The Baduy Indigenous Community And The Utilization Of Information Technology

Masyarakat Adat Baduy dan Pemanfaatan Teknologi Informasi

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Abstract

The Baduy indigenous community consists of the Inner Baduy and Outer Baduy residents, with their settlement area in Kanekes Village, Leuwidamar District, Lebak Regency, Banten. The cultural norms of Sunda Wiwitan prohibit Baduy residents from adopting modern values in areas such as education, healthcare, and Information technology. However, the current communication reality contradicts the customary rules, as Outer Baduy residents use Information technology to support activities in agriculture, trade of agricultural products, and marketing of handicrafts. The purpose of the study is to describe and analyze the phenomenon of the use of communication technology by the Baduy community. The ethnography of communication method is used to find the reality of interaction, practice and communication patterns. The Baduy indigenous community interacts with consumers through digital communication platforms. This reality can be reviewed from the perspective of symbolic interactionism and marketing communication.
The research was undertaken employing a qualitative approach and utilizing the method of virtual ethnography analysis. Data collection was conducted through direct observations within the Baduy community settlements, in-depth interviews with selected informants, engaging in Focus Group Discussions (FGDs), documentation of information content disseminated through social media platforms, as well as capturing photographic evidence. The application of the virtual ethnography method encompassed an analytical examination of the intricacies of communication realities, exploration of the roles assumed by communication actors, meticulous crafting of virtual messages, and an in-depth exploration of the utilization patterns observed in the realm of social media. The results showed that the communication behavior of the Baduy Kaduketuk Luar community is an adaptation of a mediated communication system. The use of communication technology media is done autodidactically. marketing communication is carried out by advertising, direct marketing to agents, social media publications, face-to-face communication, and word of mouth marketing.

Keywords: *indigenous community, communication technology, marketing communication, social media, virtual ethnography,*

Abstrak

Masyarakat adat Baduy terdiri dari masyarakat Baduy Dalam dan Baduy Luar. Wilayah pemukiman adat di Desa Kanekes, Kecamatan Leuwidamar, Kabupaten Lebak, Banten. Norma budaya Sunda Wiwitan melarang masyarakat Baduy mengadopsi nilai-nilai modern di bidang pendidikan, kesehatan, dan teknologi informasi. Namun, realitas komunikasi saat ini bertentangan dengan aturan adat, karena masyarakat Baduy Luar menggunakan teknologi informasi untuk mendukung kegiatan pertanian, perdagangan hasil pertanian, dan pemasaran kerajinan tangan. Tujuan penelitian adalah melakukan deskripsi dan analisis fenomena pemanfaatan teknologi komunikasi oleh masyarakat Baduy. Metode etnografi komunikasi dipergunakan untuk menemukan realitas interaksi, praktek dan pola komunikasi. Masyarakat adat Baduy melakukan interaksi dengan konsumen melalui *platform* komunikasi digital. Realitas tersebut dapat ditinjau dengan perspektif interaksionisme simbolik dan komunikasi pemasaran. Penelitian ini dilakukan dengan menggunakan pendekatan kualitatif dan metode analisis etnografi virtual. Pengumpulan data dilakukan melalui observasi langsung di permukiman masyarakat Baduy, wawancara mendalam dengan narasumber terpilih, *Focus Group Discussion* (FGD), dokumentasi konten informasi yang disebarkan melalui platform media sosial, serta pengambilan bukti berupa foto. Penerapan metode etnografi virtual meliputi pemeriksaan analitis terhadap seluk-beluk realitas komunikasi, eksplorasi peran yang diemban oleh para pelaku komunikasi, penyusunan pesan virtual yang cermat, dan eksplorasi mendalam terhadap pola pemanfaatan yang diamati dalam ranah media sosial. Hasil penelitian menunjukkan bahwa perilaku komunikasi masyarakat Baduy Kaduketuk Luar merupakan adaptasi dari sistem komunikasi termediasi. Penggunaan media teknologi komunikasi dilakukan secara otodidak. komunikasi pemasaran dilakukan dengan periklanan, pemasaran langsung kepada agen, publikasi media sosial, komunikasi tatap muka, dan pemasaran dari mulut ke mulut.

Kata Kunci: etnografi virtual, komunikasi pemasaran, masyarakat adat, media sosial, teknologi komunikasi,

Introduction

The Baduy community lives in Kanekes Village, Leuwidamar District, Lebak Rangkasbitung Regency, Banten Province. The social system of the Baduy community has been formed since the Dutch colonial period and until now it has become part of the Sundanese tribe. Kanekes Village is located at the foot of Kendeng Mountains and the Baduy community has a designation as Urang Kanekes. Urang Kanekes consists of approximately 26000 people who live in the Inner Kanekes and Outer Kanekes areas. The Inner Kanekes area is occupied by Inner Baduy people, especially in Cibeo, Cikeusik and Cikertawana.

In accordance with the area of Kendeng Mountains which is hilly and volcanic land, Baduy community has a livelihood as a farmer with crops of huma rice, secondary crops and fruits. The processing of crops sold to the outside environment of Kanekes is palm sugar and forest honey. Other livelihoods are related to the production of woven fabrics, bark crafts and wood root crafts. Since hundreds of years ago, Baduy people have lived in Kanekes and experienced the reign of the Pakuan Kingdom, Padjadjaran Kingdom and Banten Sultanate. Based the West Java Cultural Preservation Center page, we get information that the socio-

cultural system in the Kanekes area adheres to the government system of the Republic of Indonesia under the leadership of Jaro Pamarentah (village head) and the government system under the customary leadership of Pu'un.

The belief embraced by the Baduy people is Sunda Wiwitan, which is still adhered to as a customary norm until now. Although there is an adaptation to the dynamics of the era, the residents of Inner Baduy and Outer Baduy still have a strong identity as the holder of Sunda Wiwitan tradition. The customary norms that persist until now are the prohibition of using electronic devices, the prohibition of using transportation vehicles, the prohibition of using footwear, the mandatory use of black and white fabrics, the prohibition of modern dress, the prohibition of using chemicals in daily life, the prohibition of formal education and the requirement to build houses facing north or south with natural building materials.

Along with the development of time, Baduy tribe experiences the dynamics of modern life. The dynamic of modernisation becomes the external scope of life and in general, Baduy tribe still maintains the customary norms. In the life of Baduy tribe, in general, there is no formal education system, modern medicine system, the use of chemical materials and the utilisation of electronic equipment. However, nowadays, there are many realities that are different from the habitus of Baduy community's adherence to customary rules, especially related to the use of communication technology:

a. Utilizing telephone as a means of communication.
b. Accessing internet through telephone media.
c. Forming group and communication network of Baduy residents with telephone device.
d. Conducting trade transaction with telephone and social media.
e. Using social media as a forum for Baduy people to talk.

This research aims to describe and analyze the phenomenon of network society among Baduy community. The method of communication ethnography attempts to (1) find the communication pattern of community group in the operationalization of social media; and (2) find the communication practice according to the contemporary phenomenon raised as the research topic.
The interaction of Baduy residents with consumers in marketing local Baduy products on social media can be reviewed with the theory of symbolic interactionism. Herbert Mead explains that individual interaction can occur with the meaning between communication actors, thus giving rise to interpretation. The concept of mind, self and society is part of the interpretation process where individuals have an agreement in interpreting symbols. Communication ethnography is a method for consistently reviewing meaning. processes and group communication patterns related to certain phenomenaa (Stephen W. Littlejohn et al., 2012).

In digital communication practice, virtual ethnography methods are used to conduct observations and analysis of internet users. Virtual ethnography provides a description of the implications of communication on the internet (Hine, 2000). The use of social media in product marketing was proposed by (Tuten, 2008), namely Consumer Generated Media (CGM). The use of digital media according to the

CGM perspective as a means of marketing local Baduy products can be reviewed with Customer Generated Multimedia (CGM2) and Customer Solicited Media (CSM). CGM2 is used when consumers upload opinions about Baduy products in narrative, audio, video, animation content. CSM is used when producers provide promotional space and involve consumers in free product promotional content. In symbol design, the AIDDA (Attention, Interest, Desire, Decision, Action) model can be applied to review Baduy promotional media content.

Social media used by the Outer Baduy people is a marketing tool that involves advertisers and social media users. (Nasrullah, 2017) explains that social media provides various alternative content for product imaging while utilizing social media accounts. Third parties can participate in telling the story of the marketed product.

Based on previous research, several related findings were obtained. Communication factors are support for young entrepreneurs in Negeri Katon District, Pesawaran Regency Lampung. Research with a quantitative descriptive approach was conducted in the village of Lampung's leading tapis center. The research output resulted in the finding that the development of the Tapis Jejama Kham MSME group was influenced by the interactive communication activities of the young generation of MSME actors in consumer communication interactions and marketing communication activities (Dame Trully Gultom et al., 2023).

The marketing communication strategy applied in increasing tourist visits in the Hidden Canyon Gowang area of Bali is carried out with a marketing communication mix, namely advertising, direct marketing, public relations, personal selling and sales promotion (Jayaningsih, 2019). The government, in collaboration with corporations and universities, is encouraging the Outer Baduy community to develop their small and medium-sized enterprises and market them widely through online platforms. The research was conducted with a qualitative approach. Data was collected by interview, observation and documentation. The results showed that the marketing communication strategy was implemented in the promotion of Hidden Canyon by establishing tourism agent partnerships, television advertisements, print media advertisements, expanding relationships with various tourism-related parties and increasing brand awareness. (Kartika et.al, 2022)

The business behavior of digital community groups from the perspective of digital literacy was studied by (Nulhaq et al., 2022). The indigenous people of Kasepuhan Neglasari experience technical obstacles related to product marketing in digital communication media. Against the background of these obstacles, training in the use of digital technology and research in the Kasepuhan Neglasari area was carried out.

In the research on digital literacy elements, there are seven elements of digital literacy, namely: (1) media literacy, (2) communication and collaboration, (3) information literacy, (4) learning skills, (5) career and identity management, (6) digital scholarship, and (7) ICT literacy or technology literacy (Setyaningsih et al., 2019).

The results of research with 1,201 respondents aged 7-21 years in big cities such as Jakarta, Bandung, Surabaya, Yogyakarta, Tangerang, and Denpasar in March-July 2017 produced data that 35.2% trusted the information shared on social media, and internet access averaged 5 hours per day. Generation Z's character is more individualized, more open-minded, and prefers to communicate with an internet connection (digital intuitive). 34.1 per cent of Generation Z access the internet per day for 3-5 hours and the most frequently visited application is Instagram. Other frequently accessed apps are Line (45.4 per cent), Google Tools (42.1 per cent), and YouTube (39.4 per cent). The findings are published in the article "How Technology is Affecting Generation Z's Future" (Tirto.Id, 2022)

In relation to the millennial generation's use of digital technology and the veracity of information, research on the ability of respondents to recognize true and fake news in each generation was conducted. Measured by a quantitative approach, the research questioned whether the older generation is more able to recognize fake news than the millennial generation and whether the dissemination of fake news to others is more done by the millennial generation and vice versa. there is no difference in the behavior of internet users in consuming and disseminating news and information in generations x, y, and z. The weak or neutral influence of the stimulus on the response in this study can be caused by several factors, including the selection of respondents (Maulidina, 2020)

Research on the use of social media by indigenous peoples in actualizing affordance was conducted by analyzing Social Media @BaduyCraft and @SaungGunung.id. (Rustiraning & others, 2022). The digital payment mechanism is an innovation in business transactions in Kanekes Village, Baduy. The use of digital payment technology applications simplifies the interaction process in trading Baduy tourism village products (Saidah et al., 2022). Marketing communication strategies are applied in product marketing on the @Fair and Pink account. The research was conducted on the followers, photo upload, stories, network, and like symbols features (Rahman & Panuju, 2017).

Ideally, social media plays a role in the communication system in rural areas because the outer Baduy people use gadget devices as a means of communication. The communication behaviour of Baduy residents who adhere to the Sunda Wiwitan belief has changed in line with the adaptation of communication technology. Interactive communication that is always done face-to-face is done with the support of interaction in the virtual world. The marketing process of Baduy local products nowadays has used social media such as Facebook and Instagram. Although Baduy residents do not have formal education, they can operate digital technology by themselves. The communication phenomenon is unique and interesting and can be researched to know the ethnography aspect of communication and communication interaction in cyberspace. Based on the background, novelty, and communication phenomenon in Kaduketuk Baduy village, the following problems can be raised:

1. Based on the aspect of communication ethnography, how is the communication behaviour of Baduy community in using information technology?

2. How is the communication interaction of Baduy community in marketing program of local products on social media from the aspect of virtual ethnography?

Methods

The research paradigm is a series of integrated collections consisting of assumptions, beliefs, good models for conducting research, data collection techniques and data analysis (Neuman, 2014). The constructivist paradigm is used as the basis for compiling a series of research stages. This research reveals the reality based on the meaning of community media actors and audiences in the village related to the digital marketing communication process of Baduy residents. So that the knowledge obtained is reviewed in accordance with the context in which knowledge is learnt and understood. The information communicated on social media is a series of communication text products and is related to the marketing process of local products. Epistemologically, the research seeks to reveal the truth scientifically and methodologically. The axiological dimension is realised by the output of values that are in accordance with communication ethics and social norms of society and digital culture.

This research uses a qualitative approach. A qualitative approach is a type of research that explores data and understands the meaning of a number of individuals or a group of people derived from a problem.The case in this qualitative approach can be an event, activity, process, and programme (Creswell, 2019). The descriptive method is applied to provide a description or description of the phenomenon in the study.This is as described by (Neuman, 2014): "descriptive research present a picture of the specific details of situation, social setting, or relationship. The outcome of a descriptive study is a detailed picture of the subject"

This research aims to describe and analyse the phenomenon of network society among Baduy community. The method of communication ethnography attempts to (1) find the communication pattern of community group in the operationalisation of social media; and (2) find the communication practice according to the contemporary phenomenon raised as the research topic. Communication ethnography emphasises on the study of communication patterns or ways of speaking. In this case, the communicative behaviour of the community is assumed to be related to sociocultural aspects such as interaction rules and culture. Additionally, the communication behavior of the community has distinctive characteristics, forming a unique social and cultural identity (Istiyanto & Novianti, 2018)

In line with the dynamics of communication and information technology, the study of communication practices becomes part of the representation of marketing communication on Instagram social media of Baduy residents. Virtual ethnography method is used to explore the interaction of objects in virtual space and in this case virtual space becomes part of the research location(Hine, 2000). According to (Nasrullah, 2017), virtual ethnography can be implemented by reviewing several aspects such as media documents, media space, media objects and experiences. Furthermore, the limitation in the implementation of this method

is related to the social media content of Baduy community. The analysis method used is virtual ethnography method to review media content and communication context. The virtual ethnography method is also used by the researcher as an effort to investigate communication activities and internet usage that have meaning for the social life of the community. The use of virtual ethnography methods also allows researchers to look at mediated interactions in the virtual and physical realms. Moreover, the boundary between the "virtual" and the "real" cannot be taken-for-granted.

Data collection for the qualitative approach was conducted using several techniques, namely Interviews, Focus Group Discussions (FGDs), observations, documentation and literature studies. Data collection was conducted in March-May 2024. Interviews and Focus Group Discussions were conducted with informants of weaving craftsmen, Baduy handicraft producers and sellers of plantation products. Focus groups an excellent site for analyzing the processes of social interaction (Hollander, 2015). In a small group everyone has a chance to share their knowledge and introduce diversity in perception (Krueger, 2015).

The purposive sampling technique as informants/data sources was determined by certain considerations. This certain consideration, for example, the person who is considered to know best about what we expect, or maybe he is the ruler so that it will make it easier for researchers to explore the object/social situation under study (Sugiyono, 2019).

Observation was carried out by the research team by observing the process of compiling and publishing information on Instagram social media. Researchers collected data in the Kaduketuk Outer Baduy area to conduct interviews, discussions, observations and documentation. Researchers collected data from craftsmen and sellers of Baduy plantation products, which are mostly millennials and generation Z. In this research, virtual space became a source of data collection. In this research, virtual space becomes a source of document collection and becomes part of the research location.

Table 1. Four aspects of virtual ethnography were analysed.

No	Virtual Ethnography	Analysis
1	Media Room	Media device structure and appearance
2	Media Documents	Content, meaning of text, graphics, cultural artefacts
3	Media Objects	Communication interaction in cyber media
4	Experience	Motives, effects, benefits in online and offline spaces

Cyber media analysis is used to analyse the presence of information content on social media (Nasrullah, 2017)
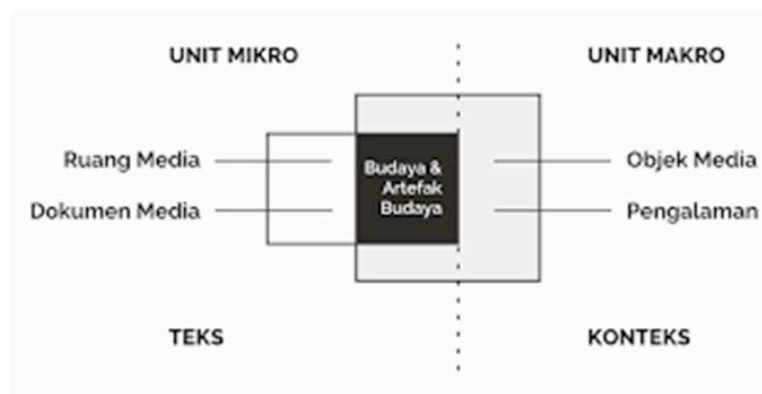
Results and Discussion

The research was conducted by analysing the information content of Instagram media of millennial generation and generation Z Baduy of Kaduketuk village, Outer Baduy. Communication interaction in virtual space is studied with virtual etproducthnographic framework and marketing communication concepts. Kottler and Keler (2015) explain that the marketing communication mix supports the product marketing process with several communication models : (a) Advertisement (b) Events and experiences (c) Public relations and publicity (d) Direct marketing (e) Interactive marketing (f). Word of mouth marketing (g).Personal selling (h) Sales promotion

Virtal ethnographic analysis was carried out using the Instagram documents of Baduy Outside Kaduketuk residents.

Figure 1: Instagram of Millennial Baduy Residents

The information presented on Baduy's Instagram shows that Baduy's millennial generation uses Instagram media as a means of communication and marketing of local products. Cyber media analysis is carried out with the stages of virtual ethnographic analysis:

Table 2. Cyber media analisys

| No	The Elements of Virtual Ethnography	Result of The Analysis
1	Space	Sardibaduy Instagram media was created by S (initials of Baduy resident's name). S uses Instagram application with a personal account by accessing the internet network. Instagram space is utilised by S to present information on Baduy residents' activities. Technical procedures regarding the use of features and communication mechanisms are under the Instagram management system. Social media space becomes a place for interaction between account owners and followers. The interaction forms communication pattern and communication network. Media space is part of micro level in virtual ethnography analysis. The micro level in the media space contains the context and content of messages that directly shape interactions and communication networks.
2	Document	Message content: A photo of several Baduy Generation Z and Baduy Millennial travelling to collect handicrafts. Baduy identity can be interpreted from the typical Outer Baduy clothing and short communication text.
3	Object Media	Interactions between account owners and their followers occur through like buttons, DMs, Insta Stories and written verbal conversations.
4	Experience	Motives, effects, benefits and realities as well as myths related to daily offline and online activities. The residents of Outer Baduy try to present information about their life activities such as clothing, livelihoods, the conflict between Sunda Wiwitan beliefs and modernisation and the myth of communication technology that has experienced a shift in meaning.
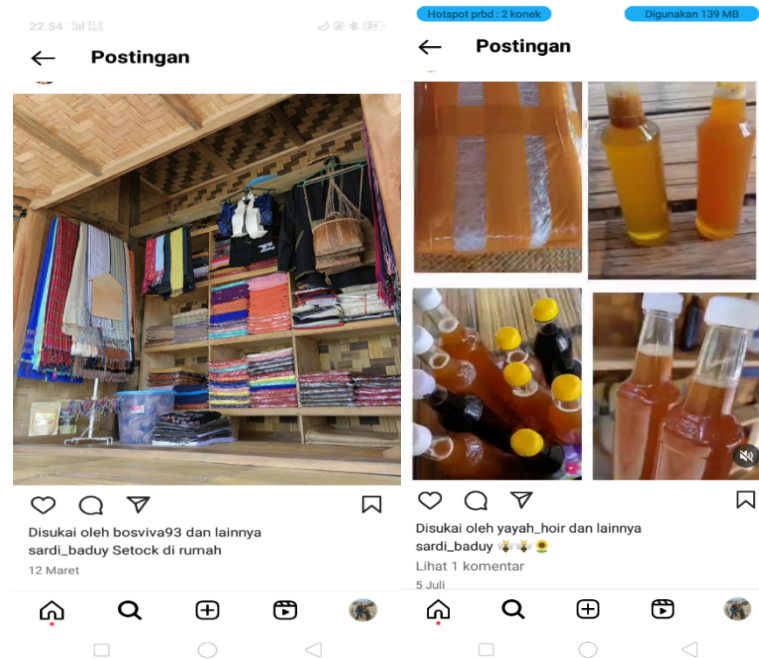
Figure 2: Instagram of Z Generation : Promotion of Honey and Baduy Waving Cloth

Based on the results of collecting opinion data from Outer Baduy residents, it was obtained that 32% of respondents were millennial generation Baduy residents, 24% were Z-generation Baduy Outer Kaduy residents and the rest were Outer Kaduy Kaduketuk residents aged over 35 years. As many as 80% of Z and millennial Outer Baduy residents learn the application of communication technology on their own.

The livelihoods of 88% of the Outer Baduy Kaduketuk residents are traders, agricultural land managers and craftsmen of Outer Baduy handicraft products. The results of collecting opinions are more than 60% of Baduy Outside Kaduketuk residents using gadgets and the internet to access general information, information on social media, communication with family and friends and marketing local Baduy products. The use of social media by Baduy Outside Kaduketuk residents is mostly (more than 80%) as a means of marketing communication for local products.

Examples of millennial Instagram content from Kaduketuk Baduy Luar village are managed by individuals but content creation is done in groups. This phenomenon is related to the limited knowledge and social media practices of Baduy residents. In accordance with the symbolic interactionist perspective, the process of composing messages on Instagram uses various Baduy cultural symbols, namely: black clothes, headbands, no sandals, and gardening equipment. The Baduy natural background represents the beauty of nature without environmental pollution.

In the Instagram content related to handicrafts, woven fabrics are presented with motifs and colors that have philosophical meanings of Baduy culture such as Adu Mancung, Pilin, Janggarwari, Aros Awi Gede, Aros Kembang Cikur, Aros

Anggeus and geometric motifs. Instagram content about Baduy forest honey products is presented with modern packaging. The uniqueness of Baduy natural products is highlighted as a symbol of local products.

A series of symbols consisting of verbal, non-verbal symbols and audio-visual effects are part of the thinking process in designing social media content for Baduy residents. Symbolic interactionist analysis consists of aspects of mind, self and society. The concept of mind is related to the ability of Baduy residents to interpret symbols in interacting on social media. Account managers supported by Baduy millennial groups involve consumers in compiling social media content. In conversations on social media, Baduy residents are able to reflect on their self-concept. Forms of verbal and non-verbal communication with consumers can be seen in likes, comments and direct personal interactions. The use of Indonesian and Sundanese facilitates interaction in business transactions. The concept of society is formed by individuals, groups and consumers on social media through communication patterns and conversations in the media space.

Ethnography of communication on social media is a unique phenomenon in the lives of indigenous people. Based on the results of interviews with village heads, the number of Outer Baduy residents is 11,700 people. The Sunda Wiwitan belief embraced by the Outer Baduy residents is implemented with the flexibility of using communication technology. More than 60% of Kaduketuk millennial residents use gadgets and access information from the internet.

The speech behavior of the Outer Baduy community has undergone a transformation with the presence of information technology. As a cultural tourism village, the Kanekes residents are experiencing a phase of openness to the outside world. The closed socio-cultural system is gradually changing in community interactions. The flow of information and business networks that are formed directly become a means of interaction between Baduy residents and tourists.

The use of communicaation technology supports the promotion and distribution of local Baduy products. Social media content creation involves consumer participation. Consumer testimonials, experiences and recommendations become a series of messages in promotional media.

Advertisements on social media are designed with the concept of attracting attention, generating interest, stimulating the desire to buy, encouraging buyers to buy. Social media content presents quality products, affordable prices and product purchase bonuses. Indirectly, the application of AIDDA in product promotion persuasion is carried out by Baduy residents.

The communication network that is formed directly is found when Baduy residents negotiate with consumers in the virtual world and face to face. The character of the Baduy indigenous community upholds family values and local wisdom in daily life activities. Communication speech behavior becomes dominant when local product promotion is carried out by word of mouth in various traditional forums.

The phenomenon of communication behavior of the Baduy indigenous community in utilizing information technology is reviewed from a virtual ethnographic perspective, namely communication patterns and contemporary communication practices. The analysis was carried out on media space, media

documents, media objects and experiences.

Instagram social media is used to promote local Baduy products and present cultural information. The media structure is in accordance with the Instagram management system where account managers can upload materials in feeds, stories, and reels. Local products that represent local wisdom values are presented with verbal narratives and audio-visual effects. The captions in each social media content are designed in Indonesian and Sundanese. Interaction with consumers can be done when answering consumer responses in the comments column and personal answers directly. The context of communication includes interpersonal communication, group communication, and virtual mass communication. The message products packaged in social media are documents of Baduy cultural artifacts. Information designed with cultural symbols combined with modern values in the micro scope.

Macro space is reviewed from media objects and experiences. Media objects contain interactions between sellers and buyers of local products. The Kaduketuk indigenous community who conduct business interactions on social media are a group of millennial citizens. They build interactions with consumers and Instagram account followers on an ongoing basis. The communication network in local product trading includes promotional activities, negotiations, and transactions. The life experience of Kaduketuk residents in technological developments is unique due to the shift in the Sunda Wiwitan socio-cultural system. Modernization values are part of the livelihood and improve the economy of the Outer Baduy residents.

The communication behavior of the Outer Baduy residents is a representation of the practice of communication interactions in the traditional and modern scope. Communication technology devices and social media support the practice of mediated communication. Facing the global challenges of information, an understanding of digital literacy is needed for the Baduy indigenous community.

Conclusion

Based on the description, several conclusions can be drawn, **First**, the communication behavior of the Outer Kaduketuk Baduy people is an adaptation of a mediated communication system. The use of communication technology media is done self-taught. Communication technology applications are used to access general information, communicate with family and friends, trade and communicate in networks. The language in communication interaction is Indonesian and Sundanese. Content on social media covers the micro level (Instagram media space, information on Instagram accounts, and communication artefacts) and macro (objects that are part of social media information, experiences, facts and myths).

Second, marketing communication is done by advertising, direct marketing to agents, social media publications, face to face communication and word of mouth marketing. Aspects of marketing communications can be developed by increasing digital literacy skills, mastery of communication technology and increasing business communication knowledge.

Acknowledgement

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