

Construction of Self-Identity of Baduy Muslim Residents on Social Media

Haekal Fajri Amrullah^{1*}, Andi Pajolloi Bate², Marwan Mahmudi³, Nono Sungkono⁴

^{1,2,3} Universitas Mercu Buana, Jakarta, Indonesia

⁴ Universitas Prof. Dr. Moestopo (Beragama), Jakarta, Indonesia

*haekal.fajri@mercubuana.ac.id

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Abstract

The phenomenon of religious conversion becomes interesting when the Baduy tribe, known as a tribe that holds fast to its customs and beliefs, converts or converts to Islam. The discussion of self-identity becomes even more unique and interesting when a Muslim Baduy citizen still uses the Baduy identity to show their identity, one of which is through social media. Social media functions as a means for users to place themselves in the framework they want, easily establish relationships, increase insight, form, express and display their identity. Identity is a picture of the cultural, social, relational, and individual self. The purpose of this study is to examine how Muslim Baduy citizens construct their identities on Instagram social media. This study uses a qualitative approach with a case study method. Through data collection techniques through interviews conducted with Muslim Baduy citizens who have used Instagram social media. The results of the study show that the self-identity shown by Muslim Baduy citizens on social media is generally like ordinary citizens. The Baduy identity that is attached to them cannot be easily removed, even though their lives are modern. The existence of social media is used to provide an explanation that they want to be known as Muslims only, no longer called Baduy Mualaf.

Keywords: Construction, Identity, Baduy, Muslim, Social Media

Abstrak

Fenomena perpindahan agama menjadi menarik ketika suku Baduy yang dikenal sebagai suku yang memegang teguh adat dan kepercayaannya, berpindah agama atau masuk Islam. pembahasan mengenai identitas diri menjadi semakin unik dan menarik ketika seorang warga Baduy yang beragama Islam masih menggunakan identitas Baduy untuk menunjukkan identitas diri, salah satunya melalui media sosial. Media sosial berfungsi sebagai sarana bagi penggunaannya untuk menempatkan dirinya pada kerangka yang diinginkannya, dengan mudah menjalin relasi, menambah wawasan, membentuk, mengekspresikan dan menampilkan jati dirinya. Identitas didefinisikan sebagai gambaran konsep diri budaya, sosial, relasional, dan individu. Tujuan dari penelitian ini adalah untuk mengkaji bagaimana warga Baduy Muslim mengkonstruksi identitasnya di media sosial Instagram. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus. Melalui teknis pengumpulan data melalui wawancara yang dilakukan kepada warga Baduy Muslim yang pernah menggunakan media sosial Instagram. Hasil penelitian menunjukkan Identitas diri yang ditunjukkan oleh warga Baduy Muslim di media sosial umumnya seperti warga biasa. identitas Baduy yang melekat pada diri mereka tidak bisa dilepaskan dengan mudah, walaupun kehidupan mereka sudah modern. Adanya media sosial justru dimanfaatkan untuk memberikan penjelasan bahwa mereka sebenarnya ingin dikenal sebagai seorang muslim saja, tidak lagi disebut Baduy Mualaf.

Kata Kunci: Konstruksi, Identitas, Baduy, Muslim, Media Sosial

INTRODUCTION

When we think of Baduy, we think of a tribe or group of Sundanese people living in Kanekes Village, Lebak Regency, Banten. The Baduy people still maintain their culture and beliefs (Kartika & Edison, 2020). We can still see all the Baduy traditions and customs and even experience them directly if we visit them. They live simply without modern technology or chemicals and often walk (Bahrudin & Zurohman, 2021).

In previous research, (Ngulwiyah et al., 2022) explained that modernization influences the lives of the Baduy people, both inner Baduy and outer Baduy. In addition, the existence of factors driving change (modernization) makes the Baduy people slowly change and adapt to align traditional culture with changes that occur in society in general. For the Outer Baduy community, the use of digital media, mobile phones and modern devices is prohibited by custom, but they still insist on using them because of the need and the leniency of traditional leaders (Triko et al., 2022).

In addition, the central and regional governments help maintain and support the existence of Baduy culture so that it is not disturbed or lost due to increasingly modern and sophisticated life threats. The Baduy tribe will continue to be an interesting topic because of its beautiful nature and strong traditions and the social development of its people who interact with immigrant communities as visitors or tourists who provide new information through communication activities (Suryani, 2014).

Isnendes' research explains that the Baduy Tribe is divided into two regions, namely Inner Baduy (Tangtu) and Outer Baduy, which is divided into Panamping and Dangka (Isnendes, 2016). Meanwhile, Binarwan explained in his research that the characteristics of the Inner Baduy people are that their natural clothing is white and dark blue, and they wear white headbands (Binarwan, 2019). In contrast, the Outer Baduy wear traditional black clothes with blue motifs (Zid et al., 2017).

The Baduy people tend to isolate themselves from the outside world because, according to their beliefs, they are descendants of Bhatara Cikal, one of the seven gods sent down to earth to maintain world harmony. Baduy rejects modern technology in their daily lives, such as cameras, televisions, and even writing instruments such as ballpoints that use metal and plastic (Sumarlina et al., 2022). They adhere to tradition and customary regulations (Suparmini et al., 2013).

Although the Baduy tribe tries to maintain customs and traditions, it differs from the Inner Baduy people, who still maintain traditions, customs, and anti-modernization regarding dress, lifestyle, and others (Edwar et al., 2021). Meanwhile, Outer Baduy residents are more relaxed in carrying out customs; many have come into contact with and even use technology such as cellphone electricity, among others. Moreover, jeans and some can speak Indonesian (Pudjiastuti et al., 2023). The Outer Baduy has a more open view of social change and globalisation, and some members may see opportunities in modernisation and globalisation, such as access to technology or new economic opportunities (Mustomi, 2017).

The interactions carried out by the Baduy people with the surrounding community, especially tourists who have various backgrounds, have implications for the thinking of the Baduy people, especially the outside Baduy people. They try to adopt technology and innovation by their traditional principles, enabling them to improve their quality of life without sacrificing their cultural identity (Moenawar et al., 2019). Many of them get new information so that new ideas emerge in their lives.

The results of research conducted Istinanatul et al. in 2022 show that the Baduy people's character has changed in the face of modernisation, especially the outer Baduy. At least three factors cause this: first, communication with different cultures, both open-system societies and third, community interest in certain fields (Ngulwiyah et al., 2022).

Furthermore, what is also interesting and must be considered by Baduy residents is the conversion of beliefs or changing religions that not many know about. If previously we knew the Baduy people adhered to the Sunda Wiwitan religion or, in their language, the Sunda Wiwitan Slam Religion, now many Baduy people, especially the Outer Baduy, have converted to Islam (Ridwan et al., 2024).

This religious conversion has many factors; if it is explained, it will be very long. However, this religious conversion has been going on for a long time, especially for Baduy residents who live in Cikakal

Girang village, part of the Baduy Dangka area. Several different historical versions exist based on the emergence of the Cicakal Girang Muslim Baduy community. According to an oral narrative put forward by a Muslim Baduy resident named Abdul Rasyid (an ustadz and Muslim figure Cicakal Girang), the history of Cicakal Girang was caused by the long distance that the Baduy people had to travel to register their marriage (Hakiki, 2015).

In another version, it is said that Kampung Cicakal Girang, according to history, is a village area that the Baduy people prepared from the start as a place to live for Baduy residents who have violated the provisions of Baduy customs. The existence of this village can also be used as evidence and refutation that the Baduy are very rigid, closed to themselves, cannot accept change, and are difficult to work with (Edwar et al., 2021).

The different versions of disclosing the history of the Muslim Baduy do not lead to a long debate and cause problems because (Edwar et al., 2021) explain in their research results that the obedience of the Baduy people in carrying out the mandate of their ancestors is very strong and firm. Still, there is no coercive nature of the will for the Baduy people themselves.

Looking at it from the other side, the name or term Baduy Muslim itself is interesting, according to researchers. If we look at it in terms of terminology, the words Baduy and Muslim have their meaning and are contradictory to the understanding of society. The name Baduy, found in Kanekes Village, Lebak Banten, is known as a tribe or community with Sundanese Wiwitan beliefs and pikukuh or self-awareness in maintaining and adhering to the ranks of traditional customs (Saputra, 2017). At the same time, a Muslim is the designation of a person who practices Islam.

This phenomenon becomes more interesting when residents or Baduy people who convert to Islam or are called converts are then united and given a special residence to develop Islam in the village of Landeuh Baduy Muslim. The distance is not far from Kanekes Village or the village where the Baduy tribe is. This village is also an initiative of the YBM PLN Cooperation and the Bojongmenteng Village government (Sopian, 2021). Here, Baduy Muslim residents are given a good understanding of Islam by teachers or volunteer Ustadz-Ustadzah, who also live or live in this village.



Figure 1. Location of Landeuh Baduy Muslim Village
(Source: Instagram @desacahaya_landueh_ybmpln. 2023)

The picture above is the location of the Landeuh Lebak Banten village. This is where the Baduy Muslim people lived and continued their lives after they were expelled from Kanekes Village. All residents here are given lessons about Islam and how to find halal sustenance under the guidance of the At-Taubah 90 Foundation and YBM PLN.

Identity with the name Baduy cannot be released. One of the goals is for the community to know that the village is a converted village, which is indeed provided for Baduy residents who do not have a place to live after becoming Muslims because, according to Baduy customary rules, if you change religion, the resident must leave the village Kanekes (Nadroh, 2018).

Since most of the Baduy Muslim population comes from outside Baduy, they use technology such as mobile phones and the internet. Of course, after they become Muslims, they are not bound by Baduy customary rules, they are free to use technology. The use of mobile phones for communication, especially to show their existence and identity, is no longer foreign. Many Outer Baduy residents have mobile phones and social media accounts. They use social media mostly to communicate, get to know the outside world, show their existence, and promote the Baduy products they sell, such as honey, Baduy clothing, accessories, and others (Desmita & Rosdakarya, 2009).

Of the many interesting phenomena mentioned, it turns out that there has been no study or research in communication studies that discusses the self-identity of Muslim Baduy residents, especially their self-identity on social media. Even though this study, according to the researchers, is very interesting and a new thing in the social changes that occurred in the Muslim Baduy tribe after they declared their Islam. We know that every identity in every culture will certainly be a characteristic or characteristic of the culture itself (Maulana et al., 2021) because culture Cultural identity is a special character that is inherent in a culture so that it can be distinguished between one culture and another (Fadillah, 2023).

However, the unique thing is that when Baduy converts use social media to communicate and share ideas and information, the Baduy identity, which was originally very traditional, becomes modern. In this case, Instagram is one of the social media that is often used, and this will certainly affect the mindset and behaviour of Baduy converts, as in previous studies (Akbar & Faristiana, 2023).

Instagram was chosen in this study because, based on the results of initial observations of interviews with Muslim Baduy coaches or assistants in Kampung Landeuh Muhammad Indra, "Almost all young people here use Instagram to communicate and socialise. In addition, residents usually use Instagram to sell creative products.

Based on the explanation above, the researcher is interested in researching the formation or construction of the Muslim Baduy identity on social media. As Jenkins has stated, humans seek and make meaning of culture to form their own identity (Fulamah, 2015). Therefore, the researcher conducted a study entitled "Construction of Self-Identity of Muslim Baduy Citizens on Instagram Social Media.

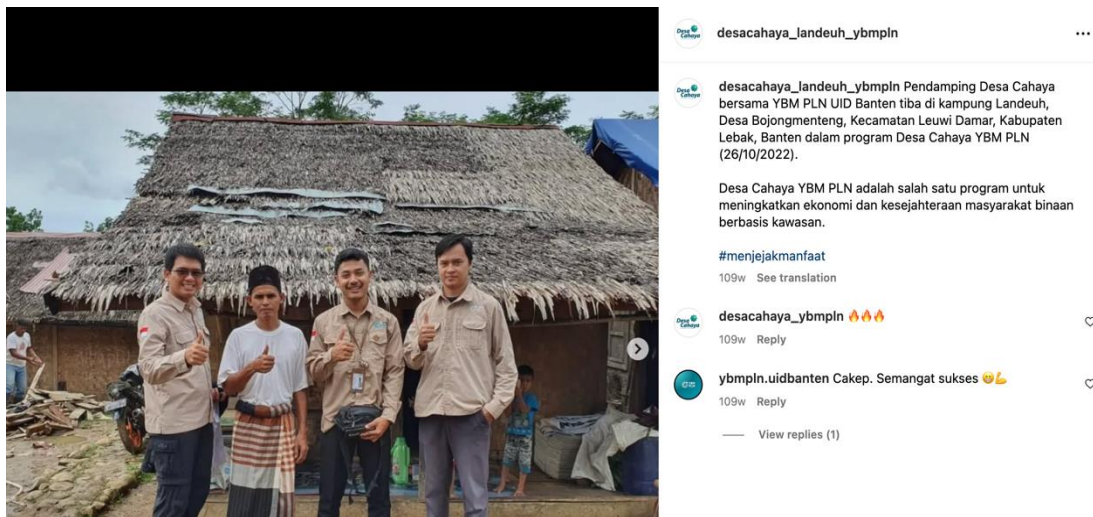


Figure 2. Cooperation in fostering Landeuh Village residents between the At-Taubah Foundation and YBM PLN (Source: Instagram @desacahaya_landdeuh_ybmpln. 2023)

As in the picture above, social media depicts Muslim Baduy residents looking like other Muslim residents. Baduy attributes that are usually attached to their clothes are no longer shown. If seen from the picture, this identity shows that there is no longer any difference between them and other residents.

METHOD

This research uses qualitative research methods. Qualitative research methods explain that qualitative research does not use evidence based on mathematical logic, numerical principles, or statistical methods (Setiawati & Putra, 2021). Data collection techniques are methods used by researchers to collect data in the research process. Researchers collect research data using interview techniques (Sugiyono, 2019). To obtain the expected data, researchers use the interview guide technique proposed by Patton: creating an interview question guide to explore questions to gain a deeper understanding (Patton, 2014).

The data analysis technique used uses the steps Miles and Huberman described (Silaban et al., 2024): Data Collection, Data Reduction, Display Data, Conclusion Drawing and Verification (Zulfirman, 2022). Research subjects or informants play an important role in a study. The informants who will be interviewed to obtain the data needed in this study are key informants (informants) who are competent in their fields.

The type of research used in this study is a case study. In general, a case study is defined as a model used by researchers in detail, to find out and understand the phenomena of life that exist about individuals or a particular social unit (Irawan, 2015).

The following are informants who have been interviewed: Saefudin is a native Baduy Muslim who is active on Instagram with the account name @Saefudinalfatir. Muhammad Afrijal: Is a native Baduy Muslim who is active on Instagram with the account name @ijalshandey07. In addition, for this study to have interesting and complete data to strengthen the research data, an interview was also conducted with Sudin as the head of the Baduy Muslim community in Landeuh.

RESULT AND DISCUSSION

Before discussing the self-identity of Baduy Muslims on social media, the researcher first sought information about the self-identity of Muslim Baduy residents before becoming Muslims. The Baduy people are divided into the Inner Baduy and the Outer Baduy. When viewed from language and customs, we will find everything the same because both have one belief, namely Sundanese Wiwitan (Permana, 2012).

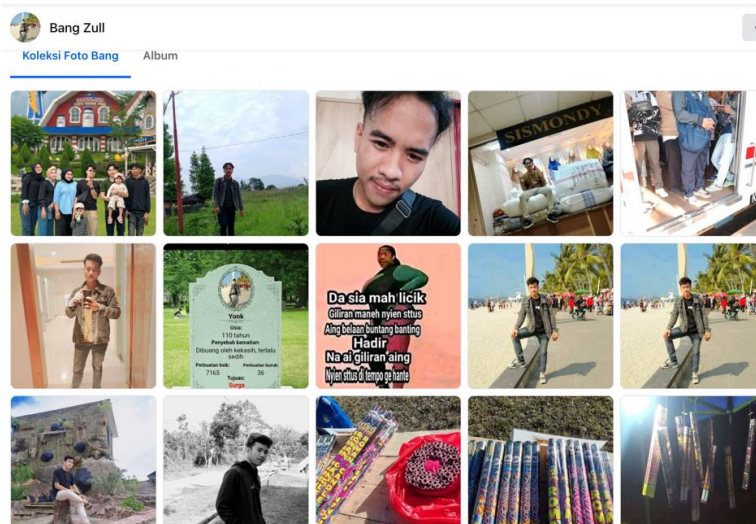


Figure 3. Photo Collection of Sources (July) Baduy Muslim Residents of Landeuh Village on Social Media (Source: Facebook @bang_zul. 2024)

One of the young Baduy Muslim residents named Juli in his social media no longer shows that he is a descendant of Baduy. He is like other young people, appearing modern wearing t-shirts, jeans and sometimes wearing Muslim clothes, to be able to show that he is a Muslim who performs worship.

As chairman of the Tourism Awareness Association (POKDARWIS), Even so, there are striking differences between the Inner Baduy and the Outer Baduy, especially in terms of customary rules. The outer Baduy carries out customary rules more relaxed than the inner Baduy. For example, in terms of clothing, to this day, when visiting the Outer Baduy in person, it is found that many Outer Baduy residents wear coloured t-shirts. Some even wear jeans daily, even though in the customary tradition, the Outer Baduy wears dark black clothes and blue headbands, while the Inner Baduy wears white clothes, black pants, and a white headband. Clothing like this is an attribute and self-identity that can be seen in the daily life of the Baduy people.

Inner Baduy, to this day, still adheres to the pikukuh teachings, namely the principle of upholding the teachings that must be passed down from generation to generation. If it is not carried out, Baduy Dalam believes it will result in disaster (Sujana, 2020). "The Baduy Dalam community highly respects customs; they believe in karma or pamali. Something good happens if you follow the customs. It is different from the outside, which is loose in customary regulations.

The lax implementation of these rules is due to many things. Still, the most influential is the interaction with public members from various regions and even foreign countries who visit Kanekes Baduy Village for sightseeing and want to know about the lives of Baduy residents. From this interaction, the Outer Baduy are familiar with communication technologies such as mobile phones and social media applications used to seek and disseminate information (Widowati, 2014).

The loose regulations in Outer Baduy have caused many things. Still, the most influential is the interaction with residents from various regions and even abroad who visit Kanekes Baduy Village to travel and want to know the lives of the Baduy people. From this interaction, the Outer Baduy people also get to know communication technology, such as cell phones and social media applications that are used to search for and disseminate information.

The loose regulations have also caused many Outer Baduy people to lose their inherent Baduy identity. With the absence of strict rules in dressing, finally, many Baduy people look like ordinary people who dress freely and use cell phones in their daily lives. This also causes many Outer Baduy people to interact with visiting Muslims. There are even some Outer Baduy people who join in the activities of Muslim residents. As Mr Sudin explained, "In the past, before converting to Islam, I often joined my friends in reciting the Koran, even though I was still a Baduy when I was in my 20s. My friends say you do not have to join the *Qur'an* because it is not Islam. However, my heart is interested in taking part in the *Qur'an* daily.

Although they have become Muslims, the Baduy people's view of local wisdom includes the universe, simplicity and tolerance of the surrounding environment. These principles make the Baduy Tribe able to continue to survive and live side by side in harmony (Suryani, 2014).



Figure 4. Learning activities for Muslim Baduy residents in Landeuh Village
(Source: Instagram @desacahaya_landdeuh_ybmpln. 2023)

After converting, the Baduy people cannot live back in their village. They must immediately leave and find a place to continue their lives. Many eventually chose to live in Landeuh village which was founded by the At-Taubah Foundation 60 to accommodate and educate Baduy converts to better understand and practice Islamic teachings. One of them is like the picture above, Muslim Baduy residents are given lessons on how to read the Qur'an.

They live like ordinary villagers. There are competent educators here. In quantity, there are 5 (five) ustadz, sufficient for the learning needs of the Baduy Tribe converts, who number 116 people and consist of 36 Heads of Families. At first glance, there is no difference between Baduy converts and other residents, especially in communication technology; many residents use social media to socialise, seek information, and even sell various Landeuh village products.

The incoming communication technology erodes the identity of the outer Baduy little by little; the breadth and speed of the Internet provide a lot of information and religion so that they follow a lot of thoughts, lifestyles, and even styles of dress from the information they get. Social media is one of the media that they often visit to fulfil information-seeking motives for seeking information, namely the urge for social interaction to gain new knowledge by obtaining information; sorting out this information is felt to encourage people to be more confident in getting along with the environment social (Drestya, 2013).

Discussion

Self-Identity of Muslim Baduy in Social Media

When viewed in terms of the attributes of Muslim Baduy residents, they are not much different from other Muslim residents. They had left Baduy clothes, such as clothes and blanking, used when they were still outsider Baduy residents; they rarely used them except at certain moments or events. Juli explained that they no longer wear the most blank Baduy attributes or blue hats; even then, they only wear them occasionally.

The presence of Social media adds to their information so that they can dress or look like other residents. The researchers saw firsthand that there were several young people there who followed the clothing trends that were being worn by many people, such as the AHHA, ERIGO, Damn I Love Indonesia brands and other clothes. This way of dressing makes the Muslim Baduy people not look like the Baduy people in general. They left all the attributes to be known as ordinary people. Instead, they often wear Muslim clothing. Sudin explained that we have long since abandoned Baduy clothes; we do not wear them anymore because we want to be known as ordinary people.

Look at the development of the life of the Baduy people, especially the outer Baduy. We cannot see any difference between ordinary people and ordinary people except through their clothes. The characteristics of this clothing are still often worn, such as black clothes and blue hats. If they had not maintained their traditional clothes, maybe not anymore, it would not have been easy to distinguish them from ordinary citizens. The Baduy now are not the Baduy they used to be. Their thinking is free, although they are still limited by customary rules that must be followed while living in the Baduy area. The Baduy are now free, although only partially free.

After these outer Baduy residents become Muslims or Islam, Baduy clothes or attributes are rarely used or even no longer worn. They want to be known as ordinary citizens even though they know their ancestors are Baduy people. Juli, who is a young convert to Islam, once explained, "I never feel angry or offended if someone says we are of Baduy descent because our grandparents are still in Baduy.

Like other ordinary residents, some Landeuh village or Muslim Baduy residents use social media to share information. They often post daily activities and motivations. Likewise, Andi, a young Baduy convert, said, "Those who often post share positive motivations that are Islamic. Yes, sometimes it's also about personal life, but it's rare."

Even though the life of Muslim Baduy residents has completely left Baduy life, some of them still admit that they even show Baduy families in kanekes. They do not want to forget their ancestors,

friendship with family must be maintained and there is no need to be ashamed to acknowledge Baduy descent. They also sometimes show this situation on social media, posting pictures when they are together in Baduy. Juli added an explanation. Once, we posted a family in Baduy just to show that we are descended from Baduy and we don't feel any loss or problem. There is no specific motive for using social media, Muslim Baduy residents are still very simple to use it. In the previous research, the researcher got information and saw firsthand Baduy residents using social media to promote Baduy product sales and tourism.

Muslim Baduy residents in Landeuh village still use social media only to seek information and share positive things in their lives. Juli emphasised that We don't even have anything for sale yet, we only share information or communicate. Baduy Muslim residents are very proud to be Muslim because they feel happy with a family that practices Islamic teachings. There is no difference between the rich, the poor, the inner Baduy and the outer Baduy; all are equal in the sight of Allah SWT.

To show their seriousness in forming their identity, Baduy Muslim residents often post Islamic motivation on social media. This is often done in addition to being able to remind each other between residents because they live in a special village for Baduy Mualaf, an attitude of caring for each other appears among them to advise each other.

One motive for using social media, besides the need for information, is to fulfil cognitive needs. Social media is also used to show personal identity. This is proven by their frequent posting of Islamic motivations and activities in mosques, like Muslims in general.

Motives of communication of new media of Baduy Luar youth towards narcissistic behaviour on social media YouTube has become a social activity of cultural communities with various motives, including doing business, entertainment, and even learning practically in an autodidactic way. This problem is compounded by the way they use social media, such as the proliferation of YouTube, which creates content about Baduy, often violating Baduy's customary law. That is why many accounts of Baduy youth create statuses and upload photos, videos and vlogs, which are taboo. In cross-cultural communication, social media plays an important role in shaping various cultures and various new sub-cultures (Purwanto et al., 2024).

Blumler (Jalaludin, 2015) mentions three motive orientations, namely Cognitive (the need for information, surveillance or exploration of reality), Diversion (the need for release from pressure and the need for entertainment), and Personal Identity (namely using media content to strengthen or highlight something important in the life or situation of the audience itself).

So Blumler's opinion above can be taken as one view that Muslim Baduy people do not want to be compared with other Muslims. Still, the characteristics brought by their ancestors cannot be completely removed because this is an identity that cannot be lost.

When someone has obtained an identity, then he will be aware of the characteristics of his personality, such as his ethnicity or non-ethnicity, aspirations, anticipated future goals, the feeling that he can and must regulate his life orientation (Desmita & Rosdakarya, 2009).

The awareness that they are descendants of Baduy cannot be separated from their personality. Although, according to some people, Baduy people may be rustic or old-fashioned and do not accept technological developments, that is precisely where the uniqueness of Baduy people is also inherent in Muslim Baduy people even though they have converted their religion to Islam, some Baduy teachings are still carried out, especially those that do not conflict with Islamic teachings.

This was conveyed firmly by Sudin as a figure of the Baduy Muslim community who said that teachings such as farming, being honest, tenacious, diligent, and others are still practised because they are good and can be continued even though they have become Muslims.

Researchers also saw that teenagers like Andi and Juli remained proud and not offended when asked if they wanted to be known as Baduy converts or Muslims in general; even if someone said they were descendants of Baduy, it was not bad. That is precisely what attraction is; they show it on social media. They post about the lives of Baduy Muslims, who are not much different from Baduy people in general, who earn a living by farming and selling.

Interestingly, the call for Baduy Muslim descendants is also a special attraction for tourists who come to Baduy. In the past, many residents or people from outside went to Baduy to travel to Baduy. Now, with the existence of the Landeuh village and Muslim Baduy residents, many tourists visit to see and wonder about the lives of Baduy Muslims.

This pride becomes a self-identity that is a special advantage for their descendants. Other people might not think that they are descendants of Baduy. Occasionally, activities in the Landeuh village are also uploaded on Instagram social media, especially if there are events for the Landeuh village residents, a form of depiction that from these activities will show who they are. Self-identity is an integrated assessment of an individual toward their image as someone unique, which distinguishes them from others (Suparno, 2017).

Ultimately, the Baduy identity attached to them must be removed, even though their lives are modern. The existence of social media is used to explain that they want to be known as Muslims only—no longer called Baduy Mualaf. However, if someone asks or states that they are of Baduy descent, it is not a disgrace to them.

CONCLUSION

Muslim Baduy residents are no strangers to cell phones and social media. Many use social media, including Instagram, to support their existence and form their own identity. Before the advent of gadgets, we knew them like the Baduy people in general, but we can see many changes after the advent of gadgets. The rapid flow of information they receive and the ease of using social media result in higher curiosity and the emergence of more needs (crises). So, Instagram's use forms a distinctive self-identity for Muslim Baduy residents. The self-identity shown by Muslim Baduy residents on social media is generally that of ordinary citizens. It does not show in depth who they are, although several times they have posted information in the form of pictures with their ancestors or grandparents in Baduy. Meanwhile, there is no specific motive for using social media except for communication.

Further research will be more interesting and developed if the identity of the Muslim Baduy is studied in more depth by looking at various aspects, especially in social interactions with people outside the area. Many residents of Landeuh village work in big cities. In addition, the study of the use or utilisation of social media in selling can also be used as interesting research.

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