

IMPLEMENTATION OF PT X'S CORPORATE SOCIAL RESPONSIBILITY (CSR) PROGRAM IN SUKU BADUY, LEBAK DISTRICT, BANTEN PROVINCE

Dedi Hidayat^{1*}, Asep Hermawan^{2}**

^{1,2}*Universitas Trisakti*

^{*}*dedi122012016015@std.trisakti.ac.id* ^{**}*asephermawan@trisakti.ac.id*

ABSTRACT

This study aims to determine the relationship between the characteristics of the Baduy Tribe and the “Saba Budaya Baduy” on the implementation of the CSR Program in the Baduy Tribe and to analyze the implementation of the PT X CSR Program in the Baduy Tribe which consists of forms, benefits and challenges. This study used a qualitative descriptive approach with informants consisting of the Baduy Tribe (Inside and Outer), Lebak District Tourism Office, and Buffer Village in the Baduy tribal area. The Baduy tribe has limitations, including the economic, health, infrastructure, and environmental aspects so the company's CSR contribution becomes very important. The Baduy tribe has distinctive characteristics that adhere to customary rules (Pikukuh Karuhun). The results of the study show that the characteristics of the Baduy tribe are closely related to the implementation of CSR programs by companies in the Baduy tribe. The form of CSR implemented by PT X in the Baduy Tribe consists of health service programs and supporting infrastructure for Baduy Tourism or Saba Budaya Baduy. The managerial implication for the company is that it is necessary to conduct a study of the characteristics of the Baduy Tribe and the Social Need Assessment so that the CSR program that will be implemented is to the needs of the Baduy Tribe. Furthermore, the company needs to coordinate with the related government. The policy implication for the government is to provide support and facilitation as well as provide information related to the characteristics of the Baduy tribe to companies that will implement CSR programs in the Baduy tribe.

Keywords: *customary rules, characteristics of the Baduy tribe, corporate CSR implementation, social need assessment, CSR challenges in the Baduy tribe*

This article is licensed under [CC BY-SA 4.0](https://creativecommons.org/licenses/by-sa/4.0/) 

INTRODUCTION

Tourism has become a very important part of economic development in various countries. For Indonesia, the tourism sector is a foreign exchange earner that plays an important role in development. The tourism aspect is very important for increasing national, regional, and community income. Tourism is very useful for increasing employment opportunities and increasing national and regional income. In addition, it has also proven to be a very strategic supporting factor for the economic growth of the country (Baker, 2021).

In the context of Lebak Regency which is in Banten Province. Baduy Cultural Tourism is one of the superior tourist objects. As proof, based on data on the number of tourists at tourist destinations in Lebak Regency in 2020, Baduy ranks 2nd with a total of 20,319 people.

Table 1 Data on the Number of Tourists per Tourist Destination in Lebak Regency

Tourist Destinations	Number of Tourists
Sewarna	46.503
Baduy	20.319
Tirta Lebak Buana	12.216
Cibareno Beach	10.395

The Baduy tribe is in the Kendeng mountains and is included in the Kanekes Village area. In principle, the Baduy people still live firmly and firmly uphold the values and customary rules of their ancestors. They live simply, unpretentiously, and naturally. They do not go to formal school, travel on foot, do not wear footwear, and are not allowed to use motorized vehicles when traveling, especially for the Inner Baduy. Unlike the general public who are outside the Baduy area and are attached to life and all modern supporting equipment (Hariyadi, 2019).

The Baduy people are divided into 2 (two) groups, namely the Inner Baduy with characteristics in daily life, attitude, behavior, and appearance are obliged to follow the ancestral customary rules called "Pikukuh". The Outer Baduy has started to get the influence of modernization, such as the use of cell phones, even though traditionally it is still prohibited (Banten Provincial Tourism Office, 2017).

The area where the Baduy people live and cultivate is around 5,101.8 hectares. The topography is hilly with an average elevation of 45 degrees. The Baduy area itself is a customary right. In terms of order and norms of life, the Baduy tribe still adheres to traditional rules and norms that have been passed down from generation to generation (Senoaji, 2011).

So far, the Baduy tribe has developed its cultural aspects both in the form of values and actions that still adhere to ancestral culture and can produce unique and interesting handicrafts. The natural conditions of the Baduy people, which are natural, and green with good forest conditions, are very attractive in terms of tourism for both local and foreign tourists. With all these tourism potentials, Baduy was designated by the Lebak Regency Government as a priority destination in Lebak.

In 2017 the Tourism Office of Lebak Regency and related parties carried out a very massive promotion so that the escalation of tourist visits to Baduy increased rapidly. The peak point was in 2019 with a total of 42,228 tourists consisting of local and foreign tourists. This number is an increase of around 30,728 tourists from 2018. In 2020 when the COVID-19 Pandemic was in its peak phase, it turned out that people visiting the Baduy Tribe were still high (Roseita et al., 2023). In general, tourists come to the Baduy to see and interact with the Baduy people to witness their unique culture both in terms of attitude and daily clothes. Seeing Baduy houses made of bamboo, buying typical Baduy handicrafts such as woven cloth, Koja bags made of bark, knick-knacks such as bracelets, and what is no less interesting is Durian Fruit which is one of the agricultural products found in the Baduy.

Table 2 Data on Tourist Visits to the Baduy Tribe

No.	Year	Number of Tourists	
		Abroad	Local
1.	2017	206	19.168
2.	2018	74	21.316
3.	2019	54	42.174
4.	2020	8	20.319

Tourism does have a positive influence, especially from an economic standpoint, but in fact, over time tourism creates other negative implications. If not managed properly, these negative

implications will get bigger. The negative implications of tourism, in general, are related to environmental, sociocultural, and security aspects (Gee, 1989). It has become a common symptom as tourism increases and more and more tourists will not only have positive impacts but also negative impacts will increase (Farizkhan et al., 2023)

Tourism activities in Baduy in its development have positive and negative implications. Negative implications occur on the side of social life, culture, and especially on environmental conditions in the Baduy. A large amount of plastic waste both brought by tourists and from the Baduy people themselves hurts and so far no solution has been found (Aprilia, 2022). The Baduy, who from the start are a tribe that firmly adheres to their customs and ancestral values, the negative implications of this tourism certainly need to be of serious concern to various related parties.

Quoting Jaro Saija's statement as Jaro Pamarentahan at Baduy, Baduy is very open to anyone who will visit Baduy. With so many guests visiting the Baduy, it has a positive impact on the Baduy people, such as providing additional income from an economic perspective from selling handicraft products or agricultural products as well as levies from tourists visiting the Baduy. Jaro Saija hopes that this tourism activity will not change the values and customary rules that have been in effect in Baduy and will receive the attention of the government and various parties to overcome the negative impacts of other tourism on Baduy (Aprilia, 2022).

Currently, the term Baduy Cultural Tourism is replaced with Baduy Cultural Saba which means: the values, perceptions, behavior, and reactions of the Baduy tribe towards tourists which also means friendship with distant relatives. On the other hand, tourists who come to the Baduy must also behave and maintain manners and order according to the values and customs that apply in the Baduy. Saba Baduy Culture aims to embody the values of mutual respect, love, mutual care, and concern for one another. Saba Budaya emerged as an effort to overcome threats to the natural and socio-cultural environment posed by tourism without stopping the tourism activities themselves.

Talking about the Baduy tribe and the development of tourism in the Baduy, with the limitations of the Baduy tribe both in terms of economy and knowledge, the support and active participation of various parties is urgently needed. Not only from the Central and Regional Governments, but also from companies, both BUMN and private companies.

One of the support and contributions from the company is provided through the contribution of the Corporate Social Responsibility (CSR) program. The company in its operations does not only pay attention to economic profit and profit alone. Companies also have obligations and responsibilities to pay attention to and contribute to Social and Environmental aspects (Disemadi & Prananingtyas, 2020).

PT X is one of the companies that participate in contributing and implementing CSR programs in Baduy in the form of social services and programs to support the development of Baduy tourism (Saba Budaya Baduy), including through infrastructure programs supporting Baduy tourism.

In line with the results of previous research which concluded that the development of community-based tourism using Corporate Social Responsibility (CSR) funds was very effective and efficient in using it to support the progress of community-based tourism development in Riau Province (Wedayanti & Susanti, 2019), the researchers considered it necessary to modify From previous research, this is related to the special characteristics of the

Baduy people who adhere to customary rules so that it is related to the CSR implementation model in the Baduy people (Sunaryo, 2013).

So far, based on a literature search conducted by researchers, they have not found any research related to corporate CSR implementation in the Baduy Tribe. Furthermore, from the background mentioned above, the researcher is interested in carrying out research "Implementation of PT X's Corporate Social Responsibility (CSR) Program in the Baduy Tribe, Lebak Regency, Banten Province". This research is expected to fill the "Gap" to synergize the company's CSR program for the Baduy people without violating the values, rules, and customary norms of the Baduy people themselves.

METHOD

To analyze the findings related to the Implementation of PT X's CSR Program in the Baduy Tribe, this research uses content analysis. Content analysis is a research technique to obtain a systematic, objective, and qualitative description of results. This technique is carried out by analyzing the results of interviews and information from related parties. Input-process-impact analysis is used to examine the implementation of CSR, namely the types of assistance provided in the program, what activities are carried out, and the impacts obtained and challenges in implementing CSR in the Baduy Tribe.

RESULTS AND DISCUSSION

Characteristics of Baduy Tribe and Saba Baduy Culture

The Baduy people live in the Kanekes Village area, Leuwidamar District, Lebak Regency, Banten Province. The natural conditions where the Baduy is located are hills with sufficient rainfall, dirt roads are winding, up and down, steep and some roads are rocky, especially in the Outer Baduy area.

The distance from one village to another is quite far and there is only one way to reach the Baduy tribe, namely by walking. This is due to the customary rules of the Baduy Tribe which prohibit the construction of asphalt or concrete roads, including the prohibition of motorized vehicles on the customary land of the Baduy Tribe.

The distance between the Baduy Monument in Leuwidamar to the sub-district capital is \pm 17 KM, from the capital city of Lebak Regency, namely Rangkasbitung, about 40 KM, from the capital city of Banten Province, namely Serang, \pm 95 KM and the distance from Jakarta is around 150 KM.

The Baduy tribe is in Kanekes Village and is bordered and flanked by 11 supporting villages from 6 sub-districts. In detail, the boundaries of the Baduy Tribe area are as follows:

1. To the north it is bounded by: Bojongmenteng Village, Cisimeut Raya Village, Nayagati Village, and Leuwidamar District.
2. The west side is bounded by: Parakan Besi Village and Kebon Cau Village, Bojongmanik District. Next is Karangnunggal Village, Cirinten District.
3. To the south it is bounded by: Cikate Village, Mangunjaya Village, Cigemblong District
4. In the east it is bounded by: Karangcombong Village, Muncang District. Hariang Village and Cicalembang Village, Sobang District

Positionally, Kanekes Village is located in the Mount Kendeng area at an altitude ranging from 300 – 1200 meters above sea level with temperatures ranging from 16°C – 30°C. Here is a map of the Baduy Tribe's Ulayat Land area:

Figure 2 Map of the Kanekes Village Area (Baduy Traditional Land)



Kanekes Village, which is home to the Baduy Tribe, consists of 67 villages consisting of 3 Inner Baduy villages namely Cibeo, Cikartawana, and Cikeusik, and 64 villages which are Outer Baduy Villages. The growth and development of the Baduy population is in the "fast and high" category, which causes the number of villages to continue to increase from year to year.

Socio-cultural conditions that still adhere to the customs and well-maintained natural conditions of the Baduy Tribe are the main attractions for tourists to visit the Baduy, both the Inner Baduy and the Outer Baduy. The entrance to the most popular Baduy tribe is through the Ciboleger entrance, considering that road access is relatively better than other entrances and from the car park to the houses of the outer Baduy tribe, it is quite close, making it easier for visitors to come. The other entrance to Baduy is through Cijahe Village this route is closer to Cikeusik Village one of the Inner Baduy Villages. It is in Kampung Cijahe that PT X builds a gateway to enter the Baduy area as one of the points of implementation of the CSR program.

Discussion of Research Results

Studying and understanding the characteristics of the Baduy people, including the concept of Saba Baduy Culture, is very important for various parties, including the company, before implementing CSR programs in the Baduy people. The goal is that the CSR program that will

be implemented does not conflict with the customary rules of the Baduy Tribe and is to the needs of the Baduy people themselves.

Referring to the results of interviews with the Baduy tribe and reviewing various related literature, the Baduy people adhere to customary rules also known as PIKUKUH KARUHUN which require all Baduy people to obey and carry out various things as mandated by their ancestors. Pikukuh Karuhun Baduy Tribe consists of:

1. Meditate for the Welfare and Safety of the Center for the World and the Universe (Ngabaratapakeun - ngabaratanghikeun)
2. Maintaining Sasaka Pusaka Buana (Sasaka Domas)
3. Caring for the Queen to guide the Menak (Nasuh Ratu Nyayak Menak)
4. Respect Guriang (ancestral spirit) and perform Muja.
5. Defending and maintaining the Customs of the Kawalu Month.
6. Organizing and respecting the Ngalaksa traditional ceremony
7. Performing the Seba Ritual once a year at the beginning of the Traditional Calendar year.
8. Carry out farming (Ngahuma).

Based on the customary rules mentioned above, especially on point 8 (eight) namely "Farming (Ngahuma) it is mandatory for all members of the Baduy tribe to ngahuma, namely planting rice in the fields. For the Baduy Ngahuma tribe, this is a worship ritual as a manifestation of worshiping Nyi Pohaci as the guardian goddess of rice. The Baduy tribe is a tribe that respects rice, so almost all of their rituals are always related to rice (Misno, Asep Kurnia, 2021).

The problem that then occurs is that over time the number of Baduy people has increased, while the area of customary land which has been a place for farming/ngahuma communities has not increased. This then forced the Baduy people to change their system of farming/ngahuma to deal with the decreasing land area. The problem of the lack of land for housing was raised during interviews with the Baduy tribe, both the Inner Baduy and Outer Baduy respondents. When asked what needs the Baduy tribe has about the CSR program, there are similarities in the answers, namely they need assistance to be able to obtain additional land for farming or housing for the Baduy people.

The presence of visitors or tourists to the Baduy Tribe is enough to help the Baduy Tribe to earn additional income either as a guide, selling souvenirs, honey, durian, and so on where one of the income earned is used by the Baduy Tribe to buy necessities such as rice and side dishes such as salted fish which is one of the favorite side dishes of the Baduy people.

The Baduy Dalam tribe occupies three villages, namely Kampung Cibeo, Cikertawana, and Cikeusik. The characteristics of the Inner Baduy are they always wear white clothes and wear a white headband. bare feet, carrying a traditional Baduy bag made of bark (koja) on his shoulder filled with supplies in the form of betel nuts. In the philosophy of the Baduy tribe, white color symbolizes purity. The Baduy Dalam community is very strong and firmly adheres to their ancestral Baduy customs. Their daily activities include going from house to field, from house to market, farming, doing handicrafts, repairing houses, making pots for booths, weaving roofs, tapping palm sap, looking for rattan in the forest, and so on.

For the Outer Baduy, namely the Baduy tribe who came out of the customs of the Pu'unan, but still adhered to the Sundanese Wiwitan belief. In general, they have been influenced by life

outside the Baduy and touched by modernization, although in principle they still adhere to the customary rules of the Baduy. The Outer Baduy lives around the Inner Baduy with a larger number of people than the Inner Baduy.

The Baduy tribe, with its characteristics and the natural conditions in which they live, which are still beautiful and natural, is a tourist attraction in itself. Over time this aspect of Baduy tourism continues to grow. Based on the study of secondary data as well as the results of field observations and interviews it is proven to have both positive and negative implications for the economic, socio-cultural, and environmental aspects of the Baduy tribe.

Referring to previous research by (Mutaqien et al., 2022), the following are the negative implications of Baduy tourism:

1. Socio-Cultural: Violation of the norms by the Baduy people themselves, tourists violating customary rules such as taking pictures in the Baduy Dalam, and changes in the lifestyle of the Baduy people imitating tourists such as social media.
2. Economy: The gap between Baduy people who are often passed by/visited by tourists and those who are not touched by tourists, outsiders who compete for business opportunities with Baduy people, for example as tour guides who are dominated by outsiders, changes in consumption patterns of the Baduy people which lead to unhealthy living and consumerism.
3. Ecology/Environment: Garbage mainly plastic, river pollution, and violation of rules on the use of chemicals in rivers such as toothpaste, soap, and the like. Violation of sacred areas such as taking pictures or drones.

To deal with and minimize the threat of environmental damage and the fading of socio-cultural values due to the development of tourism, is carried out through the integration of local wisdom values into tourism activities which is called "Baduy Cultural Tourism" to replace the term "Baduy Cultural Tourism" (Waluya et al., 2021).

Saba Budaya is local wisdom in the form of values, perceptions, attitudes, behavior, and responses of the Baduy indigenous people in interacting with their life systems and natural environment wisely to be implemented in the way of tourism activities in the Baduy area. This means that the rules and manners applied to tourists in Baduy must reflect the meaning of Saba Baduy Culture itself. Saba means 'silaturahmi' which comes from the language used by the Baduy indigenous people. The use of the word culture also emphasizes that the basis for visiting the Baduy is the culture and customs of the Baduy tribe. Unlike the case with the concept of tourism which has been synonymous with services by tour managers to tourists. Saba Budaya contains family values, decency, and order.

The results of the deliberations of the Baduy traditional leaders resulted in an agreement with the Baduy Customary Institution to use the concept of Cultural Saba in tourism activities in the Baduy. This concept is one of the efforts made by the Baduy tribe to minimize the negative impacts of tourism exploration on culture and the environment such as plastic waste pollution, disobedience of visitors to customary rules, and the Baduy tribe who are often seen as just a spectacle. Through the concept of Saba Budaya, it is hoped that it will become a reference for visiting activities that represent the cultural identity of the Baduy indigenous people.

The concept of Cultural Saba is used to deal with the threat of environmental damage and the fading of socio-cultural values due to the development of tourism. In Saba Baduy, changing

the concept of the motive for visiting, which was originally just for fun, becomes a friendly value that brings tourists closer to the local community and is willing to follow the rules that exist in this local wisdom.

The Baduy people have local wisdom and life values that come from their ancestors and are still held firmly today. Among the values of the Baduy people are: "Mount teu being is melted down, Lebak is teu being is razed, Great-grandmother is changed, Prohibition is aya on land in cai, Mount is aya maungan, Lebak is aya bada-kan, Overtime is aya kokolotna, Leuwi is aya crocodile" . This Baduy philosophy is about "without any change", letting nature as it is, coexisting in harmony with nature (Muhibah & Rohimah, 2023).

The Baduy people live very simply in their daily lives, consumption patterns, clothing, and housing. This is based on customary rules: "Lojor teu beunang is cut, Pondok teu beunang is joined, Gede teu beunang is pinched, Leutik teu beunang is added, Mipit kudu amit, Ngala kudu menta, Ngagedig kudu mewara, Mun neukteuk kudu sateukna, Mun nilas kudu sapaana, Mun ngadeg kudu saclekna, Nu lain dilan-keun, Nu aya dieunyakeun" which means that everything has laws and regulations, not arbitrarily changing existing rules. The local wisdom of the Baduy people has been passed down from generation to generation until today.

The characteristics of the Baduy tribe, which is still strong in holding on to ancestral customs, has been proven to be related to the implementation of CSR by companies in the Baduy tribe. The company cannot carry out CSR activities that are contrary to the customary rules of the Baduy Tribe. For example, the customary rules of the Baduy tribe prohibit the use of iron, nails, and cement in the construction of infrastructure in the customary territory of the Baduy tribe, so the implementation of CSR in the form of infrastructure must comply with this customary prohibition.

Implementation of the Company's CSR Program in the Baduy Tribe:

Based on the results of observations, secondary data studies, and interview results, PT X has implemented CSR programs in the Baduy Tribe by trying to conform to the customary rules of the Baduy Tribe. PT X's CSR program implementation consists of:

1. Social Service Program in the form of health checks and medication administration for 200 Baduy residents. This health check activity was carried out in the Outer Baduy area.
2. Development of Baduy Tourism Support Infrastructure which consists of inaugurating the route to Baduy Dalam through Kampung Cijahe, building a gate as a sign of a Baduy Tourism village, and facilitating visitors when they are going to visit Baduy via the Cijahe route. The construction of the Cijahe route gate is allowed to use iron and cement materials because it was built outside the Baduy customary area, namely in the area of the supporting village of Kebon Cau Village. PT X also built an Information Saung which is intended to provide information to visitors who will use the Cijahe route. The next program is laying stones on a dirt road that connects Kampung Cijahe to Kampung Cibeo. PT X also assisted in laying stones on the road to Dandang Lake to make it easier for visitors when they are going to visit Dandang Lake which is one of the interesting spots in the Baduy area. Furthermore, PT X assisted in the construction of bamboo bridges, the construction of public toilets, the installation of trash bins, and the piping of clean waterways using materials adapted to the customary rules of the Baduy people.

The Benefits of CSR for the Development of Baduy and Baduy Culture Saba

Based on the results of the interviews, the implementation of the CSR program by PT X in Baduy was felt by the Baduy tribe as well as to support the Baduy Cultural Saba. The Baduy tribe and the government of Lebak Regency are in principle grateful for PT X's contribution to Baduy. From the perspective of the Baduy people, Social Service programs such as health services carried out by PT X are very beneficial for the Baduy people with all their limitations. The Infrastructure Program in the form of road construction assistance helps Baduy residents and visitors/tourists. The Baduy people always walk on foot, so having road assistance makes it very easy to walk on slippery dirt paths.

Regarding the Baduy Cultural Saba, the implementation of PT X's CSR has had a positive effect on supporting the Baduy Cultural Saba, especially to further popularize the entry route to the Baduy Tribe through the Cijahe Village route. Previously, only the Ciboleger door was popular as the entrance when visiting Baduy. Since the implementation of the CSR program by PT X is incidental and not a continuous program, based on interviews with the Baduy tribe, it is hoped that PT X and other companies contributing to the implementation of CSR in the Baduy tribe can be sustainable both in terms of the program and its benefits.

Benefits of CSR for the Company

In general, CSR programs do provide many benefits to society. However, if it is studied further, the actual implementation of CSR by companies also provides many benefits for the company itself. The benefits or advantages that companies get when implementing Corporate Social Responsibility (CSR) programs for companies are that they can grow and develop and have a good image in the eyes of the public.

The Challenges of Implementing Corporate CSR in Baduy

Based on the results of the interviews and literature review, the implementation of the company's CSR program in the Baduy Tribe faces challenges that are not found in the region and society in general. In general, the challenges of implementing corporate CSR in Baduy, including by PT X, are as follows:

1. Aspects of the characteristics of the Baduy Tribe. As explained above, the Baduy people are still indigenous peoples who firmly adhere to the ancestral values of the Baduy tribe which are called "Pikukuh Karuhun". Even from the economic, infrastructure, health, and other aspects of life, the Baduy tribe needs help and contributions from other parties including companies, for the implementation of the CSR program it is still mandatory and it is mandatory to comply with these customary rules. The customary rules in the Inner Baduy are more stringent and binding than in the Outer Baduy, but in general, they still have to follow the customary values and rules or pikukuh Baduy.
2. Topographical aspects of the Baduy Region. As explained above, the Baduy people live and are in the Kendeng mountainous area with a hilly topography with dirt roads that are mostly non-rocky. This is also related to the Characteristics of the Baduy Tribe which until now still adheres to the ancestral customary rules. Customary rules prohibit the Baduy people from using motorized transportation means that the Baduy people must always walk. Because the roads in the Baduy area are dirt roads or in some parts of the Outer Baduy Village the roads are already paved with stones. Transportation or motorized vehicles are

prohibited from entering Baduy's customary territory. This condition is of course a challenge for the company when conducting surveys coordinating CSR program planning or mobilizing CSR assistance.

3. The Baduy people who live and are widespread in the Baduy Customary Territory. In total there are 67 villages, spread across 6 entrances to the Baduy area. This condition is of course very difficult for the company when planning and implementing CSR in the Baduy to be able to reach the Baduy villages.
4. Government road access to the Baduy area is currently in poor condition, so this is quite an obstacle for the company when planning and implementing CSR programs in the Baduy area. In the end, companies often implement CSR programs only in Baduy areas which are relatively easy and affordable, such as being concentrated in villages close to the entrance to Ciboleger.
5. Communication constraints and limited means of communication. The Baduy people speak the typical Sundanese Banten language, and most of the Baduy people understand and can speak Indonesian. On the other hand, Baduy's customary rules prohibit the use of HP because it is a modern product. Some Outer Baduy people use cell phones, even though according to customary regulations it is still prohibited. This is of course a challenge in itself to communicate and coordinate with the Baduy people.
6. Internal aspects of the company. Considering the domicile of the company that will implement the CSR program Far from the Baduy area, this will certainly make it difficult when coordinating in planning as well as implementing and evaluating the implemented CSR program. Moreover, with the characteristics of the Baduy people who adhere to customary rules, of course, a greater effort will be made when implementing CSR programs in the Baduy tribe.

Forms of CSR Implemented by the Company

Related to the characteristics of the Baduy Tribe who adhere to customary rules, the model and form of the program as well as the implementation of CSR in the Baduy must be appropriate, in line with, and not violate the customary rules of the Baduy Tribe. In other words, the CSR implementation model must be adapted to the Local Wisdom of the Baduy Tribe (Reddy & Dheeraja, 2016). This is where it is very important to carry out a sociocultural study and the characteristics of the Baduy people as well as a Social Need Assessment as part of CSR planning for the Baduy people so that the implementation of CSR is right on target and does not conflict with the characteristics of the Baduy people themselves. What also needs to be considered is that there are differences between the Inner Baduy and Outer Baduy, so the model and form of the CSR program also need to be adjusted (Lutfi & Kurniawati, 2023).

The implementation of the CSR program in the Baduy tribe must pay attention to the characteristics of the Baduy tribe, including conducting a study of applicable customary rules, and must coordinate with competent parties in the Baduy tribe as a central figure such as Jaro Pamarentahan, Puun, Jaro Tangtu and traditional leaders of the Baduy tribe. This is intended to prevent controversy when implementing CSR in the field. Based on the results of the interview, one example of this controversy is the demolition of the stones that were installed on the dirt road from the Cijahe Post towards Cikeusik Village because the traditional leaders

considered that it violated adat and feared that the paving of the road towards Cikeusik Village would make it easier for motorized vehicles to enter the area. Baduy.

Based on the results of the interviews, the following is information on the forms and CSR programs currently expected and needed by the Baduy tribe from the company and related parties.

Infrastructure

1. Baduy Cultural Tourism Support also called Baduy Cultural Saba. Currently, several asphalt road spots leading to the Baduy area are in a damaged condition, both moderate and severe, making it a challenge for tourists who will visit Baduy. Therefore the Baduy people hope that there will be road improvements so that it will be easier for tourists to visit the Baduy. The access road to the entrance to Binong Raya and Cijahe is currently in bad condition, as are the entrances to other Baduy areas. In addition, it is hoped that there will be assistance to provide parking lots in the Baduy Tribe buffer zone that can accommodate the vehicles of tourists.
2. Supporting facilities and driving force for the economy of the Baduy Tribe such as the construction of traditional markets which were built in the Buffer Village area closest to the Inner Baduy and Outer Baduy areas. With the existence of traditional markets, it is easier for the Baduy people to sell agricultural products and it is also easier for migrants to buy agricultural products and Baduy handicrafts.
3. The Bamboo Bridge is the main bridge for the Baduy people to cross rivers which are widely spread in the Baduy area. In the Baduy region bridges are only allowed to be made of bamboo, while bridge repairs must be carried out every year so they need help for construction and repair.

Economy

1. Assistance with looms that are by the looms that are commonly used by the Baduy Tribe,
2. Assistance and support for the promotion and marketing of creative economy products of the Baduy Tribe such as woven fabrics, Koja typical Baduy bags made of wood bark, and various other typical accessories of the Baduy Tribe.
3. Training on processing processed Baduy agricultural products such as ginger and kencur as well as assistance for promotion and marketing.

Health

1. Development of health facilities (Puskesmas or auxiliary health centers) equipped with adequate medical equipment and health workers located in Buffer Village, Baduy Region because modern facilities are prohibited from being built within the Baduy area itself. The construction of the Community Health Center or Assistant Community Health Center is adjusted to the wide area of the Baduy village.
2. Health workers who are willing to enter the Baduy area for the treatment of critically ill Baduy residents. By Baduy customary rules, within the Baduy area, it is prohibited to use motorized vehicles so for mobilization the Baduy people always walk, including to reach the location of the puskesmas/Pustu.
3. Social Services in the form of Health Services conducted in the widespread Baduy Villages.

The Benefits of CSR for the Development of Baduy and Baduy Culture Saba

Based on the results of the interviews, the contribution of PT X in the Baduy through the implementation of CSR is certainly beneficial both for supporting the Baduy Cultural Saba and for the life of the Baduy tribe itself. In principle, the Government of Lebak Regency, in this case, represented by the Tourism Office and the Baduy Tribe, is very grateful and positively welcomes PT X's CSR contribution to the Baduy Tribe.

Social Service activities in the form of health services are very important and beneficial for the Baduy Tribe. With the existence of Baduy customary rules that do not allow medical buildings and equipment to be located within the Baduy area, a health center or auxiliary health center must be built in the nearest buffer village. The current position of the Puskesmas is in Leuwidamar and the Assistant Health Center is currently located in Kebon Cau Village. With the distribution of the Baduy people in inland villages with access to dirt roads that are traversed on foot, of course, it will be very difficult and it takes time if the Baduy people are going to seek treatment at the Puskesmas or Assistant Health Center which are located in buffer villages with relatively long distances. Health Service Social Service activities that are close to the environment of the Baduy tribe are of course highly anticipated, although they still have to be coordinated with Jaro Pamerntahan and the Baduy traditional elders.

Regarding Baduy Cultural Saba, PT X's contribution in the form of supporting infrastructure is also very beneficial for both the Baduy people and tourists. The Cijahe entrance, which is one of the entrances to Inner Baduy, has become better known to tourists after PT X's contribution to the construction of the entrance gate and other infrastructure.

The implementation of CSR by PT X in the Baduy Tribe is ultimately related to efforts to achieve sustainable national development (SDGs), especially SDGs No. 3 namely healthy and prosperous life (good health and well-being), No. 6 namely clean water and proper sanitation (clean water and sanitation), no. 8 Decent work and economic growth (decent work and economic growth), and No. 9 Industry, innovation and infrastructure (industry, innovation and infrastructure)

Apart from the benefits that have been felt, the Lebak Regency Tourism Office and the Baduy Tribe hope:

1. Contribution and Implementation of the Company's CSR Program can be carried out sustainably, both in terms of the program and its benefits. So far the implementation of CSR programs by companies in the Baduy Tribe has been more incidental.
2. The contribution and implementation of the CSR Program from the company is given more evenly and is felt by the Baduy people who are spread across the Baduy area, both the Inner Baduy and the Outer Baduy. So far, CSR has focused more on certain Baduy areas, such as at the entrance to Ciboleger, which has easier access and has been exposed to news coverage in various media. Meanwhile, many Baduy residents who live in remote areas do not receive CSR assistance.
3. The Lebak Regency Government, in this case, represented by the Tourism Office, hopes that the companies that will contribute to CSR will coordinate in advance so that they can discuss the effectiveness of the program according to the needs of the Baduy community and visitors while remaining in line and not violating the customary rules of the Baduy Tribe itself.

Benefits of CSR for the Company

Wibisono, 2007 in his book "Membedah Konsep & Aplikasi CSR: Corporate Social Responsibility" explains the benefits that will be obtained by companies that implement CSR programs. The benefits that will be obtained by the company include the continuity of the company's business so that it can continue to progress and grow due to having a positive image in the eyes of the community, The company will find it easier to get investors in developing its business, quality human resources within the company will survive because of the conditions a company that is conducive and comfortable to work, if critical conditions occur in the company's operations it will be easier to make decisions and have good risk management and management (Ardani & Mahyuni, 2020).

In general, CSR programs do provide many benefits to society. However, if it is studied further, the actual implementation of CSR by companies also provides many benefits for the company itself. The following are the benefits that can be obtained by companies by implementing CSR:

1. Improving Corporate Image. The first benefit of CSR is Improving Corporate Image. Companies that carry out CSR activities will be seen as having a high value of caring in society. The positive awareness of the community towards the company will improve the image of the company itself.
2. Strengthening the Company's "Brand". The second benefit of CSR is Strengthening the Company's Brand. Not infrequently companies that carry out CSR also provide their products free of charge to the public. By giving away these free products, the company has indirectly strengthened the position of its brand and products in society. People who receive products that are given free of charge will use and use and know the advantages of these products.
3. Developing Cooperation with Stakeholders In carrying out CSR activities, companies do not work alone. Usually, the company will cooperate with the local regional government or related agencies to work together to carry out its CSR program. The establishment of a relationship between the company and these stakeholders will develop cooperation between them in the future.
4. Differentiating Companies from Competitors Competition in the business world is unavoidable. There are many ways for companies to get ahead of their competitors. One way is to carry out CSR activities. By carrying out CSR, the company will try to be different from its competitors and show that the company cares about the surrounding community.
5. Generate Innovation and Learning to Increase Company Influence CSR is not just an incidental activity carried out by companies for the community. CSR is a continuous activity to empower the community. With CSR, companies can produce innovation and learning that can increase the company's influence in society, related industries, and even the government.
6. Opening Access for Investment and Financing for Companies Companies that carry out CSR usually become a magnet for investors. Many investors invest in companies that have CSR activities in them because it can improve their image as well.
7. Increase the stock price. If the company does it regularly and does it consistently and routinely, the business community (investors, creditors, etc.), government, academics, and consumers will become more familiar with the company. Then the demand for the

company's shares will increase and automatically the company's stock price will also increase.

The Challenges of Implementing Corporate CSR in the Baduy Tribe

Referring to the results of the interviews and research findings above, the implementation of the Company's CSR program in the Baduy Tribe faces challenges including Aspects of the characteristics of the Baduy Tribe, Topographical conditions of the Baduy Region, Baduy people who are widespread in the Baduy customary area, Government road access to the Baduy area currently most of them are in a damaged condition, communication constraints and limited means of communication as well as challenges from the company's internal conditions.

In connection with the various challenges mentioned above, especially related to the characteristics of the Baduy Tribe who adhere to customary rules, the company before carrying out the implementation of the CSR program is necessary to conduct an assessment of the characteristics of the Baduy Tribe and examine what things or programs are needed by the Baduy Tribe and for the development of Baduy Saba Culture through Social Need Assessment. In line with the results of interviews with the Lebak Regency Tourism Office, it is hoped that good communication and coordination will be established between the company and the Lebak Regency Government involved in planning the CSR program in Baduy so that the program becomes more targeted.

CONCLUSION

Characteristics of the Baduy and Saba Tribes The Baduy culture which adheres to customary rules (Pikukuh Karuhun) is closely related to the implementation of corporate CSR programs in the Baduy Tribe. The model and form of CSR that will be implemented by the company must comply with the customary rules of the Baduy tribe. The Baduy tribe has uniqueness in terms of social culture and environment. The Baduy tribe is still obedient to the ancestral customary rules called Pikukuh Karuhun. The uniqueness of the Baduy tribe, which still adheres to customary rules, including living in harmony with nature and the environment, is a special tourist attraction for tourists. Baduy Tourism has positive and negative implications from the Socio-Cultural, Economic, and Environmental aspects. The use of the term "Seba Baduy Culture" to replace "Baduy Cultural Tourism" is an attempt by Baduy traditional leaders to minimize the negative impact of tourism. The condition of the Baduy tribe has limitations so it needs contributions from various parties including companies in the form of CSR programs for the development of Baduy Cultural Saba as well as for the life of the Baduy tribe itself in various aspects according to the Triple Bottom Line (Economic, Social, and Environmental).

Implementation of PT X's CSR Program in the Baduy Tribe consists of Social Services (health services) and supporting infrastructure for Baduy Cultural Saba. The Baduy people hope and need CSR contributions from the company for the following aspects: Infrastructure, Economy, Health, Environment, Food Assistance/Basic Needs, and land assistance for farming/ngahuma. The company's CSR implementation has not yet reached all the widespread Baduy tribes. The implementation of the company's CSR has not been sustainable both in terms of the program and its benefits. The implementation of CSR by companies in the Baduy tribe is very beneficial and contributes positively both to supporting the Baduy Cultural Saba and to

the life of the Baduy tribe itself. The implementation of CSR by companies in the Baduy Tribe provides benefits to the company. The implementation of the CSR Program by companies in the Baduy Tribe faces challenges including the characteristics of the Baduy Tribe who adhere to ancestral or pikukuh customary rules, the natural conditions and topography of the Baduy Tribe area, the Baduy Tribe which are widespread in villages, the condition of access roads to the Baduy Tribe area which are not good, communication constraints and limited means of communication as well as challenges from the internal aspects of the company.

REFERENCES

- Aprilia, C. (2022). Kajian Analisis Batasan Etnik Suku Baduy Dalam terhadap Wisatawan di Kampung Cibeo. *Jurnal Studi Inovasi*, 2(3). <https://doi.org/10.52000/jsi.v2i3.101>
- Ardani, N. K. S., & Mahyuni, L. P. (2020). Penerapan corporate social responsibility (CSR) dan manfaatnya bagi perusahaan. *Jurnal Manajemen Bisnis*, 17(1), 12–23.
- Baker, V. (2021). *Pariwisata dan Ekonomi Rakyat. RISTEK: Jurnal Riset, Inovasi, dan Teknologi*, 4 (2): 21.
- Disemadi, H. S., & Prananingtyas, P. (2020). Kebijakan Corporate Social Responsibility (CSR) sebagai Strategi Hukum dalam Pemberdayaan Masyarakat di Indonesia. *Jurnal Wawasan Yuridika*, 4(1), 1–16.
- Farizkhan, M. M., Masnita, Y., & Chrisjatmiko, K. (2023). Halal Tourism in Theory of Planned Behavior: Intention to Recommend Variable Analysis. *Journal of Social Research*, 2(8), 2592–2599.
- Hariyadi, H. (2019). Isu Sosial-Budaya dan Ekonomi Seputar Fenomena Penjual Madu Warga Suku Baduy ke Wilayah DKI Jakarta dan Sekitarnya. *Jurnal Ekonomi Dan Kebijakan Publik*, 10(1). <https://doi.org/10.22212/jekp.v10i1.1165>
- Lutfi, A., & Kurniawati, K. (2023). Implementation of the Partnership Model of the Upstream Oil and Gas Industry Using CSR and Stakeholder Theory (Partnership Practices in Governance in Pertamina EP Zone 7). *Journal of Social Research*, 2(9), 3260–3268.
- Misno, Asep Kurnia, K. L. R. (2021). Dilema Suku Baduy: Antara Kewajiban Ngahuma dan Keterbatasan Lahan Huma. *Kawalu: Journal of Local Culture*, 8(2).
- Muhibah, S., & Rohimah, R. B. (2023). Mengenal Karakteristik Suku Baduy Dalam dan Suku Baduy Luar. *Jurnal Pendidikan Karakter JAWARA (Jujur, Adil, Wibawa, Amanah, Religius, Akuntabel)*, 9(1).
- Mutaqien, N. F., Pujaastawa, I. B. G., & Suwena, I. W. (2022). Baduy Dalam Sentuhan Pariwisata: Studi Antropologi Tentang Perkembangan Pariwisata di Desa Kanekes dan Implikasinya. *Sunari Penjor: Journal of Anthropology*, 5(2). <https://doi.org/10.24843/sp.2021.v5.i02.p03>
- Reddy, V. R., & Dheeraja, C. (2016). *Six Essential Steps in Implementing CSR*. Studera Press.
- Roseita, A. G. C., Lanus, E., Marbun, H., Lumbantoruan, M., & Wijono, S. (2023). Attitude of Tourists in Understanding the Potential of Local Wisdom in Bukit Cinta Rawa Pening Tourist Attraction, Semarang Regency. *Journal of Social Research*, 2(2), 602–609.
- Senoaji, G. (2011). Perilaku masyarakat Baduy dalam mengelola hutan, lahan, dan lingkungan di Banten Selatan. *Humaniora*, 23(1), 1–15.
- Sunaryo, B. (2013). *Kebijakan pembangunan destinasi pariwisata: konsep dan aplikasinya di Indonesia*. Gava Media.

- Waluya, B., Malihah, E., Ruhimat, M., & Wiyanarti, E. (2021). Kajian Nilai-Nilai Saba Budaya Baduy sebagai Modal Sosial untuk Menjaga Lingkungan dari Ancaman Kerusakan Akibat Pariwisata. *Sosietas Jurnal Pendidikan Sosiologi*, 11(2).
- Wedayanti, M. D., & Susanti, H. (2019). PENGEMBANGAN PARIWISATA BERBASIS MASYARAKAT (CBT) MENGGUNAKAN KONTRIBUSI CORPORATE SOCIAL RESPONSIBILITY (CSR) DI PEKANBARU PROVINSI RIAU. *WEDANA: Jurnal Kajian Pemerintahan, Politik Dan Birokrasi*, 5(2). [https://doi.org/10.25299/wedana.2019.vol5\(2\).4257](https://doi.org/10.25299/wedana.2019.vol5(2).4257)
- Wibisono, Y. (2007). *Membedah konsep & aplikasi CSR: corporate social responsibility*. Fascho Pub.