan yang datang ke desa mereka. Bahkan jika ada wisatawan yang ingin mengetahui dan merasakan bagaimana hidup di Baduy mereka mengizinkan wisatawan untuk menginap di rumah mereka. Dengan adanya wisatawan mereka juga merasa terbantu dalam perekonomiannya karena banyak wisatawan yang membeli kerajinan tangan dan hasil panen mereka. Setelah masuknya wisatawan ke Baduy, perlahan-lahan terdapat perubahan yang terjadi pada masyarakat Baduy. Perubahan itu terlihat pada warga Baduy luar yang sudah mulai mengenal ponsel pintar, social media, dan perubahan lainnya.

**Kata Kunci:** Baduy, Wisatawan, Sosial respon.

#### **Abstract**

*This research aims to analyze and know how Baduy community responds to tourists who visit their area. The method used in this research is descriptive qualitative by focusing on the response of Baduy community towards tourists and the changes that occur in the Baduy tribe after the influx of tourists as the basis in this paper. Data collection technique in this research is through observation, interview, and documentation. The location of this research is in Baduy Tourism Village, Kanekes Village, Leuwidamar District, Lebak Regency, Banten Province. The result of this research shows that the response of Baduy community to tourists is very good, they accept well the tourists who come to their village. Even if there are tourists who want to know and feel how to live in Baduy, they allow tourists to stay in their homes. With the presence of tourists, they also feel helped in their economy because many tourists buy their handicrafts and crops. After the influx of tourists to Baduy, slowly there is a change that occurs in the Baduy community. This change can be seen in the outer Baduy residents who have started to recognize smart phones, social media, and other changes..*

**Keywords:** Baduy, Tourist, Social response

## **INTRODUCTION**

Indonesia is known as an island state or in the sense of the country Indonesia has thousands of islands that have extended wide from the Sabang to the Merauke. At least one of the thousands of islands must have a variety of tribes anyway. Indonesia itself has about 1.340 tribes. One of them is the Baduy tribe that is right in Banten Province. The tribe has been heard in the ears of the people of the island of Java, especially the Banten community, DKI Jakarta, and West Java. For the public, they know the Baduy

people with the uniqueness of walking without any footwear and the uniform colour of clothing, black, white, or dark blue. The Baduy tribe has several villages including Cibeo, Gajebo and Cikertawana. The Inner Baduy community inhabits several areas that include hilly areas with steep access and are still beautiful with preserved nature. This situation is inversely proportional to the Outer Baduy Tribe who inhabit lowland areas with some of them have eliminated customary rules. The Baduy tribe originally only had the Inner Baduy tribe, but because they violated customary rules, they were moved outside the Outer Baduy tribe area (Aprilia, 2022). Baduy, commonly known as Kanekes, are a Sundanese ethnic group who live in Lebak Regency, Banten. The term "Baduy" is given by the people who live on the outskirts of the Baduy region. The Baduy region in Banten Province, Indonesia, is well-known for its remarkable community's cultural, traditional, and customary laws.

The Baduy community is one of the tribes in Indonesia that has maintained the basic cultural values it has and believes in, despite the progress of civilization around it, making the Baduy tribe become more and more developed, not in terms of social life or others, but with the spread of the times there are many areas that have lost their existence in their ancestral values due to the era of globalization, unlike the Baduy tribe, this tribe has lost its existence in its ancestral values due to the era of globalization (Romdania & Fikri, n.d.).

The Baduy are exceedingly faithful to the customary law established by Pu'un or their customary leader. However, as time passes, many visitors come to the Baduy tribe area to visit and even conduct research, unaware that outside culture has entered, brought by visiting migrants, causing some of them to wish to break away from customary rule. Thus, the Baduy tribe is divided into two groups, the Inner Baduy tribe, which obeys traditional law, and the Outer Baduy tribe, which disregards customary law (Muhibah & Rohimah, n.d.).

According to (Heriyanto, 2019) there are two kinds of Baduy: outer and inner. The Outer Baduy is known to have carried on the traditions of the original Baduy, particularly the Inner Baduy. The people of the Inner Baduy continue to follow in the footsteps of their forefathers. To date, the Baduy people have been given three names:

1. The Inner Baduy, whose location is in *Tiga Tangtu (Kepuunan)* namely Cibeo, Cikeusik and Cikertawana.
2. The Outer Baduy, who live in 27 communities in Kanekes and still follow ancient laws under the direction of a *Puun* (Chief).
3. Muslim Baduy who have modernized and converted to Islam, abandoning their ancient laws.

These three are still present right now, living in peace despite their differences.

The existence of the forest and its ecosystem is critical to the life of the Baduy community. Their living environment is a forest, which is skillfully managed for environmental preservation as well as food and economic necessities (Senoaji, 2010). The Baduy tribe is one of the tribes whose lives are still private or alienated from the rest of society and who do not want to be touched by modern development efforts. There is no electricity, road paving, formal education, health care, or transportation in Baduy village, and the people's settlement is in poor shape. They follow a conventional rule in which their folks refuse to accept the modernity of development (Priyombodo, Wasan, & Nugraha, 2022).

The rejection of modernization is one of the Baduy community's traditional rules (*pikukuh*). The concept that has been passed down from generation to generation is that the impact of outside culture will harm their country and must be avoided. However, this is growing the Baduy community's recognition by other groups, as well as the number of tourists, both local and foreign, who visit because of their curiosity and interest in the Baduy tribe's culture. The enormous volume of tourists visiting Kanekes

Village necessitates that the Baduy people be able to socialize effectively. Their community is now highly recognized as a cultural tourism destination. Tourists from many walks of life come for a variety of reasons, ranging from curiosity to research (Firdaus, Budiaman, & Nova Scoviana Herminasari, 2020).

According to (Mutaqien, Pujaastawa, & Suwena, 2022) Currently, the Baduy community has begun to accept the arrival of tourists. The Baduy village has its own interpretation of tourism. The phrase *Saba Budaya* is used to describe tourism. *Saba* is a Sundanese word that meaning to travel far or to visit, whereas culture is a Sanskrit word *budhhi* that signifies mind. The Baduy community does not want tourists to disrupt the Baduy community's cultural order, which has been passed down from generation to generation. They oppose substantial growth in Kanekes Village for the sake of tourism development, which will have a significant impact on the Baduy community's socio-cultural changes (Mutaqien et al., 2022).

The usage of Baduy as a tourist destination has gradually brought about changes in the Baduy tribe, particularly in the Outer Baduy tribe. With the adoption of technology in numerous parts of life, including economic activity, the Outer Baduy neighborhood is currently undergoing significant social changes. The bulk of the Outer Baduy community now communicates using cellphones, such as phoning and texting. They have also begun to use e-commerce platforms and social media for online buying and selling. The community recognizes and comprehends the immediate and indirect effects of technological, information, and communication modernization (Mahendra & Wulandari, n.d.).

Tourists have a favorable impact on the Baduy community's economy; they supplement their income by working as guides, porters, renting housing, and selling traditional Baduy handicrafts. However, the presence of tourists has a detrimental impact, as tourists that come to Baduy bring modern culture such as technology, which alters the Baduy community's worldview. Starting with curiosity about the technology provided by tourists, youngsters gradually learn about and are influenced by modern culture (Nurdillah, Budiati, & Zuhri, 2022).

On the other hand, the surge of tourists coming to Baduy can slowly affect their social life and customs. This is because the surge of tourists can cause disruption of customary rules and cause environmental damage in the Baduy area. Tourism in Baduy Tribe is a wrapper in which many things are filled. For example, the production of "primitive discourse" that presents Baduy Tribe as an isolated community, including the use of this discourse to make Baduy Tribe an attractive tourist objects. In its development, there are many violations of customary rules committed by tourists. So actually, it can be said that tourism has brought problems or at least resulted in changes in several aspects of socio-cultural life in Baduy Tribe (Herandy, 2022).

This is due to the main attraction of this tourism village, which is the unique culture of the Baduy people that has existed for a long time. Therefore, it requires high-quality human resources who have the ability to maximize their potential. The customs of the Baduy region are strict, including a ban on the use of modern technology and restrictions on relations with foreign countries (Handijaya D, 2019). The arrival of tourists can challenge these traditional principles. This study will learn more about how the Baduy community responds to these changes, whether they see interactions with tourists as an opportunity to promote and preserve their culture or as a threat to their original traditions.

The purpose of this research is to thoroughly analyze the social response of Baduy community towards the arrival of tourists. The research will focus on how Baduy community accommodates and responds to interactions with tourists, as well as how the presence of tourists impacts their cultural identity. Tourists can have a good or bad impact on the Baduy community. Although tourism can help the Baduy community

make more money, it can also pose challenges to maintaining their cultural identity. Therefore, it is important to understand how the Baduy community responds to the arrival of tourists and how they maintain their cultural identity in the face of these interactions.

## **RESEARCH METHODS**

In this research, the author attempts to obtain data and information using a qualitative descriptive approach. With a qualitative descriptive approach, analysis of the data obtained (in the form of words, images or behavior), and not expressed in the form of numbers or statistical figures, but by providing an explanation or description of the situation or conditions studied in the form of a narrative description. The data obtained is then managed by checking, submitting, then deciphering and reformulating in an orderly and logical manner while still applying the Copyright law system to avoid plagiarism.

The location of this research is Baduy Tourism Village, Kanekes Village, Leuwidamar District, Lebak Regency, Banten Province. This location was chosen because Baduy Village has been designated as the main tourist attraction in Banten Province. This research is included in the type of field research, namely research carried out intensively, in detail and in depth on certain objects that require a comprehensive and thorough analysis. The techniques used to collect data in this study include:

**Unstructured Interviews:** Researchers conducted unstructured interviews, namely by asking questions freely to sources without using a guide to what will be explored, the questions asked of the sources only contained the main points of the problems they wanted to explore from the sources.

**Observation:** Then observation is the second step in collecting data after the author conducts a literature study. Observation is a data collection technique by making observations about the existing conditions in the field.

**Documentation:** In addition to using the observation method and interviews in this study can also be collected using the documentation method. By documenting data sources using cameras, videos, and recordings.

## **RESULTS AND DISCUSSION**

Based on the results of observations and interviews with Baduy communities outside, their response to tourists is currently quite good. The Baduy community shows various social responses to the presence of tourists. The Baduy people have their own understanding of tourism. They introduced tourism with the term Cultural Saba. Saba comes from Sundanese, which means traveling far or visiting, while culture comes from the Sanskrit language Budhhi, which means reason or mind. Cultural Saba is not only a replacement for the term tourism in Kanekes Village, but has a deeper meaning. Like people who are in friendship, this word has the meaning of a form of friendship and brotherhood. Most people welcome the arrival of tourists positively, recognizing the benefits obtained through tourism. However, others are worried about the impact on preserving their culture and traditional values. Apart from that, interactions between tourists and the Baduy community also provide opportunities for positive cultural exchange. With the increasing intensity of tourists coming to the Baduy tribe, the Baduy tribe has finally become a tourist attraction while maintaining and respecting its customs and regulations. And also with open communication, a mutually respectful understanding can be formed between both parties.

The Baduy Tribe Tourist Attraction is one of the tourist attractions established by the Lebak Regency. The Baduy Tribe tourist attraction is much sought after by tourists and has become a very important icon for the Lebak Regency tourist attraction. The Baduy tribe has a striking identity with its unique cultural patterns and traditions.

The Baduy tribe is a tribe that is not contaminated by external culture and globalization that occurs in general society or is far from modernity. This Sundanese tribe has long lived with nature in the Kandeng mountains, Kanekes Village, Lewidamar District, Lebak Regency, Banten. The Baduy tribe can be divided into two groups called Inner Baduy and Outer Baduy. The striking rule between Outer Baduy and Inner Baduy is in carrying out customary rules. The Inner Baduy community still strictly enforces and upholds the rules, in contrast to the Outer Baduy community which is starting to open up with globalization.

As a tourism destination, Kanekes Village certainly has various kinds of tourist attractions that attract tourists to visit. According to the Directorate General of Government, tourist attractions are divided into three types, namely: natural tourism, socio-cultural tourism and special interest tourism. Based on various tourist attractions, all three are found in Kanekes Village, including:

1. Natural Tourism Attraction

Natural tourist attractions that can be found include: Village in Kanekes Village, Bamboo Bridge, Root Bridge, as well as the Cikanekes River and Ciujung River.

2. Socio-Cultural Tourism Attraction

Socio-cultural tourist attractions that can be found include: Socio-cultural life of the Baduy community, history of the Baduy community, and cultural products of handicrafts Baduy community.

3. Special Interest Tourist Attraction

Attractions of special tourist interest that can be found include: climbing with the hilly geographical conditions of Kanekes Village and Nyareat, namely asking for prayers from village figures for treatment, longevity, soul mate, and various other requests.

According to (Kartika & Edison, n.d.) regarding developments in the digital era, the Baduy indigenous people in principle still adhere to their customs and local wisdom values. However, there are differences that occur in the two groups of society, namely in the outer Baduy community, there has been the influence of modernization, for example the use of mobile communication devices, familiarity with social media, involvement in central government politics, while in inner Baduy society, the values Traditional values are maintained and reject total modernization (not involved in national politics and not accepting the formal education system).

The Outer Baduy community has also begun to be contaminated with foreign cultures other than Baduy. The traditional head, also known as jaro, started using soap and electronic goods to make daily activities easier. Outer Baduy has also started to open up to tourists who want to visit the village or area, they accept tourists as guests, not only domestic tourists, sometimes there are also foreign tourists who visit. They also allow tourists to stay in their homes. The shape of the Baduy house is very simple, made from materials such as natural wood, bamboo houses, thatched roofs, palm fiber tiles. The process of building a house is always carried out in mutual cooperation. This shows that the Baduy tribe has a high sense of togetherness. In accordance with Baduy community regulations, all Baduy village tourism facilities are built with the mutual cooperation of the Baduy tribe community without government assistance and also use natural materials without cement and electronic equipment because they still follow the customs and hold the local wisdom values of the Baduy tribe.

The Baduy Tribe's Livelihoods are starting to follow the times and are influenced by modernization, continuing to maintain the customary laws of the Baduy community itself while still paying attention to the environment or surrounding natural resources even though on the other hand, the results of the resources used have decreased (Hariyadi, 2019). The Outer Baduy community began looking for sources of income by selling snacks and drinks to supplement the income they previously only

earned from gardens. They also sell typical Baduy cloth or clothing as souvenirs as well as several other souvenirs such as bracelets and so on. This is in line with what (Hariyadi, 2019) stated that the land owned by the Baduy tribe is increasingly limited and it is no longer possible to pass it on to their children and grandchildren, so the Baduy tribe is forced to look for other sources of livelihood. So, the social changes that occur in Baduy society are not only caused by exposure to modernization resulting from relations with communities outside Baduy, but also because of the demands of life that encourage them to look for other ways of life.

Tourists who visit Baduy are not only for vacation, but tourists will gain new knowledge about Baduy customs that must be adhered to during their visit and tourists will also know the culture of the Baduy people, the arts in Baduy, the economic life of the Baduy tribe, farming and planting rice. Rice can only be planted on dry land without irrigation, called huma. Rice may not be sold and must be stored properly for daily use (Khomsan & Wigna, 2009). The daily life of the Baduy Dalam people is farming by farming. The Baduy people's rice harvest is not for sale, but is stored in the barn. They don't need money, if they need money they will sell fruit products such as coconuts, homemade vegetable oil, handicrafts such as weaving, bags, key chains, scarves and bracelets.

Although the Baduy community's response is very good towards tourists or cultural traditions. However, tourists or cultural practitioners must be able to maintain good manners and protect the surrounding environment they visit because tourists not only have a positive impact on the Baduy people, but also have several negative impacts from various aspects, including; socio-cultural impacts, economic impacts and ecological impacts.

#### 1. Socio-cultural impact

There are many positive things that happen to the Outer Baduy Tribe Community due to tourists. This impact does not occur immediately but takes time to be visible, including; The Baduy people who only speak Sundanese have started to be able to use Indonesian. They are starting to get to know electronics to help them in their daily lives, and the Baduy people have started to be able to read and write as time goes by, they are self-taught even though they are prohibited from studying formally. Even though there are many positive impacts from tourists visiting, negative impacts are also unavoidable in terms of socio-cultural aspects, including; Changes in the lifestyle of the Baduy community have changed and they have started to use electronic devices because tourists secretly use electricity which is of course prohibited by Baduy customs.

#### 2. Economic Impact

The positive impact on the economic aspect can be seen from the livelihood of the Baduy people, who initially only did farming or gardening, now they have started opening food and drink shops and selling their handicrafts to tourists. The negative impact that occurs is that unhealthy eating patterns are starting to occur in the outer Baduy tribe community, which is starting to be influenced by instant products entering the outer Baduy tribe area.

#### 3. Ecological impact

Positive impacts that can be seen from an ecological perspective include; The Baduy people began to regularly use the roads frequently used by visiting tourists, and a cleanliness pattern was implemented where they began to put rubbish bins made of sacks or rattan in front of their houses. The negative impacts that occur are; There is a lot of rubbish scattered around due to the actions of undisciplined tourists, polluted river water, and the exposure of sacred areas due to the actions of tourists who are just taking photos.

Wise management of Baduy tourism needs to be the focus, ensuring that tourism growth does not damage the integrity of Baduy culture. Cultural heritage protection and

preservation measures need to be implemented, such as limiting access to culturally sensitive areas and educating tourists regarding Baduy social norms. Responding to concerns regarding cultural preservation, it is also important to implement strict regulations regarding tourism activities in the Baduy area. Limiting the number of tourists, special zones that must be guarded, and strict regulations regarding tourist behavior can be important steps to maintain the authenticity of the Baduy environment and culture.

## CONCLUSIONS

Based on the research that has been conducted in Banten's Baduy Tribe regarding the response of the Baduy community to tourists, it can be concluded that most of the community positively welcomes the arrival of tourists, recognizing the benefits obtained through tourism. As with the outer Baduy community, which is currently touched by modernization so that most of the outer Baduy community currently in each house opens a small shop to help their economy. They start selling various snacks and drinks as well as souvenirs typical of the Baduy tribe such as typical Baduy fabrics, bracelets to bags that they make themselves. They also sell their garden products such as durian fruit and honey which are famous in the Baduy area. With the presence of tourists, their economy can be helped because many tourists are interested in coming to Baduy and buying souvenirs and their garden products. In addition, the interaction between tourists and Baduy community also provides an opportunity for positive culture. Because the tourists will get new knowledge about Baduy culture. It will also make the Baduy tribe and culture more recognized by people to foreign countries.

The presence of tourists in Baduy community can also be concluded that this interaction affects various aspects of their lives. The impact is not only seen in the change of culture and lifestyle, but also involves the dynamics of social interaction between local people and visitors. The importance of Baduy community in the decision-making process related to tourism is also highlighted. It shows that their participation can strengthen social responsiveness to the impact of tourism. By understanding the positive and negative impacts and involving the community in decision-making, a tourism model that supports cultural preservation and the welfare of the Baduy community can be created. With the background of the unique condition of Baduy community and the potential impact of interaction with tourists, this research aims to explore the dynamics of their social response. This success is expected to provide a deep insight into how this interaction affects the social, cultural, and environmental life of the Baduy community, while providing a basis for local wisdom preservation efforts in the contemporary tourism era. Thus, the conclusion of the analysis of Baduy community's social response to the presence of tourists highlights the need for a holistic, inclusive, and sustainable approach in managing the interaction between Baduy culture and tourists to maintain a balance that benefits both parties

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