

Leveraging IT for the Preservation of Baduy Indigenous Communities: A Digital Strategy by the Culture and Tourism Department of Lebak District

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Abstract

INTRODUCTION: The Lebak Regency Government and the Lebak DPRD in 2001 issued Regional Regulation No. 32 of 2001 concerning Protection of the Ulayat Rights of the Baduy Community. Disturbance to the preservation of the Baduy environment which consists of the natural environment and socio-cultural systems that depend on several factors, these factors are external (originating from outside the community) and internal (originating from within the community).

OBJECTIVE: This research aim to analyze local wisdom in protecting the Baduy indigenous people and determine the most appropriate local wisdom strategy to implement.

METHOD: The method used in this research is descriptive research method and strategy analysis using the Analytical Hierarchy Process (AHP) technique.

RESULT: The results of the study show the dimensions that determine the application of local wisdom in the protection of the Baduy indigenous people by the Lebak Regency Culture and Tourism Office are the dimensions of local knowledge, local values, local skills, local resources, and elements of decision-making mechanisms. **CONCLUSION:** Strategy for Optimizing Local Wisdom in Protecting the Baduy Indigenous Community, the Lebak Regency Government, especially the Tourism and Culture Office, needs to take strategic steps by referring to digital-based policy strategy patterns by prioritizing the following dimensions: first, the dimension of local wisdom. local resources, second, the dimension of local skills, third, the dimension of local values, fourth, the dimension of decision-making mechanisms, fifth, the dimension of institutional support, and sixth, the dimension of local knowledge.

Keywords: Strategy, Local Wisdom, IT, The Baduy Tribe.

1. Introduction

Baduy is one of the indigenous tribes who live in Banten Province, Lebak Regency, to be precise. The Baduy tribe has a civilization from their ancestors that has survived to this day, and they can even be said to resist change. Everything that is natural, related to nature is a friend of the Baduy people. This can be seen from the location where they live. The environment where they live is unreachable by modern transportation, and is isolated in the midst of mountainous landscapes, lush hills, and forests, complete with rivers and streams, as well as expanses of gardens, fields (huma).

The uniqueness of the Baduy tribe has provided an opportunity to be developed as a tourism potential that can boost the local community's economy, but on the other hand it also has negative impacts, one of which is environmental problems. So that conservation and revitalization are absolutely necessary to balance the successful utilization and development of an area as a tourist destination. One strategy that can be carried out is to develop based on local wisdom.

In fact, local wisdom can go hand in hand with public policy. The importance of a public policy that protects the 'distinctiveness of local wisdom' needs to be created by the central and regional

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governments as an umbrella for public policy not to conflict with local wisdom. Protection of the local wisdom of remote indigenous peoples generally still only considers remote indigenous peoples as isolated tribes as cultural assets that must be protected but does not include respect for their rights.

As an effort to protect the culture and indigenous people of the Baduy tribe, the Lebak Regency Government and the Lebak DPRD in 2001 issued Regional Regulation No. 32 of 2001 concerning Protection of the Ulayat Rights of the Baduy Community. The Regional Regulation contains a series of activities carried out by the Regional Government and the community in protecting the Baduy community order from disruptive/damaging efforts originating from outside the Baduy community. The Ulayat Right Area of the Baduy Community is outlined in the basic land registration map by including a cartographic mark. Meanwhile, for more detailed boundaries regarding the existence of Ulayat Rights of the Baduy Community, it is measured based on the results of measurements and benchmarks by the relevant Offices/Institutions stipulated by a Regent's Decree. In addition, Regional Regulation No. 8 of 2015 concerning Recognition, Protection and Empowerment of the Kasepuhan Customary Law Community, which contains all efforts made by the local government to recognize and protect the existence of the Kasepuhan Community in Lebak Regency.

Based on the results of preliminary observations made by researchers, the problem of local wisdom in protecting the Baduy community is related to the following matters:

1. Concerns about changes in the behavior and geography of the Baduy indigenous people caused by the development of the Baduy indigenous people's territory as a tourist destination.
2. Concerns of the Baduy indigenous people about cultural preservation and the erosion of noble values that have been maintained by the Baduy people to this day
3. Legal or regulatory discrepancies are still found between the local government as the implementer of the policy, and the customary government (traditional leader) of the Baduy people, so that there is still resistance/resistance of the Baduy customary stakeholders towards the regulations implemented by the local government.

With the discovery of the most prominent problems and issues in the current area of the Baduy people described above, a local government strategy is needed in protecting the Baduy indigenous people. So that the cultural authenticity and customary territory of the Baduy people can be preserved and protected.

The formulation of the problem in this study is what dimensions play a role in local wisdom protecting the Baduy indigenous people by the Lebak Regency Tourism and Culture Office and what is the ideal local wisdom strategy in optimizing the protection of the Baduy indigenous people by the Lebak Regency Tourism and Culture Office.

2. Literature Review

2.1. Public Administration

Based on etymology, administration comes from the Latin which consists of *ad* and *ministrare*, which operationally means serving, helping and fulfilling. Administration can be divided into two meanings, namely narrow understanding and broad understanding. In a narrow sense, administration includes the activities of taking notes, correspondence, light bookkeeping, typing, activities for compiling information systematically, and recording it in writing to be documented, so that it is easy to find it when it will be used again, either separately or separately. separately or as an integral whole, and all matters of a technical administrative nature (clerical work). While broadly, administration is defined by many experts with various points of view. Simon (1999:2) suggests that "Administration as the activities of groups cooperating to accomplish common goals", this understanding reveals that administration involves group members in cooperation to complete the goals that have been set together. Meanwhile, according to Gulick (1937) administration is concerned with completing what is to be done, by achieving the goals that have been set.

In Indonesia, public administration is better known as state administration. Public administration is one of the disciplines of administration as an aspect of government activities. White (in Waluyo: 35: 2007) states that public administration consists of all State activities with a view to carrying out and

carrying out State policies. Meanwhile, according to Kasim (1994:8) states that public administration is very influential not only at the level of policy formulation, but also at the level of policy implementation, because indeed public administration functions to achieve program objectives that have been determined by political policy makers.

Nigro and Nigro in (Syafri 2012:20) put forward the role of state administration as a process in formulating policies as stated by Nigro and Nigro that public administration has an important role in the formulation of public policies and is part of the political process. It can be concluded that public administration is a combination of theory and practice that combines management processes with the achievement of normative values in society in an effort to achieve a goal.

2.2. Public Policy

Public policy is a series of ways in which the government decides to realize its goals to be able to carry out its duties and functions and make efforts so that people are comfortable with stable welfare conditions. Public policy is usually an action to solve social problems in implementing programs, so as to achieve social welfare. The policies made are generally in the form of laws and regulations in the form of implementing policy programs to regulate something that is considered to be able to encourage the process of development and empowerment of the community itself.

Anderson (2009:17) says policy as "a purposive course of action followed by an actor or set of actors in dealing with a problem or matter of concern". This concept clearly distinguishes between a policy and a decision which implies a choice between the various alternatives available. Dye (2009:19) defines public policy as "whatever government chooses to do or not to do". Meanwhile, Chandler and Plano (2003:1) state that public policy is the strategic use of existing resources to solve public or government problems.

Easton (2009:19) provides a definition of public policy as "the authoritative allocation of values for the whole society". This definition emphasizes that only those with authority in the political system (government) can legally do something for their people and the government's choice to do something or not do something is manifested in the form of allocating values. Easton stated that public policy as the authoritative allocation of values for the whole society or as the forced allocation of values to all members of society. Laswell and Kaplan also define public policy as a projected program of goals, values, and practice or a program for achieving goals, values in directed practices. Easton and Laswell and Kaplan's statement implies that public policy must contain values that are rooted in the organization as a means to an end. Which was then adapted by Ismiyanto (2016:1) with the statement that organizational culture is an important part of public policy.

Based on the opinions of various experts, it can be concluded that public policy is a series of actions that are carried out or not carried out by the government that are oriented towards certain goals to solve public problems or in the public interest. Policies to do something are usually contained in provisions or laws and regulations made by the government so that they are binding and coercive.

2.3. Organizational Culture

The concept of organizational culture was adopted by theorists from the discipline of anthropology. Robbins and Timoty (translated by Angelica 2008: 256) define organizational culture as a system of meaning (perception) shared by members of the organization, which distinguishes the organization from other organizations. Another definition according to Kreitner and Kinicki (translated by Suandy, 2005: 79) organizational culture is a form of assumption that is owned, implicitly accepted by a group and determines how the group feels, thinks, and reacts to its diverse environment.

The definition of organizational culture above implies that an organizational culture is embraced by members of a particular organization and is the hallmark of that organization.

In line with this, Harits (2005:381) argues that: Discusses culture as values that provide competitive advantage for organizations, their influence on the behavior of organizational members, then determines how organizations interpret the environment and how culture binds members in the organization.

Furthermore, Harits emphasized that; To understand how organizational culture is, for example how organizational structures can be designed or managed, one can examine the origins of organizational culture. There are 4 (four) factors that influence cultural differences between organizations that are generally known, namely: Characteristics of the people in the organization; Organizational Ethics; The characteristics of the system used by the organization; and Organizational Structure.

This statement illustrates that the organizational culture in every organization will not be the same, because it was born from the thoughts and origins of each organization which will surely be different from one another.

Schein (2010) defines organizational culture as follows: "The culture of a group can now be defined as a pattern of shared basic assumptions learned by a group as it solved its problems of external adaptation and internal integration, which has worked well enough to be considered valid and therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems"

This definition describes organizational culture as a solution to internal and external adaptation problems within an organization. It can be understood that an organization will be able to run well if it can manage the organizational culture well.

According to Gibson et.al (1995), a strong organizational culture has five characteristics, namely Learning, Sharing, Trans-generation, Perceived Influence, and Adaptation. Characteristics of a strong/superior organizational culture in an organization based on the conclusions of researchers according to Robbins (2008) there are seven main characteristics which are the essence of organizational culture, namely innovation and courage to take risks, attention to details, results orientation, people orientation, orientation team, Aggressiveness, Stability.

Superior organizational culture can also be built based on local culture which is formed based on elements of local culture which are ancestral cultural heritage (hereditary) in certain areas. Some elements that can be built into organizational culture are positive values (wisdom) from local community dynamics, for example folk stories (fairy tales), regional rituals, regional traditions, creativity (dance, song, drama), and the uniqueness of the local community.

2.4. Local Wisdom

Local wisdom is a view of life and knowledge as well as various life strategies in the form of activities carried out by local people in responding to various problems in meeting their needs. In foreign languages, local policies are often concentrated as "local wisdom" or local knowledge "local knowledge" or local intelligence "local genius".

The definition of local wisdom according to Law no. 32/2009 Concerning the Protection and Management of the Environment are noble values that apply in the governance of society, including protecting and managing the environment in a sustainable manner.

Caroline Nyamai-Kisia (2010) put forward the definition of local wisdom as follows: Local wisdom is a source of knowledge that is held dynamically, develops and is passed on by certain populations that are integrated with their understanding of the surrounding nature and culture.

This opinion illustrates that local wisdom is very closely related to the environment in which a community is located. Ife (2002), states that local wisdom is the values that are created, developed and maintained in local communities and because of their ability to survive and become a way of life for the community. Within local wisdom, various mechanisms and ways to behave, behave, and act are included in the social order. Furthermore, Ife (2002) states that local wisdom consists of five dimensions, namely:

1. Local Knowledge
2. Local Values
3. Local Skills
4. Local Resources
5. Local Decision-Making Mechanisms

In the discipline of anthropology known the term local genius. Local genius is a term that was first introduced by Quaritch Wales. Anthropologists discuss at length this definition of local genius (Ayatrohaedi, 1986). The scope of local wisdom can also be divided into eight, namely:

1. Developed local norms, taboos and obligations
2. Community rituals and traditions and the meaning behind them
3. Folk songs, legends, myths and folk stories and usually contain certain lessons or messages that are only recognized by the local community
4. Data and knowledge information collected from community elders, traditional leaders, spiritual leaders
5. Manuscripts or holy books that are believed to be true by the community
6. The ways of the local community in fulfilling their daily lives
7. Materials used for certain needs
8. Conditions of natural resources/environment that are commonly used in people's daily lives

3. Method

In completing this research, this research uses a qualitative descriptive method. The method used in this research is descriptive research method and strategy analysis using the Analytical Hierarchy Process (AHP) technique.

The population in this study is one of the stakeholders involved in the protection policy of the Baduy Indigenous people, namely the Culture and Tourism Office of Lebak Regency. Informants used in this study are parties directly related to the research theme. The informants of this research are:

Table 1 Resource Table

No	Unit of Analysis	Informant
1	Lebak Regency Tourism Office	- Head of Department - Service Secretary - Head of the Tourism Department - Head of PEP Subdivision
2	Banten Province Tourism Office	- Secretary of the Tourism Office - Head of HR & Tourism - Head of Tourism Destinations Section - Head of PEP Subdivision
3	Banten Province Education and Culture Service	Head of Culture
4	Public figure	Pu'un, Jaro
5	Cultural observer/observer of Baduy culture	Humanist, Community Observer

The analysis technique in this study uses the approach developed by Miles & Huberman (1992), taking into account various factors, especially related to technical issues and requirements.

To determine the implementation strategy, the next step is the researcher using AHP analysis. With the research results that have been obtained through a qualitative approach, and reinforced by observation results, a strategy will be obtained with a priority scale on the dimensions of local wisdom in protecting the Baduy indigenous people.

3. Result and Discussion

3.1. Dimensions of Local Wisdom Protection of the Baduy Indigenous People by the Culture and Tourism Office of Lebak Regency

The protection of the Baduy community carried out by the Culture and Tourism Office of Lebak Regency is organized based on Law no. 6 of 2014 concerning Villages and Permendagri No. 52 of 2014 concerning Guidelines for the Recognition and Protection of Indigenous Peoples, in essence it has not been fully implemented with reference to the concept of local wisdom.

The ineffectiveness of the concept of local wisdom the protection of the Baduy indigenous people will be described based on the dimensions of the study in accordance with the theory used as an analytical knife, namely the theory of local wisdom put forward by Jim Ife (2002) with five dimensions of local wisdom consisting of elements of local knowledge, local values, local skills, local resources and local decision-making mechanisms.

1. The Local Knowledge Dimension

Every community wherever they are, whether in rural or remote areas, always has local knowledge related to their environment. Local knowledge is related to dry and rainy climate changes and cycles, types of fauna and flora, and geographical, demographic and sociographic conditions. This happens because people have lived in an area for a long time and have experienced various social changes, causing them to be able to adapt to their environment.

"The Baduy have very good environmental adaptability, they think long and hard about the limited land they have. The Baduy area with a total land area of 5,100 hectares until now does not want to be added even though the government, in this case the Ministry of Environment and Forestry, has offered to increase the area of customary land, but Jaro refuses and only asks for arable land outside Baduy to the Ministry of Environment and Forestry and prepares land for huma in several villages. around the Baduy area. We really salute these Baduy people, they think wisely regarding agriculture and other needs which are increasingly limited as the number of Baduy people increases, this is proof of the ability of the Baduy people to understand and adapt to the environment without destroying the environmental order they live in" (interview with Head of Disbudpar Lebak Regency).

The ability of the Baduy people to adapt to the environment, and to manage knowledge about the environment is a local wisdom value that must be adapted in public policies, especially in the policy of protecting the Baduy indigenous people. Customary law is a cognate embodiment of ancestral mandates from ethnic groups that have lived for generations, to continue to be a guide in determining life attitudes. The lines that become the boundaries and guidelines for life are intertwined in a series of life events, between humans and nature and its contents. Things like this are the character of the Baduy people, who have a unique tradition, different from other inland tribes in Indonesia.

One of the values of local wisdom possessed by the indigenous Baduy community is that the element of local knowledge is very high and deeply rooted in the community, and these values must be considered by the government of Lebak Regency and Banten Province in formulating policies to protect the Baduy indigenous people.

2. Dimensions of Local Values

In order to regulate the coexistence of community members, each community has local rules or values that are adhered to and mutually agreed upon by all its members. These values usually regulate the relationship between humans and humans, humans and nature and humans and their God. These values have a dimension of time, past, present and future values, and these values will change according to the progress of society. The relationship between humans and God is related to the beliefs held by the Baduy people.

"The belief held by the Baduy people, namely Sunda Wiwitan, in this matter is very strong because they have carried out a simple life, according to custom there is the month of Kawalu, which is the month when you have to fast, you don't receive fasting guests, you don't leave the area, things related to with the outside world" (interview with Mr. Rohhaendi, a cultural observer of Baduy).

According to the literature, it is stated that when viewed from its history, the naming of the Baduy religion to Sunda Wiwitan began with their worship ritual which was symbolized by the Domas statue as their ancestor. According to them, the religious basis of the Baduy people in the teachings of Sunda Wiwitan is belief in monotheism, respect for ancestral spirits, and belief in one power, namely Sanghyang Keres a (The Almighty) who is also called Batara Tunggal (The Almighty), Batara Jagat (Ruler of Nature), and Batara Seda Niskala (The Most Unseen) who resides in Buana Nyungcung (Upper World). Religious orientations, concepts, and practices are aimed at pikukuh for the welfare of life in the universe of mahpar (the crowded world).

"The language used by the Bedouin indigenous people is ancient Sundanese, which knows no grammatical levels. Meanwhile, belief is belief in God in the auspices of the Sunda Wiwitan religion. They call it Batara Tunggal (God Almighty), Batara Jagat (Lord of Nature), and Batara Seda Niskala (The Unseen). They also believe in Sang Hiyang Keres a (The Almighty) or Nu Ngersakeun (The Will) as the highest authority" (interview with the Head of the Lebak Regency Disbudpar).

When for the first time set foot in the Baduy area. The first impression felt during observation is that the Baduy are a society that practices the core teachings of all religions (Islam, Christianity, Hinduism, Buddhism, Confucianism, or whatever religion), namely loving fellow creatures (humans and nature) and the Creator, and calling the teachings adopted by them with Sunda Wiwitan.

Until now, the government has not been able to accommodate the recognition of Sunda Wiwitan beliefs, so the inclusion of religion on KTPs is indeed difficult because it is a policy of the central government, but the government has not prohibited the Baduy people from holding this belief.

This issue of trust has been debated for a long time by observers of Banten culture, because basically the Baduy people are people who obey the legal provisions and regulations that apply in Indonesia, including ownership of KTP, KK and rules set by the government. So, the Baduy people really hope that there will be special treatment for the indigenous Baduy tribe so that the Sunda Wiwitan belief can be recognized as their belief.

3. The Local Skills Dimension

The ability to survive (survival) of each community can be fulfilled if the community has local skills. Local skills from the simplest ones such as hunting, gathering, farming to making home industries. These local skills are usually only sufficient and able to meet the needs of their respective families or are called the subsistence economy. These local skills are also life skills, so these skills are highly dependent on the geographic conditions where the community lives.

"The philosophy of the Baduy people in survival, for example in farming, is no longer at the stage of food security, but already at the level of food sovereignty. Until now, there has never been such a thing as food shortage because of local wisdom, namely first fulfill one's food needs for one year and more is just being sold, but if it can't be sold yet, it must meet food needs first. that's why these concepts have not been adopted by the government, our government is still playing on resilience not on sovereignty" (interview with Pak Ence, Disbudpar Prov. Banten).

This was reaffirmed by observers of the Baduy indigenous people as quoted as follows: "They have sovereignty in the name of food which is a staple in the needs of the community, but they prioritize meeting food needs first so that even though they only plant rice once a year (pests) all needs are met, but more fundamentally food is the main thing, the rest is complementary, if it has been fulfilled hands, the potential for trouble or crime to occur is small. That's basically because Bedouins have life principles to humanize humans and restore life how to balance between human life and the life of the creator, so that out of 5,000 ha of land in the Bedouin, 3,000 ha is made into closed forest which is specifically not disturbed and cultivated by anyone. , let alone the residents, not even the customary leaders, so they are only in 2000 ha. There is a pest village there, there is a Palawija production forest and others. The balance of life is still maintained until now and this is actually a record for us as people who may feel more modern, people who feel more civilized, on the contrary, they are more civilized than us outsiders. because now there is no more food security but it is already sovereign, so Bedouin people who are already married must have Huma even though their profession is different". (Interview with Uday, observer of the Baduy community).

This statement can show that the skills of the Baduy people in farming and managing food for their internal food sovereignty is one of the local wisdoms that the Indonesian government must emulate in order to be able to achieve food sovereignty again as it aspires.

“According to them, adaptation to the environment is their obligation or purpose in life. Because the Bedouins believe that they were born on this earth to protect nature or the throne of the world, their way of survival is farming and their way of eating and how to live is adapted to the environment because for them nature is more important than their life. Because their lives are donated to protect nature, and it's not just the Baduy tribe, it's not just the environment on the territory's land, so when illegal logging and illegal mining occurs, they will react and give warnings in their own way” (interview with cultural observer & Head of the Provincial Disbudpar culture Banten).

This statement is proof that the skills of the Baduy people are excellent local wisdom and can be a consideration for the government in formulating policies to protect the Baduy indigenous people.

4. Dimensions of Local Resources

These local resources are generally natural resources, namely non-renewable and renewable resources. Communities will use local resources according to their needs and will not exploit them on a large scale or commercially. These local resources have been allocated such as forests, gardens, water sources, agricultural land, and settlements. The ownership of these local resources is usually collective or communitarian.

"Actually, the Bedouins do not accept modernization, but not all modern cultural products are implemented in the Bedouins, because modern products will create a lot of problems in the environment, for example, when they accept electricity as a modernization of lighting and energy, it will be a problem in the future. when the electricity comes in, the tipi enters the refrigerator, then later they will forget about the Cai jug, because there is already a refrigerator, you don't have to drink the cai jug, when you don't drink Cai jug again, there will be problems in their stomachs, they will be different, he said” (interview with humanist).

This was reaffirmed by the Lebak Regency Disbudpar as quoted as follows: "Baduy people tend to use natural resources sparingly, not to excess, there is even a tradition of moving land or moving agricultural land if it is assessed that a land has reduced nutrients, or feels that one area is sufficient for use as agricultural land. The goal is for the land to become fertile again after being abandoned so that the balance of nature is maintained” (interview with the Head of the Lebak Regency Culture and Tourism Office)

This statement can show that the utilization of natural resources in the Baduy community is carried out by taking into account the balance of nature, not excessive in utilizing natural resources, so that soil fertility in the Baduy area is still very well maintained.

5. Dimensions of Decision-Making Mechanisms

According to customs and culture experts, actually each community has its own local government or is called tribal government. Tribe is a legal entity that governs its citizens to act as members of society. Each community has different decision-making mechanisms. There are people who do it democratically or "sitting on the same level, standing on the same level". There are also people who do it in stages or tiered up and down stairs.

To find out this, the authors interviewed informants with the question: is the policy on the Protection of Indigenous Peoples of the Baduy Tribe concerned with the elements of the existence of customary law units, elements of democratic principles in adat and elements of customary law instruments.

In the Baduy tribe, the community there is led by a village head who is usually called Jaro, so everything is decided from traditional institutions, not individuals or individuals. So, the government must make decisions through the approval of traditional institutions and the most charismatic way to decide is in the Cikeusik area. The Jaro government has the task of being a liaison between the Kanekes people and the national government with a spokesperson who is usually called Jaro Tangtu for the inner Baduy and Jaro a dependent for the outer Baduy (interview with Disbudpar Banten Province)

Based on the results of observations and interviews with various parties, the Baduy people have their own government system called pikukuh karuhun with three traditional leaders or better known as Puun

with different regional positions (tangtu), namely, Cibeo, Cikartawana and Cikeusik. In practice the leadership of the three puuns has different functions according to their respective positions and roles in the kinship hierarchy. In this position, Puun Cibeo functions as a political leader who is connected by the youngest bloodline and Puun Cikeusik functions as a religious leader who is determined by the oldest lineage, while Puun Cikartawana has a position between religious leadership and political leadership. Religious power is associated with ancestry to create cultural identity, while political power is associated with human beings to be able to meet the needs of worldly life.

The relationship between the Baduy community and local government has also become a special form of local wisdom in the Baduy customary government. One form of interaction between the Baduy people and the local government. Seba Baduy is the culmination of religious ritual activities carried out by the Baduy indigenous people which are intended to express gratitude to God and the government for the welfare of the Baduy people that have been produced within one year. In addition, this ceremony is evidence of customary recognition and aims to build friendships between the Kanekes people and the government both at the district and in the province, namely the regents and governors who informally become leaders of the Baduy community.



Figure 1 Seba Baduy in 2023

Novelty was found in this study, namely the modification of the theory of local wisdom put forward by Jim Ife as a theory used as an analytical knife, namely the element of institutional strengthening of local wisdom to protect the Baduy indigenous people.

3.2. The Ideal Local Wisdom Strategy in Optimizing the Protection of the Baduy Indigenous People by the Tourism and Culture Office of Lebak Regency

The results of the calculation of the Analytical Hierarchy Process (AHP) for the Baduy Indigenous Peoples Protection Policy can be seen in the table below:

Table 2 Analytical Hierarchy Process (AHP) Calculation Results

Level 1	Level 2
Local Resources = .213	Availability of Natural Resources = .413
	Utilization of Natural Resources = .346
	Human Resources = .241
Local Skills = .203	Understanding of Survivability = .462
	Livelihood = .0287
	Sub-System Economics = .250
Local Value = .172	Human Relations with Nature = .295
	Human Relations with God = .263

Decision Making Mechanism = .162	Past Value = .228
	Human Relations with Humans = .214
	Existence of Customary Law Unit = .435
	Customary Law Instruments = .288
Institutional Support = .156	The Principles of Democracy in Indigenous Peoples = .277
	Policy Support = .490
	Facility Support = .298
Local Knowledge = .094	Budget Support = .212
	Understanding of Changes in Community Behavior = .325
	Understanding of Local Culture = .269
	Adaptability to the Environment = .219
	Understanding of Geographical Conditions = .187

Based on the calculation results above, the priority scale that must be considered when establishing the Baduy Indigenous Peoples Protection Policy is the local resources dimension with a priority value of 0.213, followed by the local skills dimension with a priority value of 0.203. Then followed by the dimension of local values with a priority value of 0.172, then followed by the dimensions of the decision-making mechanism with a priority value of 0.162. The next priority is occupied by the dimension of institutional support which gets a priority value of 0.156, and the last priority is occupied by the dimension of local knowledge with a priority value of 0.094.



Figure 2 Pattern of Local Wisdom Strategy to Protect Baduy Indigenous Peoples

The theory of local wisdom put forward by Jims Ife is still relevant in overcoming policy issues, but in research conducted by researchers on the policy of protecting the Baduy indigenous people, however, after conducting research on the protection of the Baduy people, there are important and crucial dimensions that have not been touched on in detail, specifically by Jims Ife, namely the dimension of institutional support.

4. Conclusion

Based on the research results, it can be seen that the local wisdom policy in the protection of the Baduy indigenous people by the Culture and Tourism Office of Lebak Regency has not been maximized. The dimensions that determine the application of local wisdom in the protection of the Baduy indigenous people by the Lebak Regency Culture and Tourism Office are the dimensions of local knowledge, local values, local skills, local resources, and elements of decision-making mechanisms. According to the research results it is known that there are still weaknesses for several dimensions such as local values and local resources, while the strongest dimension is the dimension of local knowledge.

The strategy for optimizing Local Wisdom in Protecting the Baduy Indigenous People is that the Government of Lebak Regency, especially the Tourism and Culture Office, needs to take strategic steps by referring to the pattern of policy strategies by prioritizing the following dimensions; first the dimension of local resources second, the dimension of local skills, third, the dimension of local values, the fourth dimension of decision-making mechanisms, Fifth, the dimension of institutional support and the sixth dimension of local knowledge.

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