



Modernization of the “Baduy Luar” tribe in the use of the QRIS payment method: Acculturation of the “Baduy Luar” tribe

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ABSTRACT

There is a fusion resulting from the interaction of foreign cultures with the original culture that occurs between one group and another, without leaving the original culture causing cultural acculturation. This happened in the development of Baduy culture in Lebak Regency, Banten, especially the *Baduy Luar*. The Baduy Tribe, which still adheres to the rules of their customs, is still exposed to modernization because the concept of culture will of course experience changes along with technological developments. This study uses the Diffusion of Innovation theory, with ethnographic methods through a qualitative approach. Data collection techniques were carried out by means of observation, interviews and literature studies. This study aims to determine the acculturation of the culture of the *Baduy Luar* Tribe, which incidentally still adheres to customary rules but remains flexible with technological advances, one of which is the use of digital payments in economic transactions, namely the QR Code. From this study, it can be concluded that the Baduy Tribe inevitably accepts increasingly massive technological changes, so that the ease of transactions they provide will continue to attract tourists, of course as an object of income for the livelihoods of the *Baduy Luar* Tribe. However, they still obey some customary rules according to their ancestors so that their local wisdom is maintained as the diversity of Indonesian culture.

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1. INTRODUCTION

The concept of acculturation was first founded by a military officer, namely John Wesley Powell in 1883, who conducted a study on one of the Indian Tribes that occupied the territories of Arizona, Utah, California, Nevada and Oregon, called the Numa Tribe. Acculturation is a phenomenon caused by direct and continuous encounters and interactions by groups of people with different cultural backgrounds, which causes changes in the original culture of one of these groups, so that both (Praiswari & Arsandrie, 2021). Another definition explains that acculturation is a dialectical process between human groups and other groups which is a process of intercultural communication, then there is a change in one of the elements of the original culture, or both (Andrian, 2020). Acculturation is also a process of interaction between two human groups which will later give birth to a new culture without leaving the original culture (Khoiri, 2019; Muhibah et al., 2023). The interaction process can be directly from person to person or group to one another when carrying out their daily life activities, or through the mass media which they indirectly consume and

adapt to their daily life. So that it can be said that the acculturation process is a gradual melting of cultures that are mixed and contaminated with foreign cultures without eliminating the original cultural identity (Praiswari & Arsandrie, 2021).

The picture above explains how the acculturation process works. The circular and triangular shape combined in one place is a picture of two different groups with different cultures. This will produce a combined culture that becomes one, without eliminating the original form of the culture. So that the new culture that occurs is the result of adaptation and interaction of the two groups. One that has experienced the process of acculturation is the culture of the Baduy Tribe, especially the *Baduy Luar* Tribe, which has a high level of adaptation and flexibility to absorb civilizational advances compared to the *Baduy Dalam* Tribe. Change after change occurs from time to time, even though they still maintain the original culture. Moreover, after becoming a tourist village, life in the *Baduy Luar* society has experienced various changes from various aspects. Such as the style of dress, wearing shorts and T-shirts, wearing footwear, being able to operate a mobile phone to have a sophisticated cellphone, bathing using soap and chemicals, using make-up, and other things that can be seen visually (Gentari et al., 2023; Nurmaulida, 2022; Romdania & Fikri, 2021). Although they still carry out some rules, especially the *Baduy Dalam* which are still very thick with their original culture and the majority do not want to keep up with the times and technology.

Changes in other matters that are quite significant occur in buying and selling transactions. Namely using digital payments, such as QR codes/ QRIS. QRIS stands for Quick Response Code Indonesian Standard. This arises from the results of interactions between visitors and the Baduy society. It is undeniable, the exposure to technology that is felt to make it easier for them to interact provides a new understanding that the technology they follow is a form of adaptation to visitors so that visitors can have more convenience even though they are in locations that are still considered remote, visitors will be easy to make transaction anytime and everywhere (Kurniawan et al., 2019). Even though the Baduy people still adhere to their customs, the *Baduy Luar* people are willing to adapt to keep up with the times by using technological conveniences in terms of economic transactions. QRIS is not something foreign to them, as in the Diffusion of Innovation theory which is the effect of mass communication, in this case the mass media provides a lot of information related to QRIS technology, and the contribution of visitors also influences them to be able to use the application. This phenomenon arises to a payment system in the form of a digital payment, namely payments that can be made through the internet network (Saidah et al., 2022). This payment system is in the form of electronics which is carried out digitally and is carried out with digital payment instruments as well. This system is a user data system that is connected to a server, so that every payment made will be registered for every transaction made.

Diffusion of Innovation is the process of an innovation being communicated through certain channels within a certain period of time in a social system of society (Ardianto et al., 2009). The figure of this theory is Everett M. Rogers. This theory is a communication related to messages that contain new ideas. An innovation spreads in a predetermined pattern, because we can see that there are 5 types that can be called innovation recipients, they are innovators, early adopters, early majority, late majority and lagging groups. These 5 categories can be described to what extent and to what extent the message of an idea or innovation can be accepted by certain communities. Diffusion can also be said to be a special type of communication where the message is a new idea. Diffusion is inseparable from the word innovation. Innovations are ideas, practices, or objects that are considered new by humans or other units of adoption. This theory believes that an innovation diffuses throughout society in a predictable pattern (Kartikawati, 2019). For this reason, an innovation will help in achieving goals and business continuity will continue to run because of the support and ability of innovation (Wahyudi, 2019).

Research on the modernization of the Baduy Tribe has been carried out by many other researchers. One of them that was successfully analyzed by Babul Bahrudin, he explained that the culture of the Baduy tribe in facing global developments has undergone many changes, especially focusing on changes in technology systems and equipment for the life of the Baduy people. This change is due to several factors that occur such as exposure from tourists, government policies and developments in communication technology. According to him, the Baduy people, who initially

obeyed customary law and did not want to be contaminated with outside culture, eventually inevitably moved dynamically according to the concept of culture itself. So that the Baduy people finally begin to accept developments and stick to their local wisdom (Bahrudin & Zurohman, 2021). Another research conducted by Kartika & Edusin, they explained that the Baduy people in facing the development of the digital era in principle still adhere to the value of local wisdom, but the *Baduy Luar* have been affected by modernization such as the use of communication devices (like mobile phones), to know social media and become active users, while the *Baduy Dalam* still maintain strong customs, customs and resist modernization (Kartika & Edusin, 2019). Other researchers explained that modernization had an influence on the life of the *Baduy Dalam* and *Baduy Luar*. The existence of factors driving change or modernization makes the Baduy people slowly change and are allowed to adapt to existing modernization while continuing to carry out existing customary regulations. This change is clearly visible in the *Baduy Luar* people. On the other hand, the *Baduy Dalam* people still adhere to the customary rules that have been made without wanting to adapt to modernization. They do not want to accept change and stick to their hereditary traditions.

The influence of modernization in the form of technology and lifestyle has made the Baduy people prepare themselves to face modernization. Besides that, they also maintain their traditional culture. The character accepts this change very well because life doesn't always run static but there must be progress. If you do not want to adapt to accept change then people's lives will be swallowed up by the times (Ngulwiyah et al., 2022). For this reason, from various perspectives on this phenomenon, researchers want the acculturation of the Baduy Tribe, especially the *Baduy Luar*, to still accept modernization and stay in tune with the times but still obey sacred rules. The focus of this research is the use of digital payments in the form of a QRIS used by the *Baduy Luar* in their economic transactions. They think it will make it easier for tourists to make transactions and can attract tourists to continue transacting what they are selling, which is their source of livelihood.

2. RESEARCH METHOD

This study used a qualitative approach with the aim of observing changes in behavior and culture of the Baduy people, especially the *Baduy Luar*. Qualitative research is carried out based on the methodological tradition that is carried out by investigating social problems. Ethnography is the method that will be used in this research. Ethnography is a method used to analyze and describe a cultural group such as patterns of behavior, language, and beliefs that have become traditions and have developed over time. (Nurmaulida, 2022). This method focuses on field observations of sociocultural phenomena.

Data collection techniques carried out by researchers are by observing and interviewing directly to the location of the research object and equipped with credible data sources in literature. Observations made in the form of direct observations of behavior and changes that occur in the *Baduy Luar*, the special area observed is around the Ciboleger terminal to Gazebo Village. Then, unstructured interviews were conducted about the phenomenon of technological modernization that occurred, especially direct users from the *Baduy Luar* who were empirically authentic sources. Several *Baduy Dalam* people were also interviewed to take a balanced perspective. Because it is known that the *Baduy Luar* are more flexible towards modernization and the *Baduy Dalam* still obey to customary rules and reject modernization which they feel will significantly change their original culture. Then, the literature study will add data as a source of support for this research.

3. RESULTS AND DISCUSSIONS

The Uniqueness of Baduy Tribe

Based on the results of data collection conducted by the Central Statistics Agency in 2022, the total population of Lebak Regency is 1,433,853 people, with 737,495 men and 696,358 women. The Baduy tribe lives in the hills, Lebak Regency, Banten Province, about 40 km from Rangkasbitung. The Baduy tribe is divided into two groups, the *Baduy Dalam* and *Baduy Luar*. The livelihood of the Baduy people is farming. Not only that, this tribe's side job is weaving. Apart from fulfilling their own clothing needs, the Baduy people weave to earn income. One of the products of the Baduy Tribe is the *koja* bag. Apart from *koja* bags, the Baduy Tribe also sells various other

handycrafts, like a glass made of bamboo, woven fabric with iconic pattern, etc. Weaving is mandatory for Baduy women, both *Baduy Dalam* and *Baduy Luar*. Before the woman gets married, they must be able to make their own woven cloth. Weaving culture already exists in among the Baduy people for a long time, even though there was no year or even a different time explains this, but the culture of weaving has existed from previous ancestors (Fajarwati et al., 2022). In the past, weaving was a way to fulfill needs their clothing. Woven cloth produced by the Baduy Tribe, they use it themselves for made into clothes. Unlike today, weaving is one of the livelihoods to the *Baduy Luar*. Woven cloth that the Baduy people use outside for them to sell to visiting tourists.



Figure 1. The handycraft of Baduy Tribe

The Baduy people adhere to the Sunda Wiwitan belief. Based on this belief, the Baduy tribe is included in the category of Animism (Muchlis et al., 2023). Animism is the belief that every object in nature has a spirit, animus or soul that is believed to have an influence on humans, such as amulets, sticks, daggers, rings and other objects that are believed to have spirits or inhabitants. Even in post-Islamic Java, there are still those who believe in this ideology. Dynamism is the belief that every object has power such as mountains, rocks, and so on. In the acculturation of a culture, of course not all existing cultures are affected by the new culture or vice versa, the new culture does not necessarily dominate the old culture (Mahabie, 2020).

The Baduy community, which is unique in terms of conservation, customs and culture, is an attraction for tourists who want to visit (Aprilia, 2022). The uniqueness of the Baduy Tribe can be seen from its cultural features, such as lifestyle, religious system, knowledge system, and their concern for protecting the environment. This is according to the results of interviews and from various previous studies which also explained the uniqueness of the Baduy people, such as research conducted by Rangkuti explained that the Baduy people believe that their existence is to maintain the balance of nature, they were created to manage the sacred land (*taneuh titipan*) which is the center of the earth. Based on the beliefs of the Baduy Tribe, they have the duty to protect the Baduy land from being damaged, mountains cannot be melted down, forests cannot be damaged, water flows cannot be disturbed and valleys cannot be damaged. This view is relevant to their relationship with nature (Triko et al., 2022). Baduy tribe still keep their local wisdom as their customs and it characterize themselves. Implementation of their life patterns through existing local wisdom, living in peace, loving each other, maintaining good relations with anyone, including tourists who visit. Their basis for protecting the natural environment is their belief in and respect for the spirits of their ancestors. This teaching has been passed down from generation to generation in the form of respect for the spirits of their ancestors (Tumanggor & Suharyanto, 2022). Local wisdom as a guide interacts and social values to meet needs. The implementation is like the value of community participation, gender equality (emancipation) and economics and values leadership in community. Local wisdom has the goal of creating and increasing prosperity, harmonization and peace that produce products of an agreed cultural value system, guided by, and obeyed by the community (Hutagalung, 2019). This can be seen from the results of observations, how the Baduy tribe protects the river from environmental pollution, preserves the forest, does not use soap when bathing or does not use toiletries that are commonly found in society in general, and there are still many unique characteristics that characterize the Baduy culture in the village at Kanekes, Leuwidamar District, Lebak Regency, Banten Province.

Another characteristic of the Baduy Tribe is that the habit of not wearing footwear which is usually carried out by the Baduy people begins to be diverted from other *Baduy Luar* people who start wearing footwear (Aprilia, 2022). Indeed, not many changes have occurred to the culture of the *Baduy Luar* tribe. If the small things of self-awareness in the *Baduy Luar* itself have begun to fade. Thus, the potential for the waning of the *Baduy Luar* culture is very large (Nurmaulida, 2022).

Acculturation of 'Baduy Luar' tribe

Social interaction occurs when two or more people interact, whether intentional or not. Individuals 'regulate' their sentiments, attitudes, and behavior towards one another through social communication. Interpersonal communication and mass communication are other subcategories of social communication. Mass communication is a more general method of social communication that does not take interpersonal bonds into account, whereas interpersonal communication is primarily focused on interpersonal relationships. Verbal and non-verbal communication when dealing with individuals from the original culture is further explained by the role of acculturation in interpersonal communication. However, compared to the acculturation function of interpersonal communication, the acculturation function of mass communication is limited. Of the many factors considered important in contributing to the great acculturation potential, namely similarities between indigenous cultures, as the most important factor in supporting acculturation potential, demographic characteristics, age, background, personality, knowledge and so on (Isnainiyah, 2019). Through conversation, the process of acculturation will be facilitated. As long as there is direct interaction with the original socio-cultural system, the acculturation process will continue. The flow of changes in the acculturation process is influenced by all acculturation variables, including interpersonal and group communication, communication environment, and acculturation potential.

There is interaction with the outside community, now there is a clear difference on the life of the *Baduy Luar* and *Baduy Dalam* people. At first all the Baduy people must participate in meditation to protect their natural environment, temporarily now only the inner Baduy are still practicing meditation. Whereas The *Baduy Luar* community is tasked with protecting and helping the community of *Baduy Dalam*. *Baduy Luar* people are starting to be allowed to find arable land or fields outside the Baduy area by way of renting land, profit sharing, or buy land from outsiders. In addition, the outer Baduy people have also started wearing clothes factory-made, mattresses, glasses, plates, spoons, flip flops, and flashlights. Even already quite a lot of outside Baduy people already use cell phones. The prohibition on the use of cameras and video cameras only applies in the *Baduy Dalam* community; while the *Baduy Luar* have been able to adapt to existing technology.

Dealing with individuals from indigenous cultures is further explained by the role of acculturation in interpersonal communication. However, compared to the acculturation function of interpersonal communication, the acculturation function of mass communication is limited. Of the many factors considered important in contributing to the great acculturation potential, namely similarities between indigenous cultures (the most important factor in supporting acculturation potential), demographic characteristics, age, background, personality, knowledge and so on. Through conversation, the process of acculturation will be facilitated. As long as there is direct interaction with the original socio-cultural system, the acculturation process will continue. The flow of changes in the acculturation process is influenced by all acculturation variables, including interpersonal and group communication, communication environment, and acculturation potential.

Kardi in his article entitled Leadership in Social Relations, studied the definition of leadership from opinions, namely: a) Leadership is the exercise of interpersonal influence in certain situations that is focused on achieving one or more goals set through the use of communication, b) Building and enforcing structure in interactions and expectations is leadership, c) Leadership is progressively increasing influence over and above the normal direction of routine compliance of the organization, d) Influencing the actions of an organized group towards achieving goals is a leadership process. Leadership is a process of giving meaning (meaningful direction) to collective effort and resulting in a willingness to make the desired effort to achieve goals. From the above understanding it can be concluded that leadership is a person's ability and readiness to influence, guide, and direct or manage other people so that they want to do something to achieve common goals. In essence, leadership can appear anywhere if certain conditions are met, including (1) the existence of a leader or influencer, (2) the presence of followers, subordinates, or groups that are

trying to be controlled, (3) the presence of activities that move subordinates to work towards common goals, and (4) there are goals that are fought for through a series of actions. Consequently, leadership can be found in every social system, from the family, which is the smallest social system, to groups, organizations, institutions, and finally society (Ayuna, 2023).

Tourism development often brings a new paradigm. Culture that was originally a daily tradition for the local community is now turning into a commodity consumed by tourists, and this phenomenon is considered a form of community response. The response that arises can be in the form of economic response that arises as a community activity in capturing business opportunities from the tourism sector (Herandy, 2022). Baduy tourism began to develop since the 2000s. However, the Baduy people have own understanding of tourism. They know tourism with the term *Saba Culture*. *Saba* comes from Sundanese, which means to travel far or visit, while culture originates from the Sanskrit *budhi* language means mind or mind. *Saba* culture is not just to replace the term tourism in Kanekes Village, it has a deeper meaning like people who are stay in touch, that word has meaning as a form of friendship and brotherhood (Mutaqien et al., 2022). The development of tourism is always impact or implication for local community, the implication or impact can be positive or negative value. Implications are considered positive if give those things profitable, and will be of value negative if it gives a loss towards the local community. One of the implications that occurs is acculturation which produces new behaviors that have an impact on the economic growth of the local community. Economic growth is in line with technological developments, so that the Baduy people inevitably adapt to this progress, one accepts a new culture such as the use of digital payment, such as QRIS, in economic transactions. This habit has shifted the old culture of the Baduy people, namely the barter method. In the past, before knowing money, even cashless money, they exchanged their crops to get other needs.

As a society isolated from modern culture, the Baduy people also develop their own culture in the form of unique values, actions, and works. That uniqueness then becomes a potential tourist attraction that can be developed. Apart from that, Kanekes Village also has the potential to attract natural tourism which is still beautiful because the traditional teachings of the Baduy people uphold the harmony of their lives with nature. Kanekes Village was then designated as a tourism destination by the Lebak Regency Government. The Baduy Tribe is also used as one of the tourist icons of Lebak Regency which is called the six fantastic, which is one of the 6 most popular tourist attractions there.

Based on the results of observations and interviews conducted there, adjusted according to the characteristics of each stage of tourism development, it can be concluded that Kanekes Village is at the Involvement stage. The characteristics of the involvement stage according to Butler's theory (1980) are compatible with the current tourism conditions in Kanekes Village. Several indicators show that Kanekes Village is entering the engagement stage, namely: a. Tourist visits continue to increase, as evidenced from 2017-2019. The increases were especially greatest on holidays and usually the highest numbers were on weekends. b. There is local control, as can be seen from the guard at the Kanekes Village entry post to direct visitors to fill in the guest book and collect a predetermined entry fee. c. There are initiatives from the local community to develop their area, for example the construction of public toilets for tourists even though the local community initially did not use them, there are also trash cans in every house so that tourists do not litter. d. The local community has also begun to take advantage of opportunities and provide facilities for the convenience of tourists, for example opening souvenir shops, selling handicrafts, opening lodging, opening goods transportation services, becoming tour guides, and offering various other goods and services. e. Promotions for coming to Kanekes Village continue to be carried out by tourism actors starting from cultural festivals, advertising, film making, and various campaigns on social media. From these several indicators, it shows that the position of Kanekes Village is in the involvement stage which is centered on the participation of the local community to exercise control over the Kanekes Village area, one of which is marked by the emergence of initiatives from the Baduy community to improve existing facilities, although the form of participation is still based on culture and local wisdom of the Baduy people (Mutaqien et al., 2022).

For this reason, acculturation that occurs in the Baduy Tribe does not eliminate the existing original culture. Even though many changes are inevitable, they still hold their ancestral traditions well.

The QRIS method as a digital payment method in the Baduy Luar Tribe

As Ardianto stated, in the diffusion of innovation process there are steps that must be followed so that the message can finally be received and accepted, even implemented by the group. The first is knowledge, meaning awareness of the innovation and requiring an understanding of how the innovation can function. The second is persuasion, this can determine whether you agree or disagree with the innovation. The third is a decision, meaning an activity that leads to the choice to accept or reject. And the last is confirmation, namely the group seeks reinforcement of the decisions made (Kartikawati, 2019). In the process of innovation diffusion there are social changes that occur in the structure and function of the social system itself. At the innovation diffusion stage, individuals receive information about the innovation consciously. Exposure from communication channels forms three dimensions of the effect of message reception, namely cognitive, affective, and behavioral effects.

The impact of globalization is none other than the fading of habits that were previously highly respected as small rules that characterize the local area. An example can be seen in the *Baduy Luar* Tribe, the *Baduy Luar* people who are now starting to recognize technology and other developments because the *Baduy Luar* area is very close to the modern community area. Based on the visits made, it is clear that many *Baduy Luar* people are already proficient in using mobile phones and even the surrounding community has started implementing a buying and selling system with the barcode scan payment method (Nurmaulida, 2022). The theory of innovation diffusion has proven that innovation in a technology that is currently developing can be accepted by some groups of people. Especially the Baduy Tribe, which incidentally is a primitive anti-modernization tribe. However, in reality they actually accept these innovations, and use them as actors. Of course, the process of adaptation and adoption of this innovation has gone through various stages, such as the effects of the mass media, the effects of current information disclosure, the educational process from one group to another, to the needs that must be met. For this reason, the QRIS method, as an innovation that is currently being developed, has been entered and used by some Baduy people, for the sake of balancing tourists with the services of local parties.

During field observations, researchers conducted interviews with handicrafts traders in *Baduy Luar* people. According to one souvenir seller, Itoh, she has been able to use the QR code for transactions for a year. This is very helpful for visitors when making cashless payments. Currently, the use of the QR Code is almost massively used by economic agents, and this method makes it very easy for us to make transactions. Likewise, with the Baduy people, they really accept this development. Especially *Baduy Luar* tribes who are allowed to use gadgets. They don't want to make it difficult for tourists, they try to make visitors feel at home, one of which is by providing transaction services with digital payments.



Figure 2. One of handicraft traders, Itoh

According to what the researchers observed, almost all traders at the Ciboleger terminal already used the QRIS. This is of course an innovation and ease of transaction for both sellers and buyers. By this technology, people activities can efficient and it brings many advantages (Budiarti et al., 2021). One state bank has provided access for the Baduy community to be able to obtain this technology. Apparently, their education and tourists' need for convenience are welcomed by the openness of the Baduy people themselves. So that the form of payment that usually uses nominal money (hard cash), now switches to using cashless, in the form of the QRIS. Through this acculturation, there are definite advantages for the Baduy people. They can continue to sell their unique handicrafts as a form of indigenous Baduy culture, and the Baduy tribe itself is increasingly known throughout Indonesia. In addition, their lives remain balanced because their livelihoods continue and even progress.



Figure 3. QRIS method in front of selling display



Figure 4. QRIS is hung on the pole of the house

4. CONCLUSION

The changes experienced by the Baduy people cannot be separated from the supervision of traditional leaders who always try to oppose all forms of change that occur and try to restore people's lives according to customs. Irregularities and violations committed by some members of the community indicate their doubts in choosing a way of life that has been applied based on custom or abandoning it. Many of them violated adat for reasons unknown to *Pu'un*. The changes that occur in the Baduy people take place according to an adaptation process in a very long and relatively long period of time. Therefore, there is nothing that really lasts as a whole in Baduy Tribe in responding to tourism. Because it is undeniable that there are changes in behavior, such as a shift in livelihood. However, between these two things, there is also a negotiation between custom and tourism, which at this level brings them to the level of continuity.

From the many exposures and influences of visitors as tourists, many cultures have been shifted, many habits have changed, and many old cultures have begun to fade and are no longer used by the current generation of Baduy people. However, one thing keeps them alive as a cultural heritage, they still maintain and preserve part of their ancestral crocodile-culture which they have

adhered to for a long time. They are committed to maintaining this, so that the original culture of the Baduy people does not all disappear, they still maintain many of their customs until now. By not fully accepting any changes for tourism, the Baduy Tribe remains sorting out customary rules (Pikukuh Karuhun) to be maintained intact. While also negotiating certain customary rules that need to be adjusted to the needs of tourism. For example, the use of electronic devices and chemicals in *Baduy Luar* people, in this case, using digital payment in the form of QRIS.

The use of the QRIS method in the Baduy society has signal limitations. The topography of the mountainous area does not allow signal to be accessed in all corners of Baduy. In addition, the customs of 'Baduy Dalam' are not allowed to use gadgets like 'Baduy Luar'. Signal can only be accessed in some areas of 'Baduy Luar', namely the Ciboleger area. There the handicrafts sellers gather because the intensity of tourists is the most in that area so that QRIS can be used smoothly. Another limitation is the exact number of QRIS users, because researchers only see and count these users in the Ciboleger area, which is a typical Baduy handicrafts place that can be easily accessed by tourists. And all sellers in the area have almost all used the QRIS method. This is very effective to facilitate transactions with buyers, which is a form of service for Baduy residents as a tourist area.

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