

Authenticity of Fourth World Country Tourism: A Case of Baduy, Indonesia

Usep Suhud^a, Tarma Tarma^b, Ernita Maulida^c, ^{a,b,c}Universitas Negeri Jakarta, Indonesia, Email: usuhud@unj.ac.id, tarma@unj.ac.id

This study aims to explore authenticity of a fourth world country as a tourism destination. As a term, fourth world country refers to a tribe of an area that still maintains the authenticity of its customs. In this case, the author chose Baduy, an indigenous people who reject modernisation and maintain the purity of their way of life and environment. They live in the province of West Java, Indonesia. Data was collected through participatory observation and face-to-face interviews for qualitative approaches, and an online survey for quantitative approaches. In total, 746 tourists were approached in a convenient way and are involved in the survey. The quantitative data was then analysed using exploratory factor analysis. As a result, authenticity of the fourth world country as a tourism destination was formed through three dimensions including ways of life, iconic items, and ceremonies.

Key words: *Authenticity, Baduy, fourth world country, ethnic tourism, indigenous tourism, scale development.*

Introduction

Activities and products passed down from the ancestors of ethnic communities often form their legacy and are the foundation of their identity. Some communities can presently maintain what they have, while others may have lost some or all of their legacy because they have adapted to become modern societies. Some ethnic communities try to re-create what they consider to be lost in order to form an identity. The legacy which later became this identity has become an attraction for tourists. Tourists visit these ethnic communities because they want to get an authentic experience. The issue of authenticity is an interest of many practitioners and academics in many countries. Timothy (2015) stated that ethnic identity is important in order to develop a tourism product, such as heritage cuisines. Yang and Wall (2016) mentioned that ethnic tourism needs an ethnic identity. Furthermore, Su, Long, Wall, and Jin (2016) argued



that the stronger the identity of an ethnic group, the easier it was for them to promote ethnic tourism. They realise the importance of ethnic identity, especially when associated with tourism attractiveness (Blažević, Peters, & Chen, 2018; Qu, Timothy, & Zhang, 2019).

One of the countries that have many ethnicities is Indonesia. Most Indonesians are natives. However, some of them have changed with as time, and others have kept their tradition for their own reasons. One of the tribes who maintain their traditional way of life is Baduy. The tribe occupies two regions with different customary laws: *Baduy Dalam* (Inner Baduy) and *Baduy Luar* (Outer Baduy). The Baduy Dalam consists of three villages, namely Cibeo, Cikeusik, and Cikertawarna Villages. While outside the Inner Baduy, there are 36 villages. Most of the Baduy Luar communities can already be reached by four-wheeled or two-wheeled vehicles, whereas villages in Baduy Dalam can only be reached on foot. This is not because the area is too remote, but mainly because of their customary principle not to follow modernisation. Baduy villages are situated in the Province of Banten, approximately 177 kilometres from Jakarta, the capital. As they retain their tradition and put themselves against modernisation, Baduy people can be considered citizens of a fourth world country. According Graburn (1976), the fourth world refers to "the collective name for all aboriginal or native peoples whose lands fall within the national boundaries and technobureaucratic administrations of the countries of the First, Second, and Third Worlds (Graburn, 1976, p. 1)."

Authenticity in tourism has been explored and developed. For example, Croes, Lee, and Olson (2013) and Ramkissoon (2015) studied the authenticity of an island. Jamal and Hill (2004) developed indicators of authenticity by focussing on the place and space of cultural and heritage tourism. Salamone (1997) concentrated on the authenticity of traditional inns of Mexico. Yang and Wall (2009) looked at the authenticity of ethnic tourism by involving domestic tourists. Sims (2009) explored the authenticity of food and place while Marine-Roig (2015) distinguished an understanding of authenticity with identity and sees the role of both in forming the destination image. Park, Choi, and Lee (2019) examined the impact of authenticity on satisfaction as well as cognitive, affective, and conative loyalty in the context of heritage tourism. Some other scholars like Lalicic and Weismayer (2017) related authenticity and tourism experience. Although there have been many scholars discussing authenticity, however, research on the authenticity of indigenous tribes as tourism destinations still has less attention.

It is important to study authenticity in tourism as it can affect, for example, the engagement of tourists, their loyalty to a destination (Bryce, Curran, O’Gorman, & Taheri, 2015), the quality of their experience, their reason for visiting (Li, Shen, & Wen, 2016), as well as their sense of satisfaction (H. Zhang, Cho, Wang, & Ge, 2018). This study aims to explore the authenticity of the fourth world country Baduy as a tourism destination. Scholars have found the authenticity of ethnic communities in the setting of tourism. However, those studies are problematised by the commodification of the tribes. In contrast, Baduy Dalam is pure. The

people yet maintain their authenticity and visitors must obey their laws. This study carries out another innovation, including a scale to measure the authenticity of the third world country.

Authenticity in Tourism

MacCannell (1973) is known as the scholar who first raised the issue authenticity in the tourism study. Authenticity relates to something genuine, real, historic, and connected to the past (Chhabra, Healy, & Sills, 2003; MacCannell, 1973). The authenticity of a destination might come from different areas: for instance, food (Hughes, 1995; Sims, 2009), village (Sang, 2018), ethnicity (Bruner, 2001), language (White, 2002), architecture (Ehrentraut, 1993), civil life (Chatty, 2013; Gotham, 2007), events (Chhabra et al., 2003; T. Zhang, Wen, & Li, 2019), culture (Cappucci, 2016; Gotham, 2007; Stoykova, 2015), and sites (Ivanovic, 2014).

The topic of authenticity has been widely discussed academically, including in tourism. Ethnic tourism and heritage tourism are the most correlated to authenticity. In the ethnic tourism, for example, Talaat (2015) conducted a study of Nubian villages. Nubia is one of the ancient villages in Africa located along the Nile or, more precisely, between Aswan in southern Egypt and Khartoum in central Sudan. According to this researcher, by visiting this region, tourists can learn local traditions, lifestyle, and practice through their experience. Ethnicity in this region can be seen from the attractions and products of the ethnic Nubia. Yang and Wall (2009) investigated the perception of tourists on ethnic attractions and products in a village in Yunnan, China. Based on the results of their survey, tourists did not mind if local culture is commodified as long as it is not excessive. This is sought for the satisfaction of tourists and can improve the economy of the local community.

In the context of heritage tourism, authenticity can be found in tourism destinations, sites, events, cultures and experiences (Jamal & Hill, 2004). Rani, Othman, and Ahmad (2014) believe that authenticity and originality are keys in promoting heritage tourism products.

Chhabra et al. (2003) said that the majority of heritage tourism products offered by managers are more about the re-creation of lost ethnic and cultural traditions. Heritage tourism in this case concerns traditions and events. The study revealed that tourists can still appreciate the authenticity of a work of a tradition even though it was not staged in its original place. In addition, some tourists travel to destinations to obtain authentic experiences (Ivanovic, 2014; Maddox, 2015). Maddox (2015) studied on ashtanga yoga practice by tourists in India. This scholar argues that traveling to India and practicing yoga at a particular yoga institute gave them an authentic experience.

Authenticity has an important role in influencing tourist satisfaction (Jamal & Hill, 2004; Park et al., 2019; H. Zhang et al., 2018). Tourist satisfaction can influence their loyalty,

acculturation, and their desire to visit again (Park et al., 2019; H. Zhang et al., 2018). In the food industry, authenticity can influence food quality, service quality, and physical environment (T. Zhang, Chen, & Hu, 2019). According to Zhang et al. (2018), the dimensions of authenticity includes objective authenticity, constructed authenticity, and existential authenticity. Jamal and Hill (2004), however, mentioned that the dimensions of authenticity consist of the objective (real), the constructed (socio-political), and personal (phenomenological).

Methods

Data Collection Methods

This study was conducted using qualitative and quantitative approaches. To collect the qualitative data, the authors visited villages in *Baduy Luar* dan *Baduy Dalam* and conducted participatory observation, and face to face interviews with members of Baduy Dalam, a tour guide, and visitors. The focus of observation and the interviews were the authenticity of Baduy, the people, the villages, and other dimensions including their views and ways of life. An online survey was also distributed. The main question regarded what participants considered as authentic about Baduy. Results of the survey were analysed and grouped by themes.

Participants of the Quantitative Study

Table 1 presents participants of the quantitative study. In total, 740 participants were approached. The online survey consisted of 248 males (33.2%) and 498 females (66.8%). About 60% of participants were under 20 years of age. Most participants held a senior high school certificate (75.7%) and they were unemployed (64.3%) and unmarried (88.5%).

Table 1: Profile of participants

Profile		Frequency	Percent
Sex	Male	248	33.2
	Female	498	66.8
	Total	746	100.0
Age	<20	447	59.9
	20-24	230	30.8
	25-29	38	5.1
	30-34	13	1.7
	35-39	6	0.8
	40-44	8	1.1
	45-49	2	0.3
	50-54	2	0.3
	Junior high school	28	3.8
	Senior high school	565	75.7

Level of education completed	Diploma	43	5.8
	Undergraduate	103	13.8
	Graduate	7	0.9
Occupational status	Unemployed	480	64.3
	Employed	179	24.0
	Self-employed	86	11.5
	Retired	1	0.1
Marital status	Unmarried	660	88.5
	Married	83	11.1
	Separated/divorced	2	0.3
	Widow/widower	1	0.1

Measure

For the qualitative stage, the authors identified tangible and intangible elements of Baduy communities. An observation guide was informative. Although a scale to measure authenticity have been developed and validated by prior studies (Kolar & Zabkar, 2010), the authors had a desire to create the scale by their own for the quantitative stage. Therefore, results of the qualitative approach were adapted into a quantitative questionnaire. The questionnaire contained 22 indicators with a six-point Likert-type scale starting at 1, which represents “very unimportant,” and ending at 6, which represents “very important.”

Data analysis method

For the qualitative stage data was analysis using a content analysis, while data for the quantitative stage was analysed using an exploratory factor analysis and a reliability test (Hair, Black, Babin, & Anderson, 2013).

Results and Discussion

Results

In the survey, participants were asked if they had heard the word “Baduy”? Nearly 98% (730 participants) said that they had heard the word. About 40% of participants claimed to have visited Baduy villages. The survey results showed that 46 participants (6.2%) had visited the Inner Baduy area and 183 participants (24.5%) had visited the Outer Baduy area. 49 participants (6.6%) visited the two zones. More than 60% (468 participants) claimed to have never visited the Baduy villages.

Table 3 shows the results of the exploratory factor analysis of Baduy authenticity as perceived by tourists. Authenticity of the fourth world country as a tourism destination formed three dimensions. Firstly, ways of life, which consisted of eight indicators with Cronbach’s alpha

score of 0.940 and composite reliability score of 0.931. Secondly, iconic items. This second dimension of authenticity had five indicators with a Cronbach's alpha score of 0.931 and composite reliability score of 0.738. Lastly, the ceremonies dimension had nine indicators with a Cronbach's alpha score of 0.939 and a composite reliability of 0.911. All dimensions indicated reliable. Furthermore, these three dimensions had an AVE score of 0.60, 0.585, and 0.501 respectively. To be reliable, a construct should have a Cronbach's alpha score 0.6 and greater (Hair et al., 2013).

Table 2: Elements of Baduy authenticity perceived by tourists

Dimensions and indicators	Factor loadings	Cronbach's alpha
Civic life		0.940
Food management	0.873	
Parenting style	0.842	
Weaving	0.836	
Philosophy of life	0.820	
Views of life	0.796	
Trading system	0.767	
Treatment techniques	0.737	
Rice planting	0.657	
Iconic items		0.931
House	0.846	
Clothes	0.834	
Village	0.790	
How to dress	0.781	
Religion / belief	0.526	
Ceremonies		0.939
Circumcision ceremony	-0.895	
New Year's Ceremony	-0.820	
Wedding ceremony	-0.769	
Education system	-0.722	
Birth ceremony	-0.717	
Harvest ceremony	-0.715	
Burial ceremony	-0.696	
Calendar system	-0.644	
How to welcome guests	-0.497	

Discussion

Baduy people, especially young men, love to travel. They walk hundreds of kilometres barefoot and visit people who had visited them in their hometown by bringing various items for sale, such as honey and handcrafts. It is no wonder that communities in cities like Jakarta, where the online survey was conducted, are familiar with the Baduy. Moreover, more and more urban people visit Baduy villages, take pictures with them, and then upload them to their social media accounts. In addition, the mass media often talks about the figure and what happened to the Baduy people. This was very relevant when the authors questioned participants regarding their perception of the Baduy and their authenticity, both for those who have or have never visited Baduy.

There are two important figures in the Baduy community. First, the custom leader called *puun* and second, the village leader called *jaro*. Both of these leaders are fully responsible for preserving customs and the sustainability of the Baduy Dalam communities. Because they do not carry out the commodification of their traditions and customs, Bedouin authenticity can be categorized as an objective authenticity (Jamal & Hill, 2004; H. Zhang et al., 2018).

Civic life

Diamond (2017) said, regarding the original tribes who occupy certain countries, that even though many things have changed, they have not due to their limited ability to change themselves. These authors stress that these tribes were still living like that in the stone age. However, the Baduy community is misrepresented by Diamond. The Baduy people, like other modern nations, have modern human intelligence. It is just that they have a distinctive culture, the architecture of a typical wooden and bamboo house, a distinctive calendar system, a distinctive clothing design, and a typical way of life.

(a) Food management. Almost all the Baduy Dalam residents are farmers. Once a year, they grow rice. It is their custom that 50% of the harvested rice will be stored in the barns that they consume daily for the next year. They will also set aside 25% of the yield for the needy neighbours and the remaining for the customary needs.

(b) Parenting style. According to Leyendecker, Harwood, Comparini, and Yalcinkaya (2005) and Keshavarz and Baharudin (2009), parenting style of ethnic communities can be influenced by socioeconomics, ethnicities, and cultures of its society. According to Lee et al. (2014), the characteristics of the neighbouring environment and parenting style can affect behavioural problems in children. Parenting style is also related to diet and nutrition in children. For example, in certain tribes it will be easy to find cases of stunting in children (Loya & Nuryanto, 2017). Parenting style influences children's social skills Taleb (2013).

Like most indigenous people and ethnic communities, the Baduy Dalam Society also have a unique parenting style. For example, the Baduy Dalam community does not introduce toys and games to their children's daily lives (Alif, Sachari, & Sabana, 2015). They mention 'children's work,' which prioritizes the use of tools, materials, shapes, processes and results. In doing their work, children are involved in the transmission of skills, morals, and socialization. They must obey and stick to the rules of making the work. From there, children learn how human relationships are formed with the needs of the natural surroundings.

- (c) Weaving. In the Baduy community, there is a division of labour based on gender. One of them is weaving. Weaving can only be done by women. They began to learn to weave since the age of three years (Maftukha, 2018). They weave to meet the needs of clothing and for sale. Women who have an entrepreneurial spirit consider producing more textiles and selling them.

There is a prohibition regarding weaving time (Maftukha, 2018). For example, not weaving during certain traditional ceremonies and days of mourning. The recommended time to weave is during certain months that are determined by their particular calendar. Woven cloth, which is dedicated to the customary leader, must be made by women in a sacred condition, that is, when they are not menstruating.

Yarn is one of the important needs for weaving. At present, they typically get their yarn in two ways (Maftukha, 2018). The first is the result of spinning cotton from their own garden and the second is to buy yarn that is ready to use. This yarn comes from the textile industry of another city.

Although they do not go to school, there are mathematical calculations in weaving that they must master, which include measuring, comparing, adding, subtracting, multiplying, and dividing (Juandi, Turmudi, Hidayat, Puspita, & Ulum, 2016). According to Ridwan (2018), there is a link between mathematics and culture in ethnic communities.

- (d) Way of life. Baduy people prioritise simplicity. For example, they only use the forest to survive, and not to enrich themselves by taking advantage of it. They survive while maintaining the existence of their communities, customs, and environment. They also maintain harmony with the non-Baduy people who visit, those that they visit, as well as the local government.

- (e) Philosophy of life. Baduy people strongly believe in taboo, ancestral advice, customary rules, and the religious law that underlies their outlook on life. For example, a house can only have one door and no windows. Each man is only allowed to have one wife. They are also prohibited from selling rice and weaving textiles. This is only for women and girls. In living life, the Baduy community attach great importance to the balance between humans and the Creator, humans and nature, and humans and humans (Zaenuddin, 2018). In ethnic Balinese society, this balance is called *tri hita karana*. Therefore, the Baduy are very careful when exploring nature. They don't cut down trees if they don't really need it. They take care of the goods they already have without overdoing it.
- (f) Trading system. Baduy men choose to walk hundreds of kilometres to other cities when selling goods produced by their people. They do not go to school, do not want identity cards, and do not use chemical products that can pollute the environment. They just want to live as they do, that is, with the simplicity that has defined them for hundreds of years. They are not backward, however. They chose to isolate and should be considered members of the fourth world. As one of the fourth world countries, the Baduy people have clear ideas about architecture, fashion, religion, nature, and their ways of life. The best people to talk about authenticity would be them.
- (g) Treatment techniques. Baduy people do not know the medical world. If they are sick, they will come to *Puun* and ask for medicine from him. *Puun* will make herbs that can be used as medicine. The Baduy Dalam people will not seek help from outside parties to cure diseases (Permana, 2009). However, if there are people from outside the Baduy Dalam area who bring modern medicine, they will happily accept and drink it. Modern health services have tried to be employed by the community, however, they struggled to obtain a permission from *Puun* (Maulidya & Ayuningtyas, 2018). Baduy community medical techniques are obtained from generation to generation from their ancestors (Ningsih, 2018).
- (h) Rice planting
Baduy people plant rice once a year in dry fields. If they have used a plot of land for five to seven years for farming, they will move to find new land for farming. The land they have used is rested for a certain period of time until it is considered suitable for planting again (Senoaji, 2012). Rice planting is one of the important activities of the Baduy community, and is part of a series of traditions. When undergoing rice planting, they will comply with a number of customary rules, including: (a) land should not be turned over, meaning that no land can be cultivated by ploughing or hoeing, (b) it is not permissible to use chemical fertilizers and pesticides, (c) not opening fields in protected forests and customary forests, and (d) the sequence of work must be in accordance in certain stages that may not precede each other (Senoaji, 2011).

Iconic items

Iconic items of Baduy includes houses, village, and clothes. These items can be an important elements of heritage tourism like Baduy villages. In the study of (Halewood & Hannam, 2001, p. 566), it was mentioned that “museums, heritage centres, theme parks, village reconstructions, and seasonal trading fairs or markets” were considered as heritage tourism of indigenous people. Furthermore, in terms of the authenticity of indigenous products, Halewood and Hannam (2001, pp. 567–568) stated that, “In looking for authenticity, some tourists focus on the product in terms of its uniqueness and originality, its workmanship, its cultural and historical integrity, its aesthetics, and/or its functions and use.”

- (a) Houses and village. The Baduy live on stilts made of wood and bamboo, assembled without nails, and only have two rooms. In addition, these houses are made without windows and face only north or south. Visitors will stay in these houses with the hosts. People from outside the Baduy area come in groups and may be with or without tour guides. They can live in the houses of the Baduy, and learn from the host. Although the villages in Baduy are not designed as a tourism destination, villages of Baduy have the elements of a tourism destination. In general, the quality of a tourism destination depends on the attractions and the possible activities, as well as accommodation, available packages, and ancillary services (Buhalis, 2000; Gannon, 1995; Žabkar, Brenčič, & Dmitrović, 2010). However, villages in Baduy have a number of disadvantages, which includes accessibility and the amenities. Because it is isolated, for example, the road to get there can only be travelled on foot. Therefore, Baduy villages can only appeal to certain groups of tourists who are physically healthy and strong. In addition, because the Baduy community is indifferent to modern objects, it will be very difficult for tourists to be able to fulfil their needs while they are at their destination. However, this shortfall is very the strength of the Baduy in showing the tourism products formed there. Even though it is poor, it is accessible. Another deficiency of the Baduy area as a tourism destination is the amenities for modern visitors. Once again, they do not cater their things to the needs of others. Baduy is always as it is.
- (b) Clothing and how to dress. Indigenous people often embed symbols and values in their textiles and traditional clothing (Akinbileje, 2014). Furthermore, Javanese people in Indonesia use "lurik" for various traditional ceremonies, including celebrating seven months of pregnancy, childbirth, marriage, and death ceremonies (Murwanti, 2017). In Javanese society too, textiles and traditional clothing are distinguished according to social class designation. On Buru Island, one of the islands in eastern Indonesia, clothing can show social status, especially in the choice of motifs and colours (Rachman, Hamiru, Umanailo, Yulismayanti, & Harziko, 2019).

However, there is no social class in the Baduy community. For that reason, the clothes they wear are no different. However, some distinctions remain, which are mainly due to gender differences and the regional differences between the Baduy Luar and Baduy Dalam. The Baduy Dalam community only wears black and white. For clothes and headbands, the white colour symbolizes purity, and a commitment not to change (Ahidin, Handayani, & Suraya, 2018). They wear certain clothing for every occasion. Men wear white or black shirts with long sleeves. They also wear white headbands. This headband is a kind of bandana. Young men and older men display two types of headbands. They wear black sarongs that is wrapped around like a skirt above their knees. They do not wear sandals or shoes, even if they have to walk far. Men and women also do not wear underwear (Ipa, Prasetyo, & Kasnodihardjo, 2016).

Women of Baduy Dalam wear white clothes and, at times, wear nothing. They wear gloves to cover the lower body. Sometimes, they wear a shawl to cover the head. Baduy women weave textiles for making clothes that will be worn by village people. They also sew their clothes by hand. Materials for making clothes, such as yarn, is supplied by suppliers from outside the Baduy.

So far, traditional Baduy clothing is not commercialised. The women make it then wear by their own family members, which is unlike Saudi Arabia, Bolivia, Korea, and Mexico, for example. They produce traditional textiles and clothing for sale to tourists and modern societies (Alsarhan & Bukhari, 2017; Ibarra & Strawn, 2015; Shin, Cassidy, & Moore, 2015; Zorn, 1997).

(c) Religion/belief

The religion of the Baduy is *Sunda Wiwitan*, but is not considered as such by the Indonesian government. *Sunda Wiwitan* is included in the 'belief' group, along with other beliefs that are widely adopted by indigenous peoples in Indonesia. According to Zaenuddian (2018), *Sunda Wiwitan* is a mixture of Hinduism and Islam. Sunda Wiwitan was born at the end of the Hindu kingdoms and at the beginning of Islam's arrival in Indonesia. The 'religion' of the Baduy has a lot in common with Hinduism and Islam. Baduy people believe that they are direct descendants of Prophet Adam. The belief of Baduy is protected by the Government. Fadli (2017) mentioned that this protection is stated in "Article 28E Paragraphs (1) and (2) and Article 29 Paragraphs (1) and (2) of the Indonesian Constitution". However, according to him, "this regulation is not complete and requires to be elaborated in several delegated legislation" (Fadli, 2017, p. 601).

Ceremonies

The Baduy have a number of routine ceremonies, including marriage, circumcision, birth, death and the end of life. All of these ceremonies are scheduled in a calendar system that they generally all own. This calendar system is similar to the Arabic calendar system.

- (a) Calendar system. Within a year, this calendar has 12 months, namely *Kasa*, *Karo*, *Katiga*, *Kapat*, *Kalima*, *Kanem*, *Kapitu*, *Kadalapan*, *Kasalapan*, *Kasapuluh*, *Hapit Lemah*, and *Hapit Kayu*. The way these months fall is different from the Christian and Islamic calendar. According to Jay, there are months that consist of 30 days and there are other months that have 31 days. Determination of which month has 30 days and 31 is carried out by *Puun* and announced during the ceremony of *seren taun*.
- (b) Wedding and circumcision. In every *Sapar*, the first month of their calendar system, they will hold a wedding ceremony for their sons and daughters. Some parents match their children even when they were very young. Arrangements can occur between couples in the Baduy Dalam villages, neighbours, and even between cousins.

Additionally, parents who have children, both men and women, who are at least three years old, will circumcise their children. Circumcision for the Baduy, aims to maintain the cleanliness of the genitals. The wedding ceremony and circumcision of boys are done by *Puun* himself.

The Baduy Dalam people will marry in their teens. They are usually matched from childhood by both parents respectively. Young marriages in ethnic communities are considered normal (Pandey, 2017).

When it is time to get married, the traditional leader will find a 'good day' for them. Before marriage, the bridegroom will work on the father-in-law's field and thus test his readiness as a husband. In addition, the Baduy Dalam people only know monogamy.

- (c) New year. They call the months of *Kasa* (tenth), *Karo* (eleventh), dan *Katiga* (twelfth) as *Kawalu*, the months for fasting. They choose a day for each month for fasting. During this period, no foreigners are allowed to visit. At the end of *Katiga*, they would have an event called *seren taun* (take off the year).
- (d) Education system. In Mexico, indigenous people go to school and the schools provide a bilingual education for them (Hamel, 2008). In contrast, the Baduy Dalam people do not send their children to school. However, in the practice of daily life, they have certain formulas in solving problems.

- (e) Harvest. There is an annual big event that the Baduy call "seba". Seba is a religious ceremony that expresses gratitude to God. For this event, all Baduy residents will come out of their territory and gather in a place (Rusnandar, 2013). In this event, they invite people representing the government and also the general public. The Baduy will bring the harvest and give it to the local government. According to Isnendes (2016), this action was political and sought the recognition of their autonomy in the midst of Indonesia's sovereign state.
- (f) Birth and death. If there are women who will give birth, there is a woman who has been appointed by *puun* and *jaro* who will traditionally help give birth. If someone dies, they will bury their body during a special funeral of the Inner Baduy people.
- (g) Hospitality. The Baduy Dalam people are very friendly and open to the tourists who come. Due the distance of the Baduy village from modern civilization, and its isolation in the middle of a forest, they will generally walk tens of kilometres to pick up guests, provide answers to all questions asked by tourists, invite guests to stay in their homes, provide food, and accompany guest for the entirety of their stay. The host will also walk tens of kilometres with their former guests until they find a means of transport back home. Openness and hospitality is very important for the Baduy so as they do not want to isolate themselves socially. Some degree of alienation cannot be avoided, but it can certainly be lessened. The more activities carried out by hosts and tourists, the narrower the distance between them (Nyaupane, Timothy, & Poudel, 2015; Thyne & Lawson, 2001; Thyne, Watkins, & Yoshida, 2018; Thyne & Zins, 2003).

Conclusion

This study aimed to identify the authenticity of Baduy, an ethnic community, and their environment. As a result, there are three big themes of authenticity of Baduy, including civic life, iconic items, and ceremonies. (a) Civic life included parenting style, weaving, way of life, view of love, trading system, and treatment technique. (b) Iconic items included houses, clothes, village, how to dress, and religion/belief. (c) Ceremonies included calendar system, wedding and circumcision, new year, education system, harvest, birth and death, and hospitality. The authenticity of Baduy is considered an objective authenticity as almost nothing has been modified of their social life, customs, and environment.

This study has a number of limitations. Among other things, there was not enough to observe and interview traditional Baduy leaders. They are gurus who can reveal the philosophy of every objects and the activities they do every day.



Specifically, in Indonesia, places like the Baduy village are treated as traditional villages which are then managed as community-based tourism (CBT) destinations. In general, CBT destinations are managed by local communities. For this reason, this research is important to show CBT managers how to identify the authenticity. Authenticity is not always be tangible, but also intangible. By knowing the authenticity of the village, they can take care of it so that it is sustainable and can continue to be an attraction for tourists. Future research can explore other ethnic communities and villages for comparison. This can be a large study of specific topics such as authenticity.

For a Baduy, it is certainly not easy to survive the onslaught of change that continues to shape civilization. Moreover, their openness in inviting outsiders to visit makes them even more different. However, their differences with modern society have become a very valuable thing, not only for the Baduy people themselves, but also for the people of Indonesia and the world. From them, we can learn how to live a simple, meaningful life, while continuing to preserve the environment.

In the past, the local government made several approaches for them, for example, to send their children to school, receive modern medical services, and have an identity card. The government and modern society should protect their right to maintain their ways and outlook on life, as long as they do not undermine the sovereignty of the state. All of us must be able to appreciate their existence. Tourism should still maintain that existing authenticity, without having to be commodified to satisfy outside parties, including tourists and local government.

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