

Could Tourism Development Act as The Living Strategy for the Indigenous People?

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Abstract— This research studied about how tourism development acts as the living strategy for the indigenous people. The indigenous people earn their living from natural resources, usually in designated region that is large area. While the number of the area remains the same, the number of population is increasing. Hence, they need to think other kind of works to earn the living. Tourism activity has proven to be the economic generator for the people. However, in developing tourism, where there is an intensive interactive between the host and the tourist, the conflicts might arise. Hence, this research was intended to understand how the indigenous people could manage the tourism potentials without neglecting their indigenous norms. This research was conducted in Baduy area, where indigenous people of West Java Province of Indonesia lives. The region has attracted tourist to come for having indigenous cultural experience. The Baduy people have a strong norm that acts as their way of life. The people live in remote area that has no electricity, stay in a house made of wood, wear cloth made of cotton in designated colors and style, work in a land to cultivate dry rice, having their own system to govern their people, and other traditional ways. The research result shows that the people have influenced with some tourism activities, such as providing accommodation, souvenirs, guides, porters, and other services for tourists has become their source of income. In the mean times, they also have experienced a conflict in their role for implementing their indigenous way of life and the modernization as consequences in developing the tourism potentials. There were some adjustments to run their lives in using tourism activities as their one way to sustain their living. **Keywords**—component; formatting; style; styling; insert (key words)

Keywords: *cultural conflict, indigenous tourism, living strategy, tourism development.*

I. INTRODUCTION

How the indigenous people run their daily life has attracted many tourists to visit their region. Experiencing the local indigenous cultural has also become the tourists' motivation to visit the destination. Hence, the interaction between the tourists and the people in the destination will raise some impacts in the social, cultural, and economical aspects for the indigenous people.

Living strategies undertaken by Baduy people, the ancient tribe in Banten Province, Indonesia lived in the village of Kanekes, cannot be separated from "pikukuh"

as their guidelines in their daily lives. Pikukuh is the guideline of customs, rules of life, and trust embraced by the Baduy people. However, the population growth has put a pressure on the buffer villages, called "panamping" and the environment that caused the village was expanded with into the new one. The population growth has also put pressure ownership of the farm as the community main source of income. Hence, they should think other way to be survived. So that Baduy people have tried in other fields to survive that are tailored to the abilities, skills, and willingness. The living of Baduy community has attracted many visitors. Baduy has also been promoted as cultural tourists attraction by the government. Thus, providing the needs of visitors has becomes other source of economic benefit by the local people. Eventhough, the development of tourism is not massive, and there is only a limited amount of income generated from the tourism activities, but the tendency of the tourism growth is increasing.

Baduy people has good cultural value in welcoming visitors, but they do not want to be object of spectacle. The way they maintain the interaction with the visitors without neglecting their "pikukuh" and their way of life is a good example for developing similar tourist's attractions in Indonesia. Hence, this research would like to discover the Baduy value in their living strategy by accepting the tourism phenomenon without letting out their cultural value. This research has two research question: 1) how do tourism activities influence their living strategy? 2) How do they develop tourism activities without neglecting the Pikukuh? Based from these two question, these research would develop a local content of tourism for improving tourism awareness and education. The research is a qualitative research, using observation and interview as the instrument. Then, the data will be analyzed by triangulation method. The result is expected to discover the cultural values on the living strategy of Baduy community that could be used as a basic reference for developing the tourism local content in tourism education.

II. LITERATURE REVIEW

A. The definition of Indigenous Tourism

Definition of indigenous tourism prepared by some experts as Ewer & Dhultis (1997), Hinch and Butler (1996) proposed in Colton (2005) as a tourist activity in which there are native community engagement through

the control and ownership culture that serves as a power attraction. According to Colton (2005) the definition of a pragmatic approach is needed so that native communities can be directly involved in the development of tourism. Zeppel (1998) in Colton (2005), stating that the control (control) as a key word in this definition and is an integral element in the development of tourism in a sustainable indigenous people. This meaning shows that social control of the culture and traditions become an indispensable component in the lives of indigenous people. Tourism as a new concept from outside the tradition is accepted as an inevitable part of society. Therefore, efforts to protect the traditions and culture of the indigenous people, it takes a control from the public. So, people will develop such control mechanisms in developing tourism.

The existence of these controls, in line with Colton (2005) which states that tourism could empower indigenous communities to protect their identities and political space to maintain its political interests. The linkage between the empowerment of indigenous peoples, recognition of the state for its existence, as well as tourism development will be considered important when based on the experience of the State. In this context, political actors in indigenous communities using its identity for the sake of political recognition. Instead of destroying the identity with do assimilation towards modernization, particularly in the fields of economy, tourism can expand political mobilization. This statement can be interpreted as follows: tourism development led to high interaction with other parts of society, namely tourists and tourism businesses. Thus, the political leaders of the indigenous people become better known by outsiders so that the recognition of his leadership can be known by many parties. It is a sign of the political mobilization of indigenous peoples so well known, respected even by outsiders.

Social literature study on tourism and indigenous culture broadly focused on the exploitation of labor, income inequality, and cultural damage. In fact, many experts argue that the globalization of tourism or divisive structures and cultural traditions and indigenous communities (Little, 2004; Torres and Momsen, 2005; Van Der Bly, 2007; Wolf, 1969 in Colton 2005). In fact, history records that the indigenous people in most countries, tend to be marginalized in the field of economic structure, geography, and social groups. Economically, the indigenous people marginalized because they do not have access to the broad economy. Average has a job as a farmer or craftsman and variations are very limited job opportunities. The geographical condition is also sometimes closed and inaccessible by modern society that becomes marginal. Different social conditions of modern society with a particular social system owned also tends to make it a marginal society. For example: different government system causes the flow of information about government and citizenship tend to be inhibited.

Associated with the development of tourism, the concept of space in the development of tourism in indigenous communities by Edensor (1998) contained in two respects, namely the space that is enclavic and heterogeneous. According to him, tourism development space that is enclavic (Edensor, 1998: 45-53) deter tourists from view ofensid, smell, and sound that is further designed to increase tourist spending. In enclavic space, more emphasis on the social activity of the "transit" rather than "stay" and its main character is communication, not

affection. Enclavic space tends to be controlled subtly, wherein the movement therein efficient and designed so that tourists see the situation in the sights and anticipate the ambiguity of the condition of the region.

Otherwise, the room heterogeneous (heterogeneous spaces) by Edensor (1998: 53-60) has different character, better looking, and irregular. Tourist accommodation facility does not dominate. Heterogeneous space tends to provide the meeting points for the public, there is no strict supervision for tourists and objectives of heterogeneous space is to chat with people. In the development of tourism in indigenous communities, tend to use the concept of heterogeneous space. Tourists are not collected and monitored his movements in one particular area, but they are allowed to explore their own space in the area of the indigenous people live.

B. Activity Local Communities and Indigenous Tourism Product (Indigenous Tourism Products)

One of the drivers of the indigenous people want to participate in the development of tourism is the economic demands, especially tourism can open up opportunities for business diversification (Frideres, 1993). However, when tourism becomes the main focus in obtaining revenue, it will have an impact on economic dependency. This is in accordance with the opinion of Hinch and Butler (1996); de Burlo (1996) said "In this way, tourism has the possibility of creating a higher degree of economic independence that can lead to greater self-determination".

Jennifer Craik (1997: 129), researching on trip patterns and trends, explaining that: 'there are close links between the production and consumption of cultural products, the acquisition of cultural knowledge and the attributes of cultural capital'. According to him, there is a close relationship between the production and consumption of cultural products, the absorption of knowledge about the culture and attributes in the cultural capital. Indigenous tourism belonging to the cultural tourist attraction, so that the cultural tourism product is the integration between production and consumption culture of the community. Production here can be interpreted that in daily life, people and tourists have a culture that is reflected in the clothes, how to communicate, perceptions, and so forth. On the other hand, the process of cultural consumption, including appreciation, demonstrations, and the experience of interacting with the culture in the places he visited. Related to this, Craig stated that tourists can experience increased when he was running the cultural tourism activities, for example: the increase in self-improvement, education, and discover something new. However, these things cannot reduce improvement forms of culture ("cultural improvement") (Craik, 1997: 126). Related to this quote Pearce quoted in Craik (1997: 129) to conduct research on the behavior of visitors in museums and galleries. He stated that tourists paid little attention to the overall exhibits in museums and galleries. Furthermore, it turns out they do not really remember or learn much from his visit. However, this shows that existence. Also providing educational opportunities. Only, not all things have become the focus of attention from visitors.

Thus, education is an element in indigenous tourism products in the region tourism. Various forms of cultural education that can be offered to look at the lives of

indigenous knowledge system is about protecting the environment, social system, and a wide variety of other cultural manifestations. Kunasekaran (2013), in research on indigenous tourism in Malaysia mention some forms of tourism products in these communities, which include: woven, wood carvings, masks, traditional dances, Internet sites that provide information about the place, a tourist guide book, and magazine. Thus, it can be said that the community has chosen tourism as a tool to showcase its unique culture at the visitor / others and obtain economic benefits from such activities.

Related to this, the Sarkissian (1988) who learn about the traditions and cultural performances stating that the products of cultural tourism in the form of cultural and artistic performances (staged performances) basically just used for entertainment performances only and does not create cultural awareness for tourists.

C. Problems in the Development of Indigenous Tourism

One form of problems arising from the management of indigenous tourism is a cross-cultural conflict (cross cultural conflict), which occurs between the tourists with the local community, even among fellow tourists themselves. Zeppel (2009) states that cross-cultural conflicts in tourism development can occur between groups with very different perceptions of land use (landscape), use of resources, and recreational facilities. Zeppel (2009) adds that there are six types of conflict across cultures between the indigenous people and visitors, namely: associated with confidence and ditus religion, use of resources, land use, infrastructure visitors, leisure activities and place names ("sacred sites / religious beliefs, resource use, land use, visitor infrastructure, recreation activity and place names").

Previous studies conducted in parks and protected areas, said that the conflict occurred: 1) visitors and managers, 2) between the visitors who perform the same activity or different activities (recreational users in the same activity, or in different activities), and between non-leisure activities and recreation in the use of natural resources (between recreation and other non-recreation activities over the use of natural resources).

Conflicts usually occur when one or two groups competing to use the same resources and one of them pursuing particular interests - for example: the traditional hunting or collecting of animals / plants nature (Eagles et al, 2002, p. 56). Zeppel (2009) emphasizes the cultural conflict between indigenous groups (indigenous groups), visitors / tourists (recreational users), and the manager (management agencies) in the use of natural areas. Zeppel to study by studying conflicts in the use of recreational parks such as that conducted by Vaske et al, (2007). The types of conflicts that arise are: 1) recreational (recreational conflict) include: interpersonal conflict is the conflict that arises between groups in achieving its objectives, 2) social value conflict, namely how the public can receive tourist activities contained in the environment. (Vaske et al, 1995, 2007; Lewis, 1996; Schneider, 2000; Watson, 2001; Shultis, 2003; Tranel and Hall, 2003; Graefe and Thapa, 2004).

Interpersonal conflicts that occur between a group activity because the fight over physical resources directly, there is a mismatch of the physical environment (e.g. noise), and cannot enjoy the destinations visited. An

example is the conflict between hunters and non hunters, motorists and pedestrians in a tourist destination, or between the hikers and horse riders will reach the crater of Mount Bromo, etc. (listed in Hinch, 1998; Buckley, 2005).

Social value conflict occurs between groups that do not have a background in the same values and norms of an activity. For example, sports hunters and tourists the wild have a different value orientation of appreciation and interaction with the wild. There is a tendency that the conflict was higher in the group that has the same goals and values. For recreation group with the same goal, but different activities undertaken, the interpersonal conflict and social value will occur (Vaske et al, 2007). The conflict between the culture of indigenous people and the recreation facility will occur within the scope of the rights of indigenous people (indigenous rights), traditional values (traditional values) and confidence (cultural beliefs) about the area that is considered sacred and activities that are substantive (McCorquodale, 1997; Hinch, 1998; Buckley, 2005; Weaver, 2006; Poirer, 2007; Riseth, 2007)

III. RESEARCH METHODS

This is a descriptive study with qualitative approach that relies on the background to answer the problem identification and problem formulation. This study was conducted to determine and understand the background of the life strategy that is focused on the lives of Baduy communities. It is necessary for the critical observations were based on the understanding (verstehen) by digging clear information about the reception, response, and the process of adaptation to the Baduy community members doing activities, related to their life strategies. Based on this, then for the sake of research data collection techniques used participatory observation, interviews, documentation, and to check the validity of the data triangulation, in order to obtain an overview of the life strategy carried out by members of the community to become a cornerstone reference in drafting local content for the development of tourism. The informants were interviewed in depth in order to experience life.

IV. RESULT AND DISCUSSION

Baduy people living Kanekes village, Leuwidamar sub district, Lebak-Rangkasbitung, Banten Province. Land where Bedouin community living classified as communal land or customary land which has an area of approximately 5,102 hectares. This area is located on the South Strip Pagunungan Sunda on Java Island where there Kendeng Mountain is located. Baduy people living in the hills flowed several streams such as end Ci, Ci Semeut and Kendeng River. Baduy is not an isolated tribes who live far away from modern society, but rather a community group in exile. Social change runs very slowly relative to the Baduy people because of the pattern of everyday life still follow the tradition of the ancestors, living in a simple, self-sufficient, and harmony with nature. Welfare is not shown through a modern material that is owned, but what about how to live in harmony with nature becomes the purpose of life in this world.

Tourist visits and the development of the area into a tourism destination in the region Baduy have positive and negative effects for society. The positive impact of

tourism is a benefit in Baduy, while the negative impact is the logical consequence of the development of tourism on natural conditions, cultural, social, and economic activities. Here are presented several positive and negative effects in the development of tourism in the Baduy community.

A. Impact of Tourism Development of the Natural Environment

Baduy people very concerned about the harmony of the natural environment in each side of his life. The positive impact of tourism development in the natural environment, does not seem too significant for nature conservation, it is done by people who are reflected in the use of land for the agriculture activities. The standout was the negative impact of tourism development in the Bedouin community. For example, the presence of waste such as plastic waste, stereo form, bottle, and so at some point in the journey, both in the Outer and Inner Baduy. It becomes the one thing that is very regrettable, even complained of by traditional leaders in Baduy. Complained that despite being provided trash, at some point, but still not be able to stem the trash along the road in this Baduy region. As a result, people who clean and treat the waste, such as burn or bury it. It is very disturbing the surrounding community because the community had to provide extra energy, labor, and time to deal with these tourists waste. There has been no effort from the government concerned to assist local communities in dealing with this garbage issue.

The next problem is the damage to the bamboo bridge capacity due to tourists visiting the Bedouin district is greater than the durability of the bamboo bridge. Baduy region crossed by several rivers, both big and small. Baduy people utilize bamboo material for building bridges. However, the durability of bamboo is very limited, so when a lot of tourists who visit, then be easily damaged. Baduy usually visited also by the students who do study tour. One group of students / students can reach 70-100 people so that when passing through the bamboo bridge, then sometimes the capacity is too large so that the bridge will be easily damaged / collapsed. Some residents also been reported that a group of tourists has been dropped from a bridge because there are too many who walk over the stone bridge. As a result, society must also improve, even to build the bridge back. This is usually done by mutual cooperation, however, if the frequency of fixing the bamboo bridge too often, of course, very disturbing interests of local communities. The community accessibility was also disrupted, in addition to the burden of psychological, physical, and material that is felt as a result of having to rebuild the broken bridge is also very disturbing society. This can lead to conflicts between communities, tourism operators, and tourists who come.

B. Impact of Tourism Development of the Social and Cultural Environment

The impact of tourism development on the social and cultural environment includes several things, such as imitating the effect of tourists (demonstration effect), the materialism of the modern stuff, looseness run pikukuh, and commodification of cultural objects such as traditional clothes and some equipment Baduy community life. Demonstration effect occurs in Outer Baduy community, for example, from the way they dress, the use

of lamps with the energy of sunlight, smoking, and eating food from outside the Baduy territory. Some people who have encountered makes modern clothes, such as jeans and T-shirts and some people also smoke. Even some also have a cell phone. Electricity does not make Baduy area, so as to charge the battery of a mobile phone, is usually carried out in the village Ciboleger, usually in collaboration with a colleague who lives in the village. Baduy people, in fact not menggunakan lighting electric light, because there is no electrical infrastructure coming into the region. Even Kaduketug village very close to the village of Ciboleger, which is not the Baduy territory, also do not have electricity infrastructure. However, Kaduketug society, have a lamp type LED which can be lit by solar energy. Foods such as instant noodles, canned drinks, snacks such as biscuits children have also begun to be consumed by the Baduy people. Pikukuh is not too forbid, but specifically for Puun, is not allowed to consume food and medicines from outside.

The positive impact of socio-cultural as tourism development seen in the increasing ability of public communication with tourists. In fact, there are two people from the Outer Baduy who have obtained a license tour guide (tour guide). Even with good communication skills, some traditional leaders believed to be a resource for some activities such as seminars, television coverage, and so forth. Nevertheless, Baduy people In remains unaffected by the progress of modernization as did the Outer Baduy community.

C. Impact of the Tourism Development of the Economic Environment

The impact of tourism development on the economic front, consisting of business communities diversify increasing. Community participate as tour guides, porters, homestay providers, providers of food and drinks, souvenirs Bedouin artisans, etc. are geared to serve the needs of travelers. Baduy people are not too set a fixed price for a homestay. Some tourists who want to stay in the Outer Baduy Baduy Dalam and can spend the night in houses. They can eat the same with cooking / food cooked by the resident. However, sometimes, it is not in accordance with the wishes. For example: the rice is too hard, seasoning simple, there are no fruits are diverse, and so forth. So, usually, some tourists give raw materials, such as rice, side dishes, salt, shrimp paste, spices cuisine, from the outside, usually in the village Ciboleger, and further requested host live cooking raw materials brought it to eat. Not infrequently, tourists also cook instant noodles or other food. Eating culture of these immigrants were subsequently imitated by local communities.

Baduy and indigenous and rural communities outside Baduy, for example Ciboleger, have a common interest in utilizing tourism as an economic activity. It is also prone to cause conflict. For example, Baduy people have restrictions to steal from anyone, but this prohibition does not apply to people outside Baduy. In the course of the tour, the tourists still must be warned to maintain the security of the luggage.

V. CONCLUSION

The results showed that people in Baduy area, both located in the Outer and Inner Baduy Baduy have learned about tourism activities in the region. Naturally, the

concept of development in Baduy using the concept of zoning core areas, buffer, and commercially. Tourism has become a strategy of life in Baduy area. Depth scrutiny needs to be done to determine social change as one of the effects in the development of tourism in Baduy.

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