

The Transformation of the Baduy Tourism Village as a Public Space and Provincial Support Area

Anisatul Khanifah Universitas Negeri Surabaya, Indonesia

Pambudi Handoyo Universitas Negeri Surabaya, Indonesia

Abstract

The Baduy tribe is a tribe that still adheres closely to the rules of their ancestors, they live in the village of Kanekes, Lebak Regency which has been designated as a tourist village since 1990 by the Lebak Government. Every year, tourists visiting are increasing. because of this, negative impacts are also increasingly visible, one of which is the violation of Baduy Pikukuh (rules). The method used in this study is descriptive qualitative with literature studies which are analyzed using Mac Iver's Concept of Social Change. This research was conducted to determine the impact of the existence of a Baduy tourism village as a provincial buffer area against the rejection of the population and the surrounding environment. The results of this study indicate that there is a clash between the Baduy people and tourists caused by violations such as littering, the use of chemicals such as soap and the use of electronic goods by tourists which are used to document the Baduy tribe. The existence of this tourist village has a negative path that has emerged, so that through changing the term to become Saba Baduy Culture is considered a suitable term to represent the Baduy tribe because the meaning of Baduy Cultural Saba leads to visits of Baduy culture meaning that there are those who "visit" and those who "visit". So there is a need for integration between tourism, culture and customs. Thus cultural ethnicity is not a tourist object, this is what is trying to be emphasized through the term Baduy Cultural Saba.

Keywords

Baduy Tribe; Pikukuh; Village Tourism; Baduy Cultural Saba

INTRODUCTION

The Baduy tribe is an indigenous people who live in Lebak Regency, to be precise in Kanekes Village, Leuwidamar District, Banten Province. The Baduy tribe has a distinctive nickname, namely *urang kanekes* (Orang Kanekes). In daily communication, the Baduy tribe uses Sundanese and Indonesian. The Baduy tribe itself has two groups, namely the Inner Baduy and the Outer Baduy, where the Inner Baduy area has an area of 1,975 hectares with three villages namely Cikartawana, Cibeo and Cikeusik, while the Outer Baduy area has an area of 3,127 hectares which has 55 villages

with a total population Bedouins 11,800 residents (Senoaji, 2010). The group in question is the difference in carrying out daily life, if the inner Baduy are residents who still hold Pikukuh (Regulations) from their ancestors, then the outer Baduy are residents who have "reasons" so that they leave the Baduy area either because they violate the existing Pikukuh and On the other hand, the Outer Baduy tend to be familiar with modern life, they are also familiar with education and technology or have experienced urbanization. This is due to the interaction created, one of which is through a tourist village. Since 1990 the

Lebak district government has designated the Baduy tribe as a tourist area. In addition, based on Lebak Regency Regional Regulation Number 1 of 2016 concerning the 2016–2031 Regional Tourism Development Master Plan Part Three Development of tourist attractions article 16 paragraph 2 letter states;

"The Leuwidamar area and its surroundings are a cultural tourism area and a tourism village" (Lebak Regency Regional Regulation, 2016).

Therefore, directly the Baduy tribe, which is still under the auspices of the Leuwidamar area, is a tourist village established by the Regional Government of Lebak Regency which has criteria as an area that has cultural tourism attractions. Therefore, the Baduy tribe is a tourist village area. The attraction in question is stated in Chapter I article 1 paragraph 12 which states that;

"Tourist Attraction is everything that has uniqueness, beauty, and value in the form of diversity, natural wealth, culture and man-made products that are the target or destination of tourist visits" (Lebak Regency Regional Regulation, 2016).

The Baduy tribe is officially part of the DPKL or Lebak Regency Tourism Destination based on the regional regulation and is considered to have something unique. However, what is meant by a tourist village for the Baduy tribe is only the Outer Baduy area and the Inner Baduy area which have been determined at several points, considering that the Inner Baduy is an area that is highly guarded by the Inner Baduy people because of its sacredness. Apart from that, tourist attraction is also one of the elements in the

Development of Provincial Tourism Destinations as stated in Chapter IV Article 8 of Banten Provincial Regulation Number 6 of 2019 Concerning the Banten Province Tourism Development Master Plan for 2018–2025.

Development of Tourism Destinations based on regional regulations, namely;

"Development of Tourism Destinations is an integrated and systematic effort for all components of Tourism destinations to improve, create, the quality of Tourism products and services and facilitate the movement of tourists in Tourism Destinations" (Banten Provincial Regulation, 2019).

The Baduy tribe with its beauty and local genius can become an attraction for tourists who directly provide 'services' for tourists so that the Baduy tourist village attracts the interest of many people. This is evidenced by the number of visitors to tourist villages which can be seen from the following table.

Table 1. Visitor Data for Baduy Tourism Village

Year	Visitor
2013	2.616
2014	6.460
2015	3.181
2016	8.891
2017	11.500

Source: Lebak Regency Tourism Office 2018.

The large number of tourists visiting the Baduy tourist village shows that the Baduy tribe has a recognized appeal. Because the Baduy tourism village is a cultural tour, the main attraction is the unique cultural values of the Baduy tribe itself, starting from building houses, typical Baduy crafts, and Baduy clothing models that depict the cultural richness of the Baduy tribe and

Indonesia, so that it becomes one of the Baduy tourism villages. reasons to visit the Baduy tourist village. Of course, with so many visitors from outside, the environment of the Baduy tribe has changed from the existence of the tourist village. According to a statement from Bima Pangsarso the CEO of Kili Kili Adventure, where he was one of the organizers of the Baduy Open Trip in 2013 stated that since the Baduy tribe area was opened to become a tourist village, the environment has changed, one of which is the polluted river due to the use of soap by visiting tourists. even though the use of soap in the Baduy tourist village area has been banned. In addition, there are several other negative impacts that show an imbalance between what the Baduy tribe expects as a Baduy tourist village and tourists (Kompas.com, 2020).

In 2020, the Baduy tribe is a hot topic of conversation, this is due to a request that the Baduy tribe be removed from tourist village areas or tourist destinations. Through a letter sent to President Joko Widodo, the Ministry, the Governor of Banten and the Regent of Lebak. The letter was sent by Heru Nugroho as an internet activist, Henri Nurcahyo as an art activist, Anton Nugroho as a social and environmental activist and Fajar Yugaswara as an art activist who was appointed as a representative by the Baduy customary institution which had been thumb-printed by the three village heads or Jaro.

This is done because the Baduy tribe is used as a tourist village, the ecological impact is also felt by the Baduy tribe. Even so, the Baduy tribe still allows visitors from outside to "stay in touch" which is referred to as "Baduy Cultural Saba" which was agreed upon as a result of deliberations between Pu'un and the Head of the Tourism Office of Lebak Regency. Both parties have

agreed to turn Baduy tourist destinations into Baduy Cultural Saba.

Based on the explanation above, the researcher is interested in knowing the impact of tourism villages on the Baduy tribe and the reasons why the Baduy tribe creates new terms in order to protect their environment which will be studied in this study with the perspective of social change

RESEARCH METHOD

In this study, the author will use a qualitative approach method, namely the descriptive qualitative method. Qualitative research is one of the research steps that has results in the form of written and spoken verbal descriptive information Taylor and Bogdan, 1975: 5 (in Moleong, 2009). Descriptive Qualitative Research can be interpreted as research that in its steps collects, compiles and analyzes text, video and spoken audio.

The purpose of descriptive qualitative research is to make descriptive notes which are then represented in a structured manner that is related to the phenomenon under study. In addition, to obtain an explanation of a phenomenon and the relationships associated with that phenomenon.

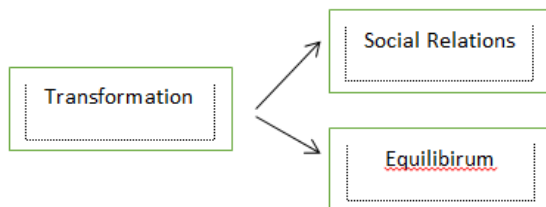
The data collection technique used is literature study. Literature study can be interpreted as a data collection technique that is closely related to activities related to listening, reading, recording and processing research material originating from secondary data in the form of books, articles, journals and some other secondary data that has a correlation with the title being studied by the researcher (Zed, 2014).

To produce a quality discussion, the researcher also uses a concept originating from a sociologist, namely Mac Iver in his ideas about social change, namely "Social change is a change that occurs in social relations or as a change in balance (equilibrium)."

a. Social Change Concept

Social change is a change that occurs in social relations or as a change in balance (equilibrium) (Lorentius, 2017).

Pictures 1. Social Change Consep by Mac Ivar



The concept of social change was initiated by a Sociological Leader namely Mac Iver in 1996, Iver considered that change would occur in social interactions or social relations, or changes to balance (equilibrium). In the context of this study, what is meant by social relations is the relationship that occurs between the Baduy tribe as a tourist village and tourists or visitors, the Lebak Regency Tourism Office and several related parties. And what is meant by balance as a derivative of the word "balanced" according to the Big Indonesian Dictionary is equal weight, comparable, and in proportion. Or in other words, balanced means that the rights and obligations, values and norms, *Pikukuh* (regulations) are stipulated.

Judging from the concept of change, it shows that the life of a society cannot be separated from the conditions of balance. If there are factors that enter and then interfere, then this will affect the balance that causes shock. From the previous condition of balance to the new condition, that's where the process of social change occurs (Kasnawi & Asang, 2010)

RESULTS AND DISCUSSION

The Baduy Tribe area was designated as a cultural heritage by the Lebak local

government in 1990. Or in other words, since that year, the Baduy tribe has been designated as a tourist village by the Lebak government. The Baduy tribe is known to have 55 villages with a total population of 11,800 residents. Of the total number of villages, which are included in the tourist village area, only 10 villages can be visited by tourists, namely; Kampung Cibeo (Inner Baduy) and Balimbing (Outer Baduy) as well as several other villages from the Outer Baduy. The Baduy tribe is right at the foot of the Kendeng Mountains, Desa Kanekes, Leuwidamar District, Lebak, Banten. Geographically, the Baduy tribe is located at coordinates 6°27'27" - 6°30'0" and 108°3'9" - 106°4'55" East Longitude (Permana, 2009).

As is well known, the Baduy tribe is grouped into two, namely inner Baduy and outer Baduy, an area consisting of 3 sacred villages, namely Cibeo, Cikertawana, Cikeusik. In addition, *Urang Kanekes* (another name for inner baduy) has a characteristic which is represented in its natural white and dark blue clothes and is equipped with a white headband. Meanwhile, the Outer Baduy or Outer *Kanekes Urang* are people who have left the customary and inner *Kanekes* territories. There are several things that led to the expulsion of the *Kanekes Dalam* residents to the Outer *Kanekes*: (1) They had violated the customs of the *Kanekes Dalam* community (2) Desiring to leave the *Kanekes Dalam* (3) Marrying a member of the *Kanekes Luar*. Even so, the internal *Urang Kanekes* and the outer *Kanekes* are still integrated by adhering to and obeying the existing *Pu'un* and *Pikukuh*.

By designating the Baduy area as a tourist village, the Baduy tribe directly has its own tourist attraction which makes it designated as a tourist village or tourist destination in the form of (1) uniqueness (2)

scarcity, and (3) authenticity (naturalism) (Waluya et al., 2021).

Thus, the Banten provincial government designated the Baduy tribe as a tourist village. Based on the vision of tourism development in Banten Province, there are important points contained in Banten Province Regulation Number 6 of 2019 concerning the 2018-2025 Banten Province Tourism Development Master Plan which leads to the vision of tourism development, including (1) World class tourism destinations (2) Competitive (3) Sustainable (Banten Provincial Regulation, 2019). The third vision can be interpreted as sustainable tourism development that pays attention to integrated aspects of the economy, community participation and social environment to achieve shared prosperity. The third vision can also be referred to as Sustainable Tourism, namely the development and development of tourism concepts that can have long-term impacts, both on the environment, social, economy and culture both for the present and the future for the benefit of local communities and tourists.

The concept of "Sustainability" offered by the government of Banten Province is a very interesting idea for the continuity of tourism itself. Thus, how is the impact of the Baduy tribe as a tourist village? When the concept offered for tourism development is ripe for a balance between tourists and Baduy people, why was the term Baduy Cultural Saba coined as a new concept? Below are some comments on these questions.

Changes in the Baduy Tourism Village as a Public Space and its Impact on the Baduy community

Pikukuh or Baduy Philosophy of Life (Way of Life)

The Baduy tribe, in carrying out their daily life, has views and philosophies as

Local Wisdom which are closely held by the Baduy people, especially the inner Baduy.

"Lojor teu beunang dipotong, Pondok teu, benang disambung, Gede teu beunang dicokot, Leutik teu beunang ditambah".

(Length may not be cut, Pendants may not be connected, Large may not be taken, Small may not be added).

The message contained in the Pikukuh is the concept of "Guarding without change" which can be interpreted that everything has its own laws, so you can't change something that has been determined carelessly, whether it's adding or subtracting, you don't need to do it if it doesn't need to be done. Everything has been regulated by Pikukuh which has been passed down from generation to generation by generations. This Pikukuh has also been implemented by the Baduy tribe which is reflected in their social life to help each other, help each other, work together to love and respect each other (Ramadhanti, 2021).

In addition, the Baduy tribe and nature already have close bonds and relationships that are able to take care of each other. The Baduy people do not exploit nature, they only use what is needed and 'that too' will be held back by the Baduy people by planting more plants. They believe that nature is a powerful gift that must be protected and preserved (Waluya et al., 2021). The Pikukuh are as follows:

*"Gunung teu beunang dilebur
Lebak teu beunang dirakrak
Buyut teu beunang dirobah
Larangan aya di darat di cai
Gunung aya maungan, lebak aya badakan
Lembur aya kokolota, leuwi aya buayaan".*

"(Mountains are not to be melted down, Valleys are not to be leveled, Grandpa is

not allowed to transform, Prohibition is on land and in water. Mountains have animals, valleys have rhinos, Overtime there are parents, there are more crocodiles)".

From these several *Pikukuh*, it is reflected that the relationship between the Baduy people and nature is a form of harmony and balance between humans and nature. This is proven by the prohibition as follows;

1. The use of hoes is prohibited, such as making wells, leveling or hoeing the land for settlements
2. It is forbidden to plant cassava
3. It is forbidden to use chemicals to eradicate pests. For example, fertilizers, pesticides, fossil oils, soaps, detergents, toothpaste and fish poison.
4. It is forbidden to go to the fields on Monday, Thursday and Saturday
5. It is forbidden to open fields in Leuweng or forest cover and it is forbidden to open land in village forests (Waluya et al., 2021).

Based on these prohibitions, it represents the relationship between nature and Baduy society which creates a symbiotic relationship of mutualism. The Baduy people benefit from a clean nature because through a clean nature the Baduy people can live comfortably and safely, besides that it also proves that the harmony between nature and the Baduy people has been created and has been going on all this time, thus there is no right in the name of nature conservation efforts. not preserving nature even destroying it.

The impact is viewed from an ecological perspective

When reviewing the values and norms that apply to the Baduy community, this further proves the Local Wisdom of the

Baduy indigenous people which can make it the beauty and cultural wealth that makes the Baduy tribe a tourist destination. However, the concept of a tourist village as a tourism service causes tourists to be enthusiastic about visiting, this is evidenced by visitor data which is increasing every year. This creates a new "Problem" for the Baduy community.

1) Garbage Problem

According to research conducted by (Praptika et al., 2021) says that plastic waste pollution is currently contaminating the Baduy environment, this is because visitors tend to use or carry plastic products which are then disposed of carelessly, ultimately this behavior has an impact on the balance of the ecosystem Baduy environment. In line with this statement, Deri Hermawan as Bantamtraveler Marketing and Sales also said that this phenomenon resulted in garbage piling up on the banks of the river and could even be seen from along the streets in the form of snack packaging waste, straws, plastic wrap etc. Deri Hermawan said that visiting tourists were less concerned about the environment even though the Baduy tourist destinations had provided trash bins (Bantennews, 2020).

Pictures 2. Baduy residents burn visitor waste



Source: www.bbc.com.

Based on the news quoted from www.bbc.com with the title Plastic waste encroaches into the Baduy area in: 'There are no customary rules for handling plastic', a resident of the Baduy Dalam namely Sapri or usually called Ayah Sarno said that Baduy residents are not used to processing waste because in their daily life, Today, Baduy residents use natural ingredients as ingredients. So that when the garbage problem starts, the Baduy people can only burn it, but the smoke from the plastic waste is so pungent that it disturbs the comfort of the Baduy indigenous people (www.bbc.com, 2020).

2) Use of Soap

As is well known, the Baduy community is closely related to nature. Even in their daily lives, the Baduy people still use natural materials such as Honje for bathing and toothbrushes and Lerak as a natural ingredient for washing clothes. This is done so as not to contaminate and pollute the river.

However, there are more and more visitors, so every year these changes have begun to be clearly seen from the environmental conditions of the Baduy tribe. This has also been stated by the CEO of Kili Kili Adventure, namely Bima Pangsar, who stated that visitors are also one of the agents of change behind this change, which is shown by the use of soap even though it has been banned. (www.kompas.com, 2020)

The above review shows that there is an imbalance in social relations between the Baduy people and tourists which results in changes in every aspect. This imbalance is the forerunner of the changes that will occur, because something that was initially harmonious and balanced was bound by the values and norms of the Baduy tribe and then there were "violations" committed by

visitors which caused this imbalance to appear and create social change.

Saba Baduy Culture as a New Concept for Public Space

The explanation above is the background to why the Baduy tribe wants to change the concept of a tourist village to become a Baduy Cultural Saba. This is done to minimize the negative impacts caused by the Baduy tourism village concept. Basically the concept of "Baduy Cultural Saba" has been contained in Kanekes Village Regulation Number 01 of 2007 concerning Cultural Saba and Protection of the Tatar Kanekes (Baduy) Indigenous People. The Baduy Management concept is contained in Chapter IX Article 24 paragraph 1, namely as an effort to preserve biological resources and balance ecosystems in the Baduy Tribe which can support increased community welfare which is realized by management based on Baduy Cultural Saba (Kanekes Village Regulation, 2007).

Saba Baduy Culture is the final outcome of the deliberations agreed upon by the Customary Institution at the residence of the Jaro Pamarentak official residence. The meeting was also attended by all Baduy officials as well as the Head of Human Resources Development Section for the Banten Provincial Tourism Office, Rohendi and Baduy Traditional Community Assistants as external Baduy parties. Saba Baduy culture can be understood from the word Saba in the language of the Baduy tribe which means "Silaturahmi" or "Visit". Or it can be understood as a Baduy cultural gathering or a Baduy cultural visit.

The word culture indicates and confirms that the visit is carried out on the basis of a visit to Baduy culture and customs (Praptika et al., 2021). The change in terms indicates that there is a change that has occurred. With this change of term, basically the Baduy tribe is seeking and seeking a

balance (equilibrium) in every social relationship for the Baduy indigenous people and visitors (Penyaba). The word visitor here refers to visits in the form of tourist destination services to tourists as well as being exploitative of Baduy customs and culture, but these visits are more directed at inviting to see, understand and appreciate customs as part of the natural wealth of the Baduy tribe, cultural values that try to introduced by the Baduy tribe to Penyaba. So that the concept is considered suitable in representing and introducing the Baduy tribe without holding "Tourism". Which directly shows the value of kinship, order and decency.

The word Saba, which is interpreted as a visitor, where the visited (*disaba*) and the visiting (*nyaba*) are the same "subject". That means that people who visit must comply with the customs of the places visited (*disaba*). The word Saba itself is more likely to represent the interactions that occur between subjects and fellow subjects. So it can be emphasized that Baduy is a subject, not a tourist attraction (Yulia, 2020).

The customs in question are Pikukuh, the values and norms that apply in the village of Kanekes (Baduy). One of them is about the phenomenon of littering. Basically in Kanekes Village Regulation Number 01 of 2007 Concerning Saba Culture and Protection of the Tatar Kanekes (Baduy) Indigenous People Chapter VII Article 20 paragraph 1 that provisions brought by visitors that are packed in plastic packaging or other materials that are difficult to decompose must be brought back and disposed of on the spot. designated waste. (Kanekes Village Regulation, 2007). As a buffer area, Baduy tourism is an easy target for urban residents to do recreation but this is not accompanied by good awareness of nature, instead this affects Baduy as a buffer

area which in a certain way affects natural, economic, social and cultural sustainability.

Thus, the term Saba Baduy culture is a new concept introduced to the wider community. Harmony between tourism, culture, Pikukuh and customs is the balance that the Baduy tribe wants. So it is hoped that the Nyaba Baduy people will see, understand and protect the Baduy tribe, not for tourism.

CONCLUSION

Based on the explanation above, the impact arising from the existence of a tourist village poses a threat to the preservation of nature and the security of the Baduy tribe. The Baduy tribe does not want to be made an object by the establishment of a tourist village which creates the potential for "exploitation" in the name of cultural introduction, which actually brings disaster to the Baduy people themselves.

The Baduy tribe is a subject, so there is no right to make the Baduy tribe an object just because of their beautiful tourist attraction, which actually causes visitors to make them self-photo objects with other intentions. Tourist attraction should be interpreted with the view that the attraction in the tourist village contains valuable values, values that show human diversity and values that show human existence in creating works and culture that need to be maintained and respected. Works and culture in the Baduy tribe must be protected, cared for, cared for, not used as selfie objects and other destructive activities. Therefore, the Baduy tribe is determined to change the term "tourism village" into "Baduy cultural Saba". So that behind the term "Saba Baduy Culture" there is a meaning and value that you want to achieve, for example when "visiting" there is of course "those who are visited" indicating Subject = Subject, the Baduy tribe through

this term wants to be seen as a subject and wants to see its existence which is so rich in culture which cannot be assessed.

Thus, it can be concluded that the social change presented by Mac Iver is in the form of the concept of social change, namely in the form of changes that occur in social relations or changes in balance. The changes that occurred in the Baduy tribe were clearly seen when the Baduy tribe wanted to change the term from tourist village to become the Baduy tribe. This was done because at first there was an imbalance in the form of a violation of norms or *Pikukuh*, which the Baduy tribe attempted to achieve this balance through Saba Baduy Culture as a New Concept to introduce a balance (equilibrium) on tourism, customs, culture and local wisdom.

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