

DAFTAR ISI

- Revitalisasi Fungsi Camat Dalam Penyelenggaraan Pemerintahan Di Kota Makassar
Mursalim dan Faisal Alwi 142-157
- Hubungan Antara Pemanfaatan Sumber Belajar dengan Prestasi Belajar Siswa
Anwar, Ratna Mutia, Munawarah, Hayati, Cut Nyakdhin dan Nurul Azmi 158-172
- Penempatan Kerja Dan Motivasi Kerja Terhadap Prestasi Kerja (Studi Pada Karyawan PT. PLN (Persero) UP3 Banda Aceh Unit Layanan Pelanggan Sabang)
Sarboini, Zulfan Yusuf, Muhammad Surairi dan Mariati 173-188
- Jurnal Analisis Kohesi Gramatikal Dan Leksikal Pada Novel Kekang Karya Stefani Bella
Hema Wadhi, Christin Agustina Purba, Maria Agustina Sitanggang dan Nelvintin Waruwu 189-199
- Pengaruh Kreativitas Guru Dalam Mengelola Pembelajaran Ips Terpadu Terhadap Motivasi Belajar Peserta Didik
Yenni Agustina, Rizka dan M. Fraja Yuda 200-212
- Improving English For Tourism In Indonesia: Knowing The Baduy Culture
Wawat Srinawati, Idun Suwarna dan Muhammad Usman 213-223
- Citra Wanita Dalam Novel Larasati Karya Pramoedya Ananta Toer
Yulsaffi, Erfinawati dan Yulinda Pasmida 224-237
- Analisis Nilai-Nilai Pendidikan Dalam Novel Seperti Hujan Yang Jatuh Ke Bumi Karya Boy Candra
Wahyu Ningsih, Dwi Kusuma Wardhani, Mia Rafika Uzma, dan Prasti Ayuningtiyas 238-249
- Pengaruh Green Product Terhadap Keputusan Pembelian Pada Produk Air Minum Di Kota Banda Aceh
Nelly, Rahmi, Nurfiani Syamsuddin, Samsul Ikhsar dan Muhammad Nawir 250-263
- Tradisi Budaya Dan Kearifan Lokal Manggotil Eme Pada Masyarakat Batak Toba Di Desa Sigapiton Kecamatan Ajibata Kabupaten Toba : Kajian Tradisi Lisan
Vero Risnawati Limbong, Robert Sibarani dan Jekmen Sinulingga 264-270
- Analisis Kesalahan Berbahasa Dalam Tataran Morfologi Pada Pengguna Facebook Siswa SMP
Widia Naibaho, Ronika Saragih, Cindy Theresia Naibaho dan Christin Agustina Purba 271-277
- Hubungan Motif Penggunaan Instagram Sebagai Media Pembentukan Citra dengan Presentasi Diri
Rina Marlina Fitriana, Ulfa Yuniati 278-293



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Bandung, 06 Mei 2020

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Foreword

Alhamdulillah... the Jurnal Sosiohumaniora (JSK) Kodepena is almost two years old, at this young age, JSK continues to improve itself with all the support from Kodepena members throughout Indonesia.

JSK's presence is deeply felt in our hearts, especially in collaboration with wider publications, with open collaborations that will make it easier for writers to publish their work quickly around the world, thereby increasing citations and h index.

The publications in this edition are the result of the work of the Kodepena team, especially those involved in journal editorials, both acting as editors and as reviewers. We need to appreciate the results of their work by saying "*thank you very much*", hopefully what they do gets a reward from Allah SWT.

Furthermore, thanks to the General Chair of Kodepena Dr. Hj. Rani Siti Fitriani, S.S., M. Hum. who are passionately encouraging and fostering for the progress of all of us, thank you also to the Graduate School of Pasundan University, Bandung for the guidance and direction for the progress of this JSK journal, with the hope that this journal can be properly accredited in the future, Aamiinnn.

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IMPROVING ENGLISH FOR TOURISM IN INDONESIA: KNOWING THE BADUY CULTURE

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Abstract

English for tourism is to fulfil students' need to learn English for specific purposes. Baduy people are people who live in disconnection in the inside of South Banten. The Baduy public are notable as individuals who can oversee woods and their current circumstance well. This study aims to find out the Baduy culture and climate and how they use it intelligently and admirably. The fundamental strategy used is a review technique with several PRA procedures. The examination was directed in Kanekes Village, Leuwidamar District, Lebak Regency, Banten Province. The information gathered, both essential information and auxiliary information, were then examined by subjective spellbinding investigation. The space of Baduy is 5,101.8 hectares, with a populace of around 5,000 individuals spread north of 10 towns. The whole populace makes money as dry rice ranchers (huma) with a moving development framework controlled by custom. In dealing with their current circumstance, the Baduy people group holds fast to standard guidelines, the pith of which is severe spatial game plans for ensured regions and developed regions.

Improving English

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pp. 213-223



Keywords: *English for tourism, Baduy people, Culture.*

INTRODUCTION

Based on data obtained by the Indonesian Social Forestry Team, Banten is the most forested area in West Java with 354,970 ha. The types of vegetation include Rasamala, Saninten and Nyamplung. In the forest area of Banten, there is Kanekes Village which covers an area of 5,101.85 Ha. With a population of about 5,000 people spread over 10 village (in Wilodati, 1985:7). Kanekes Village is an area that almost without land, because almost the entire territory of Kanekes Village is hilly highlands. The Kanekes area is geographically located at the coordinates of 6o27'27" – 6o 30'0" N and 108o 3'9" – 106o 4'55" East. They lives right at the foot of the Kendeng mountains

in the village of Kanekes, Leuwidamar District, Lebak-Rangkasbitung Regency, Banten. It is about 40 km from the town of Rangkasbitung.



Gambar 1. Peta lokasi Suku Baduy
Sumber : *kaos-banten.com*

The region that is part of the Kendeng Mountains with an altitude of 300 –600m above sea level (DPL) has a hilly topography and wavy with an average slope of 45°, which are volcanic soils (in the north), sedimentary soils (in the middle), and mixed soil (in the south) with a temperature of an average of 20°C. Baduy people also refer to themselves as people. Kanekes, for being in dea Kanekes. Their village is around the Ciujung and Cikanekes rivers in the mountains Kendeng, or about 172 km west of the capital Jakarta and 65 km south of the capital Serang, so to reach the location it takes about 9 hours, both driving and walking (Permana in FISE UNY, 2001: 2). So, it can be concluded that Kanekes village is far from the city center or the center of the crowd.

The location and demographics of the Baduy who are located in the village Kanekes, Leuwindar District, Rangkasbitung Regency, Banten consists of villages Gajebo, Cikeusik, Cibeo, and Cikertawanan. And also divided into Outer Baduy and Inner Baduy. Areas with an area of 1348 ha, consisting of 117 families occupying 99 houses called Culah Nyanda or house on stilts, while the house kokolot or duku is called Dangka which faces south (Astari, 2009: 3). The Baduy tribe inhabits approximately 20 villages in Indonesia Kanekes Village, including the Baduy Dangka who live outside the village Kanekes.



Gambar 2. Ciri khas pakaian Baduy Tangtu
(Sumber : Karinding 2010)

Baduy or Kanekes people are a group of indigenous people Sunda in the Lebak Regency, Banten. The term "Baduy" is the designation given by outsiders to community groups. The name, originated from the nickname of Dutch researchers who seemed to be equate them with the Badawi Arab group which is nomadic society. Another possibility is because the existence of the Baduy river and Mount Baduy in the northern part of the region. They themselves prefer to refer to themselves as "urang Kanekes" or Kanekes people (FISE UNY, 2011: 3), according to the name of their region or referring to the name of their village which is K Kanekes. Nevertheless, many outsiders know them better as Baduy people.

Based on statement above, English for tourism is to fulfil students' need to learn English for specific purposes. The potential of tourism industry increases every year. The tourism sector is believed to be able to create centers of economic growth of the country. One of the institutions that play a role in tourism industry is English Education Department.

Types of Tourism

1. Domestic tourism and Inbound/outbound tourism

This is when people are traveling within their home country. For example, millions of Americans visit the Statue of Liberty every year, even though it is in their home country. Many Americans travel to Hawaii for vacation, and so they are tourists in their home country. What is the most popular tourist destination in your country?, Inbound and outbound tourism both refer to when people are traveling internationally to engage in tourist activities.

2. Sightseeing tourism

This is when people travel to see important landmarks, like famous buildings that were important to history, museums, statues and skyscrapers. They want to see everything that makes your city or country special and unique. They often want to see

many, many things and learn a little bit of information about each one. They also love to take pictures at these destinations.

3. Casual tourism and Recreation tourism

This refers to the most relaxed travelers. Casual tourists probably will not need or ask for much—just the basics. They may be camping or staying in hostels, just looking for the essentials to keep them clean and comfortable enough to go out and enjoy the country. Some people go on vacation to go swimming at a beautiful beach, or to play golf at a very popular and fun golf resort. They are part of recreation tourism, because they want to do fun activities and hobbies while they are traveling.

4. Ecotourism or nature tourism

This is a very new and very cool type of tourism. People now travel to see places that have beautiful, natural environments to see. They also like to see projects that are related to agriculture, ecology, nature, wildlife, conservation and recycling. They want to know about the plants and animals in the region. They want to know about the rivers, lakes and mountains. Most importantly, they like to know how the local people use nature in their lives, and how they take care of nature.

5. Cultural tourism

Many tourists travel to learn how other people around the world live. What is the local culture like? What are some traditions in local communities? What do local people believe in? What holidays do they celebrate? What typical foods do they eat? What music do they play? These are all questions that these kinds of tourists want to answer about the places they visit. Many destinations for cultural tourism now offer guided tours, where someone who lives in the community will take tourists to their town, or even into their home, and share lessons about the culture.

6. Community tourism

This is very similar to cultural tourism, but a little different. Anyone interested in community tourism will want to see **projects** that communities are working on. What do people do together to make their lives better? Is there a strong local business? For example, these tourists would love to visit a community that makes and sells large quantities of fresh, organic cheese—and they would want to see where the cows live, how people milk the cows, how the milk becomes cheese, as well as how the cheese is packaged and sold.

7. Volunteer tourism

This is an extremely popular form of tourism. Many high school and college students from North America, Europe and Australia like to travel abroad and volunteer. These volunteers might want to work in hospitals, orphanages, farms, animal shelters or with non-profit organizations (NGOs) that do projects to benefit local people. For example, the volunteer tourism program WWOOF has existed for a long time, and is a very popular way to find volunteer work (on organic farms) while traveling.

Based on above these tourists will want to do any exciting activity they possibly can. For example, they might like to go ride bicycles, go kayaking and rafting and hike huge mountains. However, working in adventure tourism can be a lot of hard work.

8. Medical/health tourism

This is not a fun kind of tourism, usually. Often Americans cannot pay for expensive doctor or dentist visits in their home country. They might need to have a difficult operation, surgery or treatment, but they cannot afford it in America. So, they decide to travel to another country where this treatment is cheaper. If they do good research and speak the local language, this can sometimes be a good experience with a good outcome. Sometimes this is dangerous. Either way, you may meet tourists who are traveling for this reason.

9. Religious tourism

Some tourists are very religious people who want to see religious places that are important to the local area. They will want to see churches, shrines and holy places. They might want to meet important religious leaders, go to a religious event or celebrate a specific holiday.

Based on types of tourism that improving English for tourism in Indonesian, the writer took the Baduy culture. In dealing with their current circumstance, the Baduy people group holds fast to standard guidelines, the pith of which is severe spatial game plans for ensured regions and developed regions.

METHOD

Data that the writer collect is from interview, observation and study documentation. Interview is the process of obtaining information for research purposes by means of question and answer while face to face between the researcher and the object of research. The information to be obtained through interviews is usually information in obtaining and confirming facts, strengthening beliefs, strengthening feelings, recognizing standards of activity, and to know someone's reasons. The same thing is expressed by Nasution (2003; 85) that although the observation and interview methods occupy a dominant position in qualitative research, the current documentary method needs to get proper attention, where previously materials of this type were not used optimally. There is an important note from Sugiyono (2005; 83) regarding the use of this documentary material, that not all documents have high credibility, so they must be selective and careful in their use. There are several advantages of using document studies in qualitative research, as stated by Nasution (2003; 85).

Document study became a complementary method for qualitative research, which at first occupied an underutilized position in its data collection techniques, is now an integral part of data collection techniques in qualitative research methodologies. Documents as data sources are widely used by researchers, especially to test, interpret and even predict. Furthermore, Moleong (2007; 217) provides reasons why document studies are useful for qualitative research, including; Because it is a stable, rich and encouraging source. Useful as evidence for a test. Useful and appropriate because it is natural, in accordance with the context, born, and being in context. Relatively cheap and not hard to find, just takes time. The results of the content assessment will open up opportunities to further expand the body of knowledge on something being investigated.

RESULT AND DISCUSSION

Culture of Ideas or Ideas

a. Baduy Community Law

The Baduy community has a criminal law that used in the rules of the Baduy tribe. Violations which committed by violators will be punished/sanctioned separately. The punishment itself is adjusted according to the category violations, which consist of serious violations and violations light (*bungareskilestari.plus.google.com, 2013*)

b. Light Penalties and Severe Punishment

In the form of calling the violator of the rules by Pu'un to be given a warning. For example: arguing between two or more Baduy residents. Intended for those who do serious offense. Offenders who get this punishment was summoned by the local Jaro and given a warning. For example: witchcraft, even expelled from Baduy Dalam to Baduy Luar or maybe expelled from outside the Baduy Tribe. So for the legal system, society is still very strong and related to ancestral traditions that should not be violated. If you dare to violate, the sanctions will be given will be considered between light punishment and punishment heavy.

Government

a. National Government System

Baduy national government system led by a village head called Jaro pamarentah who under the sub-district head (Astari, 2009: 9). Jaro pamarentah has a duty as a liaison between indigenous peoples Kanekes with the national government, with a spokesperson who called Jaro Tangtu (for the inner Baduy) and Jaro Dependents (Outer Baduy) (Makmur in FISE UNY, 2001:7). Customary System Traditionally, the Baduy / Kanekes people are led by "Puun" in three Tangtu villages. The peak of traditional leadership by Puun Tri Tunggal, namely Puun sadi in Kampung Cikeusik, Puun Janteu in Cibeo Village, and Puun Kiteu in Cikartawana. The position of "Puun" is not determined only based on a person's ability to hold office the. Puun served as controller of customary law and order of community life that adheres to Sundanese teachings Wiwitan ancestral heritage and not allowed leave his village (Astari, 2009: 9).

b. Kinship System

The Baduy community has a kinship system adopted in the place. The Baduy tribe uses a bilineal kinship system, i.e. they follow the lineage of father and mother. In the In the process of marriage, couples who are about to marry are always arranged in an arranged marriage. Male parents will stay in touch with female parents and introduced their two children respectively. In This kinship system, the Baduy community still uses the kinship system matchmaking in the marriage process (*putritiarniyasin.wordpress.com, 12 2014*). It can be concluded that the Baduy people only can marry by means of matchmaking from the tribe itself can not from other tribes besides the Baduy tribe.

Trust

According to Garna (in Astari, 1993: 6) the belief of the Tribe Baduy or the Kanekes people themselves are often referred to as "Sundanese".Wiwitan” based on ancestor worship (animism), but growing and influenced by religion other religions such as Islam, Buddhism and Hinduism. But the essence of trust itself is indicated by customary provisions which absolute with the existence of "pikukuh" (compliance) with the concept of not there are changes as little as possible or no specific changes.The most important object of belief for the Kanekes community is Domas statue, whose location is kept secret and is considered the most sacred. the people visit the location and worship once a year in the fifth month. In the Domas Arca complex there is a stone mortar that stores rainwater (Astari, 2009: 6). Baduy people are very obedient to Puun or the highest leader Baduy tribe. The Baduy tribe in the Sunda Wiwitan belief 13 acknowledge the existence of Allah as "Guriang Matua" which is a creator of the universe. The Sunda Wiwitan belief is oriented towards live a life that contains worship, behavior, speech, and live a simple life.

Culture of Action or Social System

Farming and farming and Selling Fruits

Farming and farming is one eye Baduy livelihood. They produce their own food obtained from farming and farming. Figure 7. Baduy Farm Livelihoods. Apart from farming, farming, and farmingBaduy people also sell their produce as currency fraction. They sell fruits obtained from 15 forests and fields such as durian, tamarind, and honeyForest.

Language

As one of the identities of various regions is language. Likewise, the Baduy tribe also has their own regional language. For the language they use is Sundanese dialect Sundanese–Banten. Kanekes people "in" do not know writing culture, so that customs, beliefs/religions, and ancestral stories only stored in oral speech only (Astari, 2009: 3). So one The language identity of the Baduy tribe is the Sundanese-Banten dialect used for everyday communication. To communicate with outside residents, they are fluent in Indonesian, even though they don't get that knowledge from school

Regional Songs

In every tribe there must be a folk song in the tribe For example the Baduy Tribe, which has a special song that is usually used in certain occasions. As in ceremonies certain, the Baduy people used to sing certain songs to enliven the ceremony. And the folk songs that are usually sung is a cikerileu and kidung (rhyme) song that is often used in Flower R wedding event, 2013). Then it can be concluded that at every event as well as traditional Baduy ceremonies, then Baduy people will sing the song.

Traditional Ceremonies

Kawalu

Kawalu is a ceremonial tradition known as one of the types of ceremonies that are usually carried out into commemorate the harvest or in their language the “return” of rice from huma (fields) to Leit (barns). This ceremony is usually carried out three times in a year a year, once in each kawalu month. Judging from the type, this kawalu ceremony is known in three kinds; Kawalu tembeuy (early) or kawalu mitembeuy; Kawalu middle (middle); and Kawalu tutug (end). Kawalu is celebrated to commemorate their harvest planting in the garden (Hakiki, 2011). Can be concluded that Kawalu is celebrated to commemorate their harvest plant in the garden



Gambar 4. Upacara adat Kawalu Suku Baduy
Sumber : <https://lindasay85.files.wordpress.com>



Gambar 5. Upacara adat Ngalaksa Suku
Baduy Sumber : <http://i.ytimg.com>

Ngalaksa

In addition to the kawalu ceremony, there is also a ngalaksa ceremony. Ngalaksa ceremony is a follow-up ceremony after the Kawalu or ngawalu ceremony is complete. The Ngalaksa ceremony has a form of ritual activity that is filled with activities or ceremonies to make laksa, which is a kind of traditional food such as noodles but wider, or like kuetiaw made of rice flour. This type of ceremony must be followed by all

Baduy people (Hakiki, 2011). Therefore, the involvement of citizens is highly respected during the ngalaksa ceremony. The involvement of all Baduy residents in this ceremony is because one of the important activities of this traditional event is used as a place for the number of Baduy residents or in the modern world called a population census, which includes counting the number of newborns and fetuses that are still in the womb. . This ceremony is carried out with the aim of controlling the rate of development of the Baduy community itself. After the kawalu ceremony is over, you will be greeted with another ceremony, namely the ngalaksa ceremony

Seba

After the ngawalu and ngalaksa ceremonies are completed, a follow-up ceremony is immediately prepared and for the Baduy community, this third ceremony is no less important than the two types of ceremonies above, which are both sacred in value. This type of ultimate ceremony is usually called the Seba ceremony. From a semantic perspective, the term "seba" comes from the word "nyaba". In the Sundanese Dictionary, this term means "greeting which implies coming in order to offer laksa along with other produce to the national authorities". The substance of this seba ritual is actually a gathering activity of the Baduy customary government to the national government such as the Camat, Regent to Governor (Hakiki, 2011). So it can be said that after the kawalu ceremony, the Ngalaksa ceremony will be followed and the last one will be the Saba ceremony.

Inner Baduy

Men wear long sleeves called jamang sangsang, because the only way to wear it attached to or attached to the body. Cloth design Sangsang only perforated from the neck to the chest, no collar, no buttons, and no wear a shirt pocket. All white clothes. Made by hand, can't be sewn with machine, as well as the basic material must be made of real cotton woven. The bottom wears a cloth similar to a sarong blackish blue that is only wrapped around the waist. To be strong and not sag, the sarong is tied with a piece of cloth. They don't wear pants because it is considered taboo. Besides, don't forget wearing a white headband. It works to cover their long hair, then combined with a scarf worn around the neck. The color of the Inner Baduy clothes is all white symbolizes their lives that are still holy and not influenced by foreign culture. When traveling people men always carry a weapon in the form of a machete at the waist, and a cloth bag or koja that is attached to the shoulder (Astari, 2009: 12).

Baduy women wear sarong-like clothes white from heel to chest. Commonly used for everyday wear at home. For women who married, usually leaves his chest exposed, while for girls the chest must be closed. To 23 travel clothes, usually Baduy women wear kebaya, white woven sarong, karembong, belts, and scarves. All basic ingredients made from self-woven cotton yarn (Astari, 2009: 13).

2.3.1.2 Outer Baduy.
Men's clothing worn is a kampret shirt black. Dark blue headband with batik pattern. The shirt design is split in half all the way down, like ordinary clothes that people wear. Dress using pockets, buttons, and the basic material is not must be of pure

cotton. There are ways to dress the Outer Baduy a little leeway compared to the inner Baduy. This shows that their lives have influenced by foreign culture. When traveling people men always carry a weapon in the form of a machete at the waist, and a cloth bag or koja that is “cangklek” on the shoulder (Astari, 2009: 12).



Gambar 3. Ciri khas pakaian Baduy Panamping
(Sumber : <http://1.bp.blogspot.com>)

Baduy women wear sarong-like clothes, Dark blue from heel to chest. Usually used for everyday clothes at home. For married women, usually let her chest is open, while for girls her chest should be closed. For travel clothes, usually Baduy womenwearing a kebaya, a blue sarong woven cloth blackish, karembong, belts, and shawl (Astari, 2009: 13).

CONCLUSION

The Baduy tribe is one of the tribes in Indonesia who inhabit the Banten area and still greatly preserves its culture. The Baduy tribe is divided into three, namely the first inner Bedouin who has the characteristic of wearing all white, so strict in customs. Second, the Outer Baduy, who have a characteristic black dress, live around the Inner Baduy, and are slightly influenced by the outside. Third, Dangka Baduy who lives outside the Kanekes area. The Baduy have two systems of government, namely the national government system that follows the Unitary State of the Republic of Indonesia and the customary system led by Puun. In Baduy society there are two kinds of law, namely light law and light law, heavy law, the law is enforced if there are people who violate customary regulations and government regulations. Most of the Badui people make a living as farmers and cultivators. In everyday life, people communicate using the Sundanese dialect of Banten and sometimes also use Indonesian. Angklung Buhun, lute are some of the most popular musical instruments that are always used in kawalu, Ngalaksa, Saba, birth, and other ceremonies in the Baduy tribe.

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