Journal of Social Research

P-ISSN: 2827-9832
E-ISSN: 2828-335x
http://ijsr.internationaljournallabs.com/index.php/ijsr

OUTER BADUY AS AN ECO-GASTRONOMIC TOURISM DESTINATION AREA (OUTER BADUY ECO-GASTRONOMIC STUDY)

Bondan Pambudi[1], Jajang Gunawijaya[2], Nurbaeti[3]
[1,2,3]*Universitas Trisakti*
[*] bondan.pambudi@ipb-intl.ac.id [**] j_gunawijaya@yahoo.com [***] nurbaeti.stptrisakti.ac.id

ABSTRACT

Gastronomic tourism, a multifaceted concept encapsulating one's holistic experience with food and beverages, is becoming increasingly significant in the realm of travel and cultural exploration. This research embarks on a compelling journey to unravel the potential for gastronomic tourism development within the enchanting landscapes of Outer Baduy. A descriptive qualitative approach intertwined with an ethnographic paradigm forms the foundation of this investigative endeavor. The methodology employed to gather insights is centered around in-depth interviews with an array of informants encountered during an immersive sojourn in Outer Baduy. Evidently, gastronomy in this region holds untapped promise, offering a treasure trove of opportunities for further exploration. The rich tapestry of community activities in Outer Baduy is poised to serve as captivating tourist attractions. These include active engagement in the traditional practices of planting huma rice, extracting palm sap to craft delectable palm sugar, and the thrill of foraging for honey in the lush forests. Furthermore, the preservation of age-old customs and rituals, such as the solemn observance of "ngaseuk" marking the commencement of huma rice cultivation, adds a profound layer to the gastronomic journey, showcasing the enduring tapestry of culture and tradition within Outer Baduy. The findings of this study suggest that gastronomic tourism in this unique region holds immense potential, offering an authentic and enriching experience for travelers seeking to explore the intersection of food, culture, and tradition.

Keywords: *eco-gastronomic, Outer Baduy, tourism, culture*

This article is licensed under CC BY-SA 4.0

INTRODUCTION

Indonesia is blessed with a variety of ethnicities and cultures, as well as diverse regions, including mountains, seas, coasts, forests and also various rivers and lakes. There are tribes that still maintain their culture, both in terms of food, agriculture (fields/huma) and of course their ecosystem, one of which is the Baduy tribe. This tribe is divided into two, namely Outer Baduy and Inner Baduy (Misno, Asep Kurnia, 2021).

The name Baduy Dalam originates from a term given by Dutch researchers who apparently equated this nomadic community with the Arab community group "Badawi".

Another possibility is because in the northern part of this tribe there is a river called the Baduy Dalam river. Meanwhile, they themselves are more tribal, calling themselves "Kenekeas people" after the name of their region. There are two different versions regarding the origin of the Baduy tribe (Muhibah & Rohimah, 2023).

The Baduy tribe is an indigenous people who live in the interior of Banten, West Java. The population of the Baduy tribe is estimated at around 26,000 people, including a group of people who are very closed off from the outside world. The Baduy people are part of the Sundanese sub-tribe, which has not been affected by modernization and still has distinctive traditions and customs that are almost completely isolated from the outside world. According to research, the

religion adhered to by the Badui tribe is Sunda Wiwitan, which is a syncretism between Islam and Hinduism (B. S. Iskandar et al., 2023).

The Baduy people live in an area in the Kendeng Mountains area, in Lebak Regency, Banten Province, West Java. There are several versions regarding the origins of the Baduy tribe, but the most famous is that they are descendants of the Pajajaran Kingdom (B. S. Iskandar et al., 2023). In ancient times, residents of the Pajajaran Kingdom exiled themselves to the Kendeng Mountains region in Central Banten. The exile began because the Banten region was controlled by Sunan Gunung Jati, who came with the mission of spreading Islamic teachings. Sunan Gunung Jati's son, Maulana Hasanuddin, later founded the Banten Sultanate in the 16th century. In 1570, Maulana Hasanuddin was succeeded by his son, Maulana Yusuf or Panembahan Yusuf as the second king of the Banten Sultanate (Senoaji, 2011).

When Panembahan Yusuf from Banten defeated the Pajajaran Kingdom, not all of the people were willing to embrace Islam. Those who refused then fled to the South Banten region and their descendants are now called the Baduy tribe. After spending days on the road, the group arrived at the upper reaches of the Ciujung River in the heart of the Kendeng Mountains (now Panembahan Arca Domas or Petak 13) (J. Iskandar et al., 2018).

On the other hand, there are several unique things that exist in the Baduy community, including lifestyle patterns, social systems, agricultural systems and others that are not found in other communities in Indonesia. These include how to plant huma rice and secondary crops to obtain food sources and local wisdom so that their natural environment is still maintained today.

METHOD

This research is descriptive qualitative with a naturalistic/ethnographic paradigm using interview and observation data collection methods as well as literature study (Weyant, 2022). Interviews and observations were carried out during a visit to Outer Baduy. Intensive interviews were conducted with local community leaders from the Outer Baduy, while observations were carried out by observing the environment around the Outer Baduy tribe whose activities were related to gastronomy. The data and information obtained were then processed using qualitative descriptive analysis.

RESULTS AND DISCUSSION

Outer Baduy Gastronomy Patterns and Behavior as a Gastronomic Tourism Destination

Outer Baduy Gastronomy

Typical food from the Baduy tribe is not very popular in the outside world. For the Baduy people, food made from meat is a luxury food, so it is always consumed during big holiday celebrations. Food sources of carbohydrates consist of rice, sugar, noodles, cassava, sweet potatoes, taro and corn. Rice and sugar are the most frequently consumed carbohydrate sources. For the Outer Baduy and Muslim Baduy people, noodles are the second most frequently consumed food source of carbohydrates (Park & Widyanta, 2022). Sources of animal protein consist of fish, meat, eggs, honey, salted fish is the food source of animal protein that is most often consumed. In the Baduy community it is not recommended to consume four-legged animals. This is possible because there are beliefs that prohibit the Baduy community from raising these animals. (four legs). The existence of a prohibition on keeping animals does not

mean that consuming animal meat is prohibited. Baduy people consume meat and fish obtained from hunting (fishing) or buying at the market. Until now, Baduy people consider meat to be a food with high social status so it is only served on certain occasions, unlike fish which can be served at any time (Tinarbuko et al., 2023).

The food sources of the Outer Baduy people still rely on nature as their food source, but they also get food sources by buying at the market or at stalls around their village. Farming and planting rice is the most common way to obtain vegetable sources using simple tools such as machetes, wooden spears and curettes (a kind of sickle), while to fulfill their animal sources they fish, net or set up lathes to catch them. fish and raising livestock such as chickens. According to Jaro Saija, not all four-legged animals can be eaten like goats, but cows and buffalo can still be eaten (B. S. Iskandar et al., 2018).

In obtaining vegetable food sources, the Outer Baduy tribe has a tradition called huma which is the local wisdom of the Outer Baduy. Managing human relations, there are several stages that must be carried out in detail from generation to generation. The characteristics must not be omitted, they must be in sequence and must not be random. There are always traditional ceremonies at every stage. The basic things that are prohibited when carrying out huma are smoking, farting, spitting, speaking harshly, men must wear iket and women must wear kebaya. The stages are as follows: The following are the stages in the process of planting rice by the Outer Baduy community: 1. Nyacar (cutting down trees to clear land), 2. Ngaduruk (burning wild grass/algae), 3. Nyasap (cleaning the land before planting rice), 4. Ngasek (planting rice), 5. Ngored (cleaning weeds in rice), and 6. Made (harvesting) (B. S. Iskandar & Iskandar, 2021).

The ritual that they usually carry out in every rice and secondary crops planting season is ngaseuk, the ritual is carried out by setting up several leaves and tree trunks then tying them together, then simultaneously they make holes in the ground and sow seeds. The ngaseuk tradition aims to meet food needs and economic income. The process of plowing their fields or rice fields does not use animals or modern tools (machines), the land is still plowed using a very traditional method, namely using wooden spears to make holes in the ground. In this ngaseuk ritual, residents usually carry seeds that will be planted in the huma (Misno, Asep Kurnia, 2021).

Behavior of the Outer Baduy Community

Meanwhile, in their daily lives, the Baduy people still uphold the values of local customs which have been carried out from generation to generation. People are required to comply with the provisions and live their lives in accordance with the provisions outlined by their ancestors. If there are violations of customs, it means that they are ready to accept the law in the form of customary punishment, for example expulsion from their area. There are values and norms that are the basis of life for the Baduy people. This is stated in the Baduy tribe's guidelines, namely: "Lojor teu meunang cut, hut teu meunang spliced" (Long must not be cut, short must not be joined). This principle teaches how to create balance and protect nature so that its sustainability is maintained. Another principle adhered to by the Baduy people is "Rak-rak, Rik-rik, Ruk-ruk". "Rak-rak" which means when we are young we have to work hard, "Rik-rik" when we have already achieved results we should not be excessive or live simply, while "Ruk-ruk" which means when we are old we don't bother other people and as an inheritance its children and the process continues to repeat itself until it has 7 descendants.

In principle, the Outer Baduy community prohibits the use of electricity, technology and communication tools. However, there has been a slight shift, with a small portion of the population using cell phones and using batteries for energy needs. This shift is not a form of customary tolerance, because if there is a raid (a combination of Inner Baduy and Outer Baduy), then the technology and communication tools will be destroyed. The interview results show that this shift is based on their need to know the outside world and the means of communicating with each other. On the other hand, this happened because at the locations there was a cellular signal coming into Outer Baduy. From this it can be seen that the shift in Outer Baduy was due to need and the existence of supporting facilities (cellular signals) (Muhibah & Rohimah, 2023).

The main activities of the Baduy community essentially consist of land management for agricultural activities (ngahuma) and forest management and maintenance for environmental protection. Therefore, land use in Baduy can be divided into: residential land, agriculture and permanent forest. Agricultural land is land used for farming and gardening, as well as land that is cultivated. Permanent forests are forests that are protected by custom, such as protected forests (leuweung kolot/tutipan\), and village protected forests (hutun linclttngun lemhur) which are located around sacred springs or mountains.

Therefore, the outer Baduy tribe is very open to developments over time but still adheres to the principles of their ancestors. And if you look at this, it does not rule out the possibility that gastronomy tourism can be developed in outer Baduy.

Outer Baduy Gastronomy Tourism Potential

Gastronomic tourism is indeed very interesting to do if there is something special or unique about doing it. In this study in Outer Baduy, the potential for gastronomic tourism is very possible, this is because the Outer Baduy community still adheres to several local wisdoms in terms of gastronomy and does not close itself off from current developments. Therefore, there needs to be a more in-depth study regarding what forms of gastronomy tourism can be developed so that it can attract local and foreign tourists. There are many tourist attractions that can be done, such as the huma and ngaseuk traditions which do not exist anywhere else.

Attractions that can be done are by learning how they cultivate their fields in such a way as to maintain the ecosystem well, learning how to farm, catch fish in the river, plant rice and harvest it, and process it, so that tourists can learn and understand how The Outer Baduy tribe maintains their culture (B. S. Iskandar et al., 2019).

Additionally, entrepreneurs can also enjoy the good harvests of rice, secondary crops and how they catch fish using traps, how they process food ingredients both vegetable and animal. In principle, the foreign Baduy tribe only takes according to their needs.

Tourists can also learn how the foreign Baduy tribe invests for the future, by owning rice groves, sengon wood plants as well as fish products and free-range chickens, apart from being able to sell sengon wood products and also fish and chickens, to meet needs that cannot be met. Peacock can produce it himself.

The form of their investment is very interesting, such as gold jewelry, the earnings of foreign Baduy women can also be used as an investment, considering that the shape of their houses is basically the same (Hakim, 2006).

CONCLUSION

Most of the food sources for the Baduy people outside come from the nature around them and they can also fulfill their food needs by buying them at the market. In the farming tradition there are several stages carried out such as Nyacar, Ngaduruk, Nyasap, Ngasek, Ngored, and Made. In protecting the natural environment, Baduy people have divided their environmental land, such as special residential land, special agricultural land and special forest land. The flow of modernization is indeed very strong, but the Baduy people outside still maintain their ancestral traditions, such as not using electricity or stoves in cooking. Gastronomic tourism has great potential to be developed in outer Baduy, it just remains to be packaged attractively so that it can become a tourist attraction known to the wider community.

REFERENCES

Hakim, N. (2006). Cultural and Spiritual Values of Forests In Baduy Region ,Banten ,Indonesia. *New Forests*.

Iskandar, B. S., Irawan, B., Mulyanto, D., Iskandar, J., Afinanda, A., & Rajab, B. (2023). Gastronomic ethnobotany of traditional vegetables among the Sundanese in rural West Java, Indonesia. *Biodiversitas*, *24*(7). https://doi.org/10.13057/biodiv/d240732

Iskandar, B. S., & Iskandar, J. (2021). Kawung: Landraces, management, uses, and conservation based on moral versus economic interest among outer baduy community, South Banten, Indonesia. *Biodiversitas*, *22*(12). https://doi.org/10.13057/biodiv/d221242

Iskandar, B. S., Iskandar, J., Irawan, B., Suroso, & Partasasmita, R. (2019). The development of coffee cultivation in the traditional agroforestry of mixed-garden (Dukuh lembur) to provide social-economic benefit for the outer baduy community, South Banten, Indonesia. *Biodiversitas*, *20*(10). https://doi.org/10.13057/biodiv/d201026

Iskandar, B. S., Iskandar, J., & Partasasmita, R. (2018). Strategy of the outer baduy community of south banten (Indonesia) to sustain their swidden farming traditions by temporary migration to non-baduy areas. *Biodiversitas*, *19*(2). https://doi.org/10.13057/biodiv/d190212

Iskandar, J., Iskandar, B. S., & Partasasmita, R. (2018). Site selection and soil fertility management by the outer baduy people (Banten, indonesia) in maintaining swidden cultivation productivity. *Biodiversitas*, *19*(4). https://doi.org/10.13057/biodiv/d190421

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).

Park, E., & Widyanta, A. (2022). Food tourism experience and changing destination foodscape: An exploratory study of an emerging food destination. *Tourism Management Perspectives*, *42*. https://doi.org/10.1016/j.tmp.2022.100964

Senoaji, G. (2011). Perilaku masyarakat Baduy dalam mengelola hutan, lahan, dan lingkungan di Banten Selatan. *Humaniora*, *23*(1), 1–15.

Tinarbuko, S., Pangestu, R., & Nuriarta, I. W. (2023). Gulo Puan Visual Brand: Medium Promotion of Gastronomic Tourism Destinations, Pampangan District, South Sumatra. *Mudra Jurnal Seni Budaya*, *38*(2). https://doi.org/10.31091/mudra.v38i2.2365

Weyant, E. (2022). Research Design: Qualitative, Quantitative, and Mixed Methods Approaches, 5th Edition. *Journal of Electronic Resources in Medical Libraries*, *19*(1–2). https://doi.org/10.1080/15424065.2022.2046231