

## Marketing Communication of the Baduy People in Increasing Tourist Visits for Economic Recovery Post Covid-19 Pandemic

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**Abstract:** Craftsmen of various typical Baduy products have experienced a decline in income since the Covid-19 pandemic. In the first year of the pandemic, visits to Baduy were still relatively high with 20,319 local tourists and 8 foreign tourists in 2020. Then visits shrank to 6,274 tourists throughout 2021. This article aims to see how marketing communications are applied in a more effective effort to increase tourist visits to recovery using a social phenomena approach with qualitative analysis. The results found show that an integrated approach, combining soft selling and hard selling, has succeeded in improving the economy of the Baduy community by increasing the number of visitors by 22%, especially in the context of revitalizing their traditional weaving industry. The pattern of interaction developed by the Baduy community towards tourists is active interaction, either face to face or in groups, where storytelling about Baduy culture and historical values attracts tourists in buying souvenirs and natural products from the Baduy community.

**Abstrak** Para perajin beragam produk khas [Baduy](#) mengalami penurunan pendapatan sejak pandemi Covid-19. Di tahun pertama pandemi, kunjungan ke Baduy masih relatif tinggi dengan 20.319 wisatawan lokal dan 8 wisatawan mancanegara pada 2020. Kemudian kunjungannya menyusut menjadi 6.274 wisatawan sepanjang 2021. Artikel ini bertujuan untuk melihat bagaimana komunikasi pemasaran diterapkan dalam upaya yang lebih efektif untuk meningkatkan kunjungan wisatawan untuk pemulihan dengan pendekatan fenomena sosial dengan analisis kualitatif. Hasil yang ditemukan ialah menunjukkan bahwa pendekatan yang terintegrasi, dengan memadukan *soft selling* dan *hard selling*, telah berhasil meningkatkan ekonomi masyarakat Baduy dengan meningkatnya jumlah pengunjung sebanyak 22%, terutama dalam konteks revitalisasi industri tenun tradisional mereka. Pola interaksi yang terbangun pada masyarakat Baduy kepada wisatawan merupakan interaksi aktif baik *face to face* ataupun berkelompok, dimana *storytelling* terhadap kebudayaan Baduy dan nilai-nilai sejarah menjadi daya tarik wisatawan dalam membeli souvenir dan hasil alam masyarakat Baduy.

## INTRODUCTION

In the first year of the pandemic, visits to Baduy were still relatively high with 20,319 local tourists and 8 foreign tourists in 2020. Then visits shrank to 6,274 tourists throughout 2021. In fact, so far, many domestic and foreign tourists who visit Baduy cultural tourism buy traditional woven cloth. in large quantities. These tourists are interested in Baduy weaving because it is quite unique and different from other weaving in the country. These tourists buy Baduy weaving to use as souvenirs or for their own use. Apart from that, Baduy weaving is also used as souvenirs or souvenirs for injuries.

Baduy has many things that attract tourists to come to Baduy. It should be noted that the activities of the Baduy community in general are farming, planting and farming. Planting products such as rice, coffee, tubers are the commodities most often planted by the Baduy people. Like most tribes in Indonesia, Baduy also know the weaving culture from generation to generation and this weaving craft is only done by women. It's not just woven crafts that are found there, but there are also many traditional crafts such as souvenirs, clothing, batik, machetes, accessories such as bracelets, necklaces and one of the typical traditional crafts which is quite famous in the Outer Baduy tribal area is the *koja* or *jarog* bag made from *teureup* tree bark.

However, tourist activities to the Baduy Tribe Settlement or what is now the term changed to *Saba Baduy*, which are usually carried out by local and foreign tourists, have decreased drastically due to the Covid-19 pandemic.

Indonesia is a pluralistic country that has ethnic and cultural diversity. Based on data from the Central Statistics Agency, there are 300 ethnic groups recorded in Indonesia, more specifically, there are 1,340 ethnic groups spread across various islands in Indonesia (Indonesian Information Portal, 2017). Ethnic and cultural diversity is a potential tourist attraction, especially cultural tourism. The Deputy for Archipelago Tourism Marketing Development stated that cultural potential is superior in Indonesian tourism, 60% of which relies on cultural potential, 35% natural potential, and 5% artificial potential (Nursastri, 2017). According to Nafila (in Prasodjo, 2017), cultural tourism is a type of tourism that makes culture the main attraction. In cultural tourism, tourists will be introduced to and understand the culture and local wisdom of a particular community.

Table 1. Leading Tourism Potential

Types of Tourism	Winning Potential (%)
Cultural Tourism	60
Nature Tourism	35
Artificial Tourism	5

*Source* : (Nursastri, 2017)

Banten Province is one of the regions that has the most tourist attractions that rely on cultural potential. The total number of tourist attractions in Banten Province is 1,166, dominated by historical and cultural tourist attractions amounting to 591 or 51% of the total tourist attractions (Rifaatullah, 2019). This shows that the attraction of historical and cultural tourism in Banten has the potential to develop and progress, especially as

cultural tourism is quite popular because tourists can see and be interested in traditions, arts, traditional ceremonies and unique local wisdom. One of them is the Baduy tribe which is not only known nationally but internationally.

The number of Baduy residents in the Kanekes Village area as of June 2009 was 11,172 people consisting of 2,948 heads of families (KK) spread across 58 villages. The Baduy people's belief is called the Sundanese Wiwitan religion, namely belief and belief in the existence of one power, namely Batara Tunggal, who cannot be seen with the eyes but can be touched with the heart, who knows everything that moves and makes noise in this world. There are two government systems used by the Baduy people, namely the national government structure which follows Indonesian state regulations and the customary government structure which follows the customs believed by the community. The two government systems are combined and their roles are divided in such a way that there are no conflicts in carrying out their duties. The entire Baduy community understands and respects each other for these two systems, so they know where to go if there are matters or problems they face in everyday life (Feri Prihantoro, 2006: 6).

In this modern era, the Baduy region itself has become a cultural tourism location that is quite open and well known to the general public and this has led to intensive social interaction between the Baduy people and people from outside. For the Baduy people, the arrival of tourists is more fittingly called a gathering as they know the Baduy Cultural Saba to describe the relationship between guests and hosts. "Saba is friendship. Because our culture (Baduy) is a guide to mutual respect and care for nature and humans. Our cultural life is not tourism, not entertainment and spectacle, but demands," said Jaro Sami, head of Cibeo Village, Baduy Dalam (Sulistyawaty et al, 2022).

After holding a large-scale promotion in 2017, tourist visits to Kanekes Village increased, peaking in 2019 reaching 42,228 both domestic and foreign tourists. This number has increased by 30,728 tourists from the previous year, while in 2020 tourist visits to Kanekes Village decreased to 20,327 tourists (Sidaku.lebakkab.go.id, 2021). This figure is still quite high because conditions at the time were at the peak of the 2019 Corona Virus Disease (Covid-19) pandemic, in fact Kanekes Village was in the second highest position for visits in Lebak Regency in 2020.

In the new normal era or the recovery period from the Covid-19 pandemic, many regions are rising again to encourage the tourism sector to come back to life. On October 15 2022, Minister of Tourism and Creative Economy Sandiaga Uno inaugurated the Saba Baduy cultural tourist village as the 50 best tourist village. On October 31, Baduy also won first place in the visitor attraction category in the 2022 Indonesian Tourism Village Award. This program from the central government is one way to encourage tourists to come back to Baduy. However, it cannot be denied that tourist arrivals in Baduy are the main support for Kanekes' Original Village Income (PADes). In 2022, the total PADes is predicted to be IDR 39.86 million. Of that amount, IDR 39.46 million came from tourist entrance tickets to Baduy settlements. The other IDR 400,000 came from renting bent land or village treasury land. If the 2022 PADes target is divided by the rate per visitor, it is predicted that there will be 7,892 guests visiting Baduy throughout this year (Sulistyawaty et al, 2022).

Apart from the central government, the regional government of Lebak district is also taking various steps to increase the attractiveness of Baduy to tourists. Aulia (2023) in her research shows that the promotional strategies for Baduy cultural tourism destinations carried out by the Lebak Regency Culture and Tourism Office are advertising, publication, public relations, social media marketing, mobile marketing, sponsorship marketing, , personal selling (personal selling), event marketing. sales promotion, interactive marketing. Meanwhile, the promotion strategy for the creative economic results of Baduy cultural tourism carried out by the Lebak Regency Culture and Tourism Office during the 2020–2022 Covid-19 pandemic, namely publication (publicity), public relations (public relations), social media marketing, mobile marketing, sponsorship marketing , personal selling, event marketing, and interactive marketing.

Basically, the Baduy people, especially the Outer Baduy, are a very creative people, even though their customs do not recognize education, they are very skilled at processing natural resources into various crafts that can have high selling value and can boost the economy. For example, the creative economy in the form of cultural tourism in Outer Baduy has great potential to be developed through the central and regional governments, especially the Lebak Regency Tourism Office, such as the potential for cultural tourism, creative economic tourism and natural tourism. The creative economy and the cultural tourism sector are two things that can work together if managed well. The concept of tourism activities can be defined by three factors, namely, something to see, something to do, something to buy (Yoeti in Isdarmanto 2017:59-60).

Baduy residents have various types of handicrafts, including jarog and koja bags, machetes, weaving and other accessories such as bracelets. All these crafts will later be used for clothing purposes or sold as souvenirs to visiting tourists. For the type of weaving craft, Baduy has two types of weaving, namely Inner Baduy Weaving and Outer Baduy Weaving, each of which has different characteristics.

Therefore, in this research the focus is on the interaction patterns of the Baduy community towards tourists in the context of post-Covid-19 economic recovery and also to find out what the marketing communication patterns of the Baduy community are towards tourists as potential consumers. It is known that social interactions are dynamic social relationships and involve relationships between individuals, between human groups, and between individuals and human groups (Sukanto, 2007: 55). As a result of quite intensive interaction, it will cause social changes which can bring changes to the customs of the Baduy community through interaction with tourists.

Social change is a social process that occurs in society, which covers all aspects of human life and thinking, when the map of social change is considered from the background of its demands (Damanhuri in Daniel, 1998: 68-69). From this definition it can be explained that change is normal and continues. Social change will be seen as an all-encompassing concept that refers to change.

The interactions of the Baduy community will also influence the comfort and increase in tourist attendance and automatically improve the economy of the Baduy community after Covid-19. What is the interaction pattern of the Baduy community towards tourists in the context of economic recovery after the Covid-19 pandemic? What

is the marketing communication carried out by the Baduy community towards tourists as potential consumers?

The method used in this research is the interview method with 8 (eight) sources. The resource persons consist of local residents who have owned a Baduy weaving business for more than ten years and tourists who come to Baduy. According to Soemantri (2005), research can be carried out in a systematic way to collect the data needed in the process of identifying and explaining the social phenomena being researched using a qualitative approach. The paradigm used in this research is the post-positivism paradigm.

This research was carried out in Kadu Ketug village, Kanekes Village, Leuwidamar District, Lebak Regency. Data collection techniques are methods that researchers can use to collect data (Kriyantono: 2010: 95). There are several data collection techniques used by researchers, namely: Observation, Interview and Documentation. Then data analysis is carried out during data collection and after data collection within a certain period. In this research, researchers used an analysis model created by Miles and Haberman which is often called the interactive analysis method. This analysis consists of three simultaneous activity streams, namely data reduction, data display, drawing and verifying conclusions (Sugiyono: 2008: 19). Data Reduction, Data Presentation, Withdrawal and Testing.

There is several relevant previous research, namely Ina Syarifah (Journal of Business and Management Strategy Studies, Vol 6, No 1 (2022)) entitled The Influence of Soft Selling in Instagram Social Media and Celebrity Endorsements on Purchasing Decisions, Results of research on marketing a product or service with soft selling communication It will be easier for consumers to accept it, because with soft selling consumers will feel that the product or service offered is good, provides benefits to users, and is indeed a product or service that consumers must have. Then Nur Elisa Faizatya (Scientific Journal of Economic Students, Volume 04 Number 01 of 2021), The Impact of Soft Selling in Digital Marketing on Purchasing Decision Making (Study on the Facebook Group Platform which is good at selling). According to him, soft selling is very effective in increasing the probability of purchasing decisions.

Next research: Aurelia Lintangari Kurniawati (Vol 5 No 02 (2022)): The Commercium, the Influence of Soft Selling Skincare Base messages on Interest in Buying Products (Survey on Instagram Followers @Itsmybase). In this research it was found that there was a significant influence between the soft selling messages carried out by Skincare Base on buying interest among Instagram followers @itsmybase. storytelling in designing animated advertising films. Metamorfodream is able to produce softselling communication patterns in the Animation Study Program's dissemination media.

## **RESULTS AND DISCUSSION**

Marketing communication is a form of communication that aims to strengthen marketing strategies and communication applications that aim to assist a company's marketing activities. (Suherman Kusniadji, 2016:83). Marketing communication is a

communication activity carried out by buyers and sellers, and is an activity that helps in making decisions in the field of marketing and directs exchanges to be more satisfying by making all parties aware to do better. So marketing communication is a two-way exchange of information between parties or institutions that is visible in marketing. (Basu Swastha and Irawan, 2001:345).

Marketing communications is an effort to convey messages to the public, especially target consumers, regarding the existence of products on the market. The concept that is generally used to convey messages is called the promotional mix. It is called a promotional mix because marketers often use various types of promotions simultaneously.

This research is included in the realm of intercultural communication and business communication where researchers are interested in seeing the social interactions of the Baduy community towards tourists with tourism and trade events, where today the condition of the Baduy community is an isolated community based on soft selling, hard selling and story telling regarding economic growth which is measured with Adam Smith's theory.

The following is an empirical presentation which is the result of research findings which will then be analyzed to answer research questions. The primary data for this research was obtained by the researcher through in-depth interviews with two main informants who the researcher considered to be very competent and trustworthy in answering the questions asked by the researcher, so that they could answer the objectives of this research from observation (observer). participant) plus secondary data obtained by researchers from websites and news.

According to the Big Indonesian Dictionary, a pattern is an image made from an example/model or a fixed shape (structure). If related to interaction, then interaction patterns are forms in the process of interaction. When two people meet, social interaction begins at that moment. They admonish each other, shake hands, talk to each other, maybe even fight. Such activities are forms/patterns of social interaction. Pattern in sociology means a picture or pattern of social relations that remains in social interaction. The same thing is done by the Baduy community with tourists, there is a pattern of interaction between the two in order to tell stories and market local products owned by the Baduy community. This is what Kang Safri, a seller of local Baduy community products, expressed to the tourists who came. In the interview excerpt below:

"So in selling our goods, we are more concerned with introducing the history and value of the goods I sell. So we prioritize understanding for visitors to understand what Baduy weaving is, for example. "Because in recent times sometimes visitors have come just to have a holiday and enjoy the atmosphere here, when they buy the goods we sell, I think they are only impressed by the stories we tell." (Kang Safri, 10:2023)

However, Kang Safri explained that they had experienced an increase in sales of local products here, not only locally produced products, but also the natural products of the Baduy community, such as durian.

Apart from selling directly on the spot, Baduy community sellers also display their products via websites and digital trading platforms, such as digital souvenirs, Shopee

and Tokopedia, in order to market their products to a wider reach. This is in line with what Kang Robi said as follows:

"Yes, sis, apart from selling directly, we also sell these products (weaving, key toys, souvenirs) in online sales, and there are direct sellers who upload them to this media and also use third parties to sell them on online media. . "Later, the profit sharing system or the nature of fees to third parties will be an agreement between the seller and the third party." (Kang Robi, 10:2023)

During the Covid-19 pandemic, the Baduy community's income experienced a significant economic decline as a result of the decline in the number of visitors. However, with all the uniqueness and potential of their region, the Baduy people are making great use of digital trading platforms as a means of improving their economy. The use of social media has been used during the Covid-19 period until now. Such marketing is also carried out by the resource person, namely The Juhe. He explained in his interview as follows:

"During the Covid era, we also experienced a very drastic decline in turnover, so we just started thinking about how to sell these materials, then we used several media such as Instagram and others, as we started to use social media, the rules started to loosen up. PSBB and PPKM, tourists are starting to come back and things are starting to return to normal, but thank God, our sales today are higher than before the pandemic, so to this day we are still selling products as usual and also using online media and social media." (The Juhe, 10:2023)

Not only from sellers, asyar tourists also feel many changes in Baduy after the Covid-19 period. The arrival of tourists after Covid-19 cannot be separated from the information they get either through stories from the general public or information from online media regarding Baduy culture and souvenirs being bought and sold. This was also explained by Najwa Orchidya as a casual tourist from Jakarta, as in the following interview excerpt:

"When I came here on holiday I learned a lot of new things in terms of cultural history and was warmly welcomed by the people here, even though the gentlemen or ladies selling souvenirs here called and offered the goods they were selling, when I came and asked they told me the history and the functionality of the objects they sell, of course this makes the value of the goods more than ordinary goods, for the price is relatively cheap and in accordance with the quality of the goods they sell." (Najwa, 10:2023)

Najwa's opinion was also strengthened by Ishaktio Octaviando Purba as a tourist who visited Baduy to create content on his social media. Ishaktio has had many discussions with the Baduy community regarding the marketing strategies used to market their products in Islamic media by displaying images along with prices and reviews from buyers, as conveyed in the following interview:

"Aside from their soft selling, it turns out they are also starting to become modern, maybe because this is also part of outside Baduy, payments can also be made using qris and these products have started to be sold on online sales media and social media too. "Yes, thank God, so far I think it is still working or having an effect, because we see things from cyberspace as references when we come

to locations like this." (Ishaktio, 10:2023)

The pattern of interaction carried out by the Baduy community is not only through buying and selling products, but also through a personal approach such as inviting tourists to stay in Baduy residences which are used as accommodation and not using conventional hotels or similar in order to feel the closeness of tourists to Baduy culture. This was explained by Kang Emen as a local resident in the following interview excerpt:

"Yes, we provide our house as accommodation for visitors, so that visitors can not only buy souvenirs for sale or take photos around here as a tourist attraction, but also so that visitors can experience the culture here." (Kang Emen, 10:2023)

These are the results of the interview, which the researcher can describe, which can help the researcher reveal the interaction patterns between the Baduy community and tourists.

Seeing the real conditions, there are problems that deserve further study regarding the interaction patterns of the Baduy community towards tourists. What and how are marketing practices in a company? The discussion of the results of this research is combined with a study of the theory used, as well as relevant previous research. Theoretical studies help explain and understand in depth the research results. In this discussion, we will explain the interaction patterns in which there is marketing of local products to tourists.

Social interaction will occur when humans, in this case individuals or groups of humans, work together, talk to each other and so on to achieve common goals. This is what the Baduy people do, namely carrying out interaction activities by introducing products to visiting tourists and fellow Baduy people.



Figure 3. Illustration of Baduy Community Interaction Patterns with Tourists.

(Source: Author's documentation in Kenakes Village)

You can see the situation of the Baduy community with tourists by telling their history and uniqueness as well as introducing the products being sold. Social interaction is a relationship between two or more individuals, humans, where the behavior of one individual changes or influences the behavior of another individual, or vice versa. Continuing social interaction, even in a simple form, turns out to be a complex process. The same thing is done by the Baduy community with tourists, there is interaction with



the influence between the Baduy community as sellers of local products and the tourists, who in this case are consumers.

The implementation of the Baduy community's interaction patterns with tourists in the administration of village government can be seen from the practice of solidarity and togetherness which is the main basis for them in living their daily lives. Baduy people are involved in social interactions with their fellow citizens and also with tourists who visit Baduy Villages. The image above illustrates the occurrence of this interaction pattern, creating a special dynamic between the Baduy community and tourists.

In interacting with tourists, the Baduy people show an open attitude but still maintain boundaries in accordance with the norms and values they adhere to. This process involves face-to-face communication, exchange of experiences, and mutual understanding between the two groups. The sustainability of local Baduy traditions and values is also influenced by this pattern of interaction. Interaction with tourists contributes to the preservation of culture and traditional values maintained by the Baduy community. While maintaining the authenticity of their culture, the Baduy people are open to interacting with visitors through various activities.

This interaction pattern not only creates positive relationships with tourists, but also produces dynamics that influence the daily lives of the Baduy people. Thus, implementing the pattern of interaction between the Baduy community and tourists not only creates positive relationships and togetherness, but also contributes to the preservation of the culture and traditional values of the Baduy community. Through this interaction, dynamics are formed that support village governance and at the same time enable economic growth through tourism.

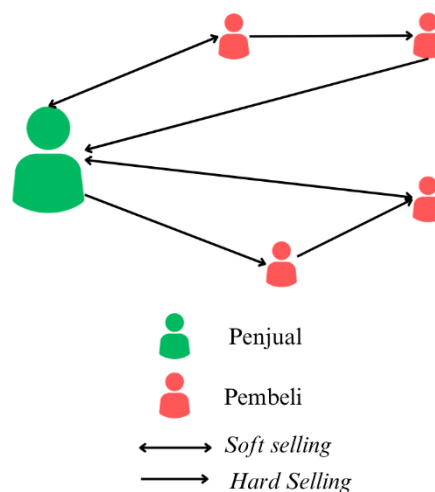


Figure 4. Interaction patterns of the Baduy community with tourists

Soft selling carried out by the Baduy community in selling local products is quite effective. Informants who were tourists in Kenekes village ultimately decided to buy local products. The stages of the decision-making process are almost entirely felt by the informants. Before arriving at the first stage, namely problem recognition, soft selling

plays an important role in shaping the image of a product. Tourists who become informants get exposure to information, discussions and history regarding the value of these local products.



Figure 5 Baduy people tell history to tourists  
(Source: Author's documentation in Kenakes Village)

When tourists begin to identify the value they feel in the local products they are looking for, that is, they feel they need knowledge about the history and story, the search for information related to local products becomes more limited to a few choices. In fact, they are immediately associated with local products offered by the Baduy community as sellers. Exposure to testimonials and information about materials and product advantages from tourists who have purchased and used them is also widely shared by the Baduy community as sellers.

Intense exposure makes potential buyers conclude that this local product is a product that is needed, very attractive and of good quality. This process forms brand equity of local products in the minds of tourists. Evaluation of alternatives tends to take place internally, namely assessing the suitability of the local products offered for their value and price. Tourists tend not to compare local products with other similar products. It is at this stage that the alternative evaluation process takes place.

So it can be concluded that soft selling has an impact on the narrow choice of comparisons and bench marking carried out at the information search and alternative evaluation stages. Tourists tend to have a more focused alternative, namely comparing whether or not to buy local products, rather than considering buying local products or other similar products, for example weaving sold in Tanah Abang or others. The effectiveness of soft selling carried out by sellers from the Baduy community. From a marketer's point of view, soft selling is very effective for increasing the probability of a purchasing decision. Although this happened, it was not with the awareness of the sellers in the Kenakes village, namely the Baduy people who sold local handicraft products.

Hard Selling or direct selling is a marketing technique used by sellers and companies to promote products or services that are intended to influence consumer actions. Product sellers sell their products directly so that their reach and targets are clear.

Baduy people tend to use Instagram social media to advertise their products. There are also those who use government websites and online stores to market their products.

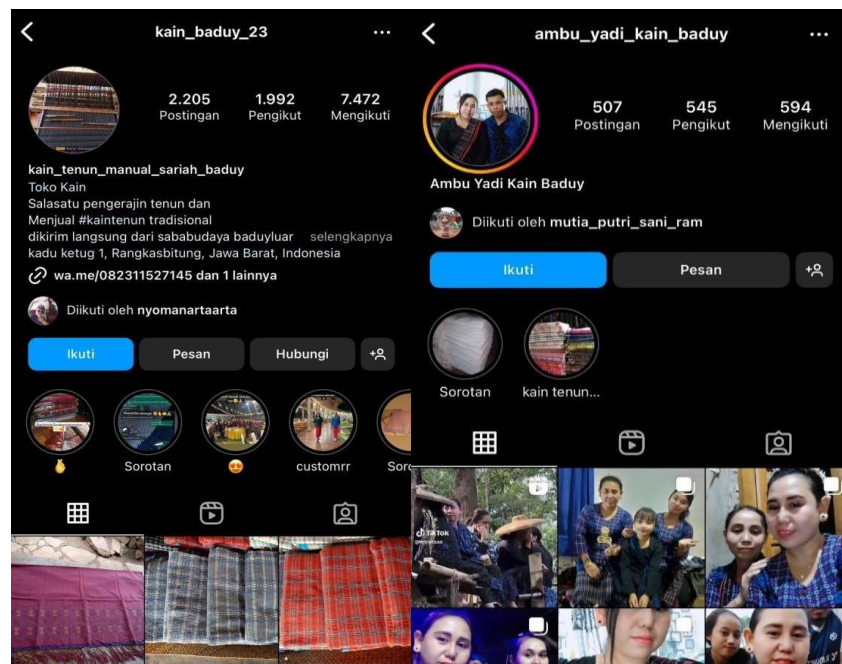


Figure 6 Baduy Community Social Media

(Source: Author's Literature Data)

Using Instagram social media is an effective marketing strategy and provides benefits for its users, so many are interested in selling online. As a result, with Instagram, there are now many online shops. By simply connecting to the internet, online buying and selling transactions can be carried out. Utilizing Instagram features such as hashtags and Instagram stories can also increase sales, because many users look for information through these media.

The effectiveness of using Instagram social media for marketing and promotional needs when the message spread can directly hit the target. Baduy people also take advantage of Instagram features such as uploading photos, videos, hashtags and Instagram stories which can increase sales. Purchases and payments are quite easy, buyers just need to be in front of a computer or gadget, the goods will arrive automatically via a delivery service. The steps for ordering local Baduy products are as follows:

- a) You can order directly via WhatsApp, because every Baduy community's Instagram bio includes a WhatsApp number.
- b) Then the Baduy community social media admin will check whether the goods and sizes ordered are still available or not.
- c) Once the goods are available, the Baduy community social media admin adds up the total that must be paid and then sends it back to the customer including the account number, or can be taken directly to the shop.
- d) Then after the prospective customer transfers the money, the packing process is

then processed

- e) Apart from using social media, the Baduy community also uses an online platform, namely a website called "Ore Bae Souvenirs of Banten" whose content turns out to be specifically for local Baduy products, such as weaving, etc.

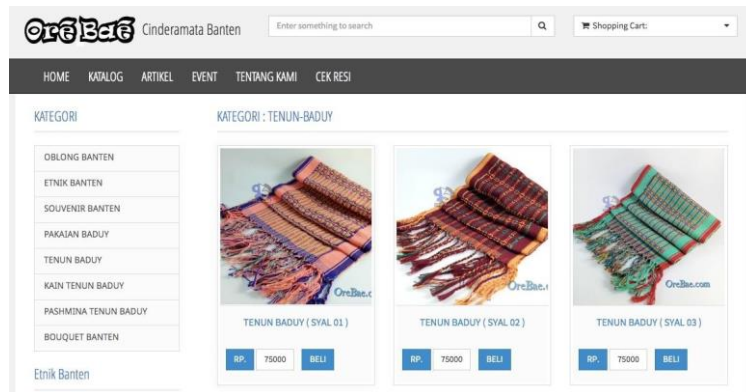


Figure 7. Ore Bae Souvenir Website  
(Source: Author's Literature Data)

The aims and objectives of marketing communications via the website by the Baduy community are specifically directed at building a reliable source of information and promotion of the existence of Kadu Ketug village and its tourism as one of the preservers of regional culture, especially Baduy culture in Kadu Ketug Village. Providing information with online sources and online activities in order to achieve the target of gaining a wider market share by building reliable sources of information and promotions.

The website's promotional targets are primarily directed at regular consumers of local Baduy products who live outside the city of Banten. Specifically aimed at making it easier for regular consumers or customers of local Baduy products to obtain information about new products and fulfill their shopping needs without having to visit in person. It is hoped that the existence of the website can provide the best service for consumers.

Building the name of local Baduy products as trusted and establishing good relationships with consumers by providing sources of information according to the interests of local products through online sources to empower consumers and influence purchasing decisions and increase sales value by becoming a trademark for quality traditional goods.

Through these various strategies, the Baduy people have succeeded in communicating with tourists as potential consumers. They not only promote their local products, but also share the cultural and traditional values that are characteristic of the Baduy community. This marketing communication is an important factor in supporting economic recovery and cultural preservation after the Covid-19 pandemic.

Similar weaving activities can be seen in Kadu Ketug Village, Kanekes Village, Leuwidamar District, Lebak Regency, Banten Province. There, weaving is not only done by old women. Teenagers also often engage in weaving activities. Dozens of young women and adults can be seen weaving on house benches made of bamboo and wood and

with thatched roofs. They diligently weave from morning to evening. This weaving activity can be seen in Kadu Ketug Village, Kanekes Village, Leuwidamar District, Lebak Regency, which is a settlement of the Baduy traditional community.

The weaving process takes place in traditional house stands made of bamboo and wood with roofs made of thatch leaves. Amben is a place used for weaving and involves dozens of weaving craftsmen. Weaving activities are carried out diligently from morning to evening, creating a scene that shows the busyness and commitment of the Bedouin people to the weaving tradition

The hands of Bedouin weaving craftsmen are skilled at winding threads using manual tools that are moved by hands and feet. This process requires skill and perseverance, which are the characteristics of the woven fabric products produced. The woven cloth was completed after three days of work and was about 2.5 meters long and 2 meters wide. Weaving in traditional village settlements is not just a traditional activity, but is also one of the mainstays of the Bedouin community's economy. The woven fabric produced is sold at varying prices, depending on the type and motif. Selling prices for woven cloth range from IDR 150,000 to IDR 700,000 per piece, reflecting the artistic value, weaving expertise and quality of the product.

Weaving activity is not just an economic activity, but is also an important part of the cultural identity of the Bedouin community. This tradition not only maintains the continuity of cultural heritage, but also makes a real contribution to meeting the economic needs of the Bedouin community. Through weaving activities, the Bedouin people maintain their rich cultural heritage while creating sustainable economic opportunities amidst modernization and developments.



Figure 8. Baduy Weaving and Local Products  
(Source: Author's documentation in Kenakes Village)

Baduy weaving and local products is documentation of the weaving activities and local products of the Baduy community, such as what happened in Kenakes Village. In this picture, you can see the skills of Bedouin weaving craftsmen and the local products they produce. This documentation provides a direct visualization of the beauty and

uniqueness of Baduy woven cloth, which is one of the superior local products.

From this data, it can be seen that sales of local Baduy products experienced a decline in the period before the Covid-19 pandemic compared to the period after the pandemic. This decline is most likely influenced by the impact of the pandemic which limits mobility and reduces the number of tourists or visitors coming to Kenakes Village. In the period following the Covid-19 pandemic, the Baduy community may have implemented several sales techniques and utilized developing technology, as explained previously, to overcome the economic challenges faced during the pandemic. Implementing marketing strategies through social media, websites and other promotional activities can be a factor in increasing sales in the post-pandemic period.

The decline in sales before the pandemic may have been caused by limited access for tourists or visitors to the village, whereas after the pandemic, the Bedouin community may have been more adaptive to new conditions by expanding their marketing reach online and increasing interaction with potential buyers through various effective means. Figure 4.5 and the information can provide a complete view of how the Bedouin community is facing and overcoming the economic challenges faced by the COVID-19 pandemic.

Table 4. Average Seller Data Per Year

Year	Average per year
2019	Rp. 150-165 Million
2020	Rp. 60-100 Million
2021	Rp. 140-180 Million
2022	Rp. 160-228 Million

(Source: Researcher Observation Results)

From the observation data above, the researchers concluded that the behavior and social interactions built by the Baduy community with visitors or tourists had a positive impact on increasing income. This data provides a visual depiction of sales trends which tend to increase from year to year. The increase in income seen on the last day in the data may reflect the success of the marketing and interaction strategies carried out by the Baduy community during that particular period. Factors such as friendly interaction patterns, effective communication, and the application of good marketing techniques can be major contributors to increasing revenue.

Data sources from research observations provide a strong empirical basis for concluding that social interaction, both in the context of marketing and daily interactions with visitors, has a positive impact on the economic aspects of the Baduy community. This data can also be the basis for designing more effective marketing and engagement strategies in the future, taking advantage of the success seen in these sales trends.

Through this research, we have explored various aspects of communication between the Baduy community and tourists in the context of economic recovery after the Covid-19 pandemic and the marketing communications carried out by the Baduy

community towards tourists, as well as detailing the marketing strategy for their local products.

The results of the in-depth analysis show that an integrated approach, combining soft selling and hard selling, has succeeded in having a positive impact on the economy of the Baduy community, especially in the context of revitalizing their traditional weaving industry. The interaction pattern developed by the Baduy community towards tourists is active interaction, either face to face or in groups, where storytelling about Baduy culture and historical values attracts tourists in buying souvenirs and natural products from the Baduy community. So that visitors who come and the selling value of a product can improve the economy of the local community.

## **CONCLUSION**

Through this research, we have explored various aspects of communication between the Baduy community and tourists in the context of economic recovery after the Covid-19 pandemic and the marketing communications carried out by the Baduy community towards tourists, as well as detailing the marketing strategy for their local products.

The results of the in-depth analysis show that an integrated approach, combining soft selling and hard selling, has succeeded in having a positive impact on the economy of the Baduy community, especially in the context of revitalizing their traditional weaving industry. The interaction pattern developed by the Baduy community towards tourists is active interaction, either face to face or in groups, where storytelling about Baduy culture and historical values attracts tourists in buying souvenirs and natural products from the Baduy community. So that visitors who come and the selling value of a product can improve the economy of the local community.

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