

Culture and Economic Resilience of “Baduy Tribe” in Indonesia

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Abstract: - The Covid-19 virus has a negative impact on the world economy. However, the economic activities of the "Baduy indigenous people" who live in the interior of Lebak Regency, Banten Province, were not hindered during the Covid-19 pandemic. The main purpose of this research is to see the relationship between culture and economic resilience strategies, especially in the "Baduy community" during the Covid-19 pandemic crisis. Another uniqueness of the "Baduy Tribe" culture, namely simple happiness and healthy and frugal living. The method used in this research is quantitative. The data used are primary and secondary. 100 respondents were obtained. Secondary data is obtained from the interview process with the resource person. Based on this explanation, it can be concluded that there is a positive influence between culture (customs), namely culture (simple happiness) and culture (frugal and healthy living) on the economic resilience of the "Baduy community". This finding certainly raises a new hypothesis that happiness can influence a new development in the field of economic resilience. In the future, it seems that there needs to be more collaborative research between social science and business economics for the development of economic resilience strategies for a region or country.

Key-Words: - Economic resilience, Economic development, Socio-Economic

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1 Introduction

The Covid-19 virus has a negative impact on the world economy, [1]. According to [2], The economic impact caused by the Covid-19 Pandemic has changed the culture in the economic sector and work culture, [3]. This is reinforced by the results of a survey conducted by the Central Statistics Agency regarding Indonesia's declining economic growth. According to the Central Statistics Agency, in the 1st quarter of 2020, it increased by 2.97%, then in the 2nd, 3rd, and 4th quarters of 2020 it contracted - 5.32%, -3.49%, and -2.19%. Furthermore, in the first quarter of 2021, it contracted again by -0.74% until in the second quarter of 2021 it experienced a growth of 7.07%.

The impact of the Covid 19 pandemic on Indonesia's macro conditions can be seen from several events, such as in April 2020, around 1.5 million employees were laid off, [4]. Second, the air service sector lost revenue of around Rp. 207 billion, of which around Rp. 48 billion of lost

revenue came from flights from China. Third, the number of tourists decreased by 6,800 per day, especially tourists from China. Fourth, there is a decline in hotel occupancy rates in Indonesia by 50%, so the amount of tourism foreign exchange is more than half compared to last year, [5]. Sixth, hotels, restaurants, and retail entrepreneurs who are also supporting the tourism sector will also be affected by the Corona virus, [6]. Hotel occupancy has decreased and affects the continuity of the hotel business in the long term. The lack of tourists also has an impact on restaurants or restaurants where most of the consumers are tourists. The weakening tourism sector also had an impact on the retail industry, [7]. Seventh, the spread of Covid 19 also has an impact on the investment, trade, micro, small, and medium enterprises sectors. Eighth, inflation occurred in March 2020 by 2.96% year on year, with rising prices for gold jewelry and some food prices which experienced quite a drastic increase. Ninth, the Central Statistics Agency stated that there

was a decline in tax revenue. Tenth, the Corona Virus also has an impact on investment, due to the fear of investors carrying out investment activities, on the other hand, investors delay investment due to a lack of demand, [8].

Banten Province, which is one of the provinces in Indonesia, also experienced a downward trend in terms of economic growth. Based on a report published by the Central Statistics Agency, the year-on-year economic growth of Banten Province in the 1st quarter of 2020 increased by 3.09%, then in the 2nd, 3rd, and 4th quarters of 2020 it also contracted by -7.07 %, -5.77%, and -3.92%. Furthermore, in the first quarter of 2021, it contracted again by -0.39%, until in the second quarter of 2021 it experienced 8.95% growth. In line with the economic growth balance, Lebak Regency, which is one of the administrative areas of the Banten Province government, also experienced the same thing. Based on BPS data, in a publication entitled Lebak Regency Statistics in 2021, Lebak Regency with this area is supported by the agricultural and trade sectors as the largest contributor in contributing to Lebak Regency's gross domestic product in 2020, which is 7.86 Trillion Rupiah or around 27.03% for the agricultural sector, and 3.60 Trillion Rupiah or around 12.38% for the trade sector. Lebak Regency's economic growth in 2020 contracted -0.88% compared to 2019. This was due to the weakening of various economic sectors in Lebak Regency due to the Covid-19 pandemic.

However, the economic activities of the "Baduy indigenous people" who live in the interior of Lebak Regency, Banten Province, were not hindered during the Covid-19 pandemic. They work in the fields and produce various crafts. All Bedouins continue to work and no one is unemployed during the Covid-19 pandemic. Until now, "Baduy indigenous people" have not experienced economic problems due to the corona pandemic that has occurred in many regions in Indonesia. In addition, there is no food insecurity or hunger in the Bedouin community, because they work in the fields, cultivating rice, secondary crops, horticulture, and perennials. In addition, the Bedouin community has developed innovations in various woven fabric crafts, koja bags, souvenirs, and bee honey drinks. The Bedouin community's handicrafts have so far supported the family economy, despite the outbreak of the Covid-19 pandemic. One of the Bedouin residents is currently not only producing various Bedouin handicrafts but has also marketed his products online or utilizing digital technology to a number of well-known 'marketplaces' in Indonesia.

The main objective of this research is to examine the relationship between culture and economic resilience strategies, especially in the "Baduy Tribe" community during the Covid-19 pandemic crisis. This is because the "Baduy" people are one of the ethnic groups whose economic resilience is not affected by the Covid-19 pandemic crisis. The ethnic group "Baduy" are a group of people who adhere to local wisdom. The population is approximately 26,000 people and is divided into two regions, namely the Outer "Baduy" and the Inner "Baduy". The "Baduy" are very strict about customs (ancestral culture), but are not isolated or isolated from the development of the outside world. One of the things that are taboo or taboo for them is taking photos, especially in the Inner "Baduy" area. Visitors can only describe the atmosphere in it only with a sketch. Another uniqueness of the Inner "Baduy" tribe, namely simple happiness and frugal and healthy life.

A study involving 155 adults in the U.S. over 6 months showed that those who are happy are healthier and less likely to get sick. Meanwhile, 100 participants indicated that being happy was also able to improve their well-being, and form a better immune system, so they were not susceptible to disease. A study in the National Library of Medicine in 2006 also showed that adults who are stressed have a weak immune response. Mood, optimism, and stress can affect the work of cytokines. Cytokines are special messenger proteins between cells in the immune system. Cytokines will carry messages on white blood cells to move to tissues that are infected with viruses or are inflamed. Although stress, age, and current medication are not always associated with cytokine production, however, adults who are more unhappy, often tired, and have mood disorders are more likely to have poorer cytokine responses. As a result, the body is easily exposed to various diseases.

Living safe and healthy starts from it is important to adopt a healthy lifestyle to suppress the spread of the Covid-19 corona virus. Implementing a clean and healthy lifestyle such as diligently washing hands with soap and running water and applying correct cough etiquette are the best efforts to avoid exposure to the Covid-19 Virus, [9]. It must be admitted, that our current lifestyle has completely changed during this new normal phase, followed by new habits such as wearing masks everywhere, eating in restaurants that are insulated by glass, to buying routinely hand sanitizer and disinfectants to prevent transmission of the virus. This kind of change will also affect a person's finances, so there need to be several postal needs that must be met,

such as rearranging expenditure items, setting aside some money for emergencies, closing non-essential expenditure items, spending enough on necessities in running a frugal way of life, and evaluating finance every three months.

The interesting thing that drives the recovery of the national economy, namely through the strength of socio-cultural capital, [10]. This commodification of socio-cultural capital can improve the people's economy, namely by carrying out product and market development, innovation, community empowerment, digitization, and regulatory support. This policy is still new and it is still rare for people to carry out research, so this research contribution hopes to be the first and pioneer of research on culture and national economic resilience, using the research object "Baduy Tribe", because its uniqueness is not the same as other tribes in various countries. other countries in the world.

Social economic recovery through socio-cultural capital is carried out through 4 steps of recommendation. First, establishing a special institution to study, develop, empower, prepare infrastructure, and widely promote the results of social and cultural capital. Second, make regulations that encourage the increase of social and cultural capital and its ecosystem. Third, integrate and facilitate all activities that drive the people's economy. Fourth, mapping culture-based economics to become an additional reference in development planning at the central and regional levels, and making it a new pathway for Indonesia's economic development to achieve Indonesia Gold in 2045 in line with other pathways, such as low carbon development and mainstream development pathways.

Based on the explanation and the main problems of this research, the next section will present the theoretical basis as well as some old literature that supports a perception of the formulation of this research hypothesis, before the formulation of research methods for solving the hypothesis. Finally, at the end of this research, contributions, and updates will be shown that can be used by policymakers as empirical evidence that culture can maintain the national economy in Indonesia.

2 Literature Review and Hypothesis Development

2.1 Economic Resilience

Economic resilience is a dynamic condition of the nation's economic life that contains the tenacity and toughness of the national power based on Pancasila and the 1945 Constitution, [11]. The form of economic resilience is reflected in the nation's economic condition which can maintain healthy economic stability and is highly competitive, realizing just and equitable people's prosperity. Economic development is directed at strengthening economic resilience through a healthy business climate and the use of science and technology, availability of goods and services, maintenance of environmental functions, and increasing competitiveness in the global economy, [11]. Achieving the level of economic resilience also requires coaching from various things, such as.

- 1) The Indonesian economic system is directed at realizing just and equitable prosperity and welfare throughout the archipelago through a people's economy and to ensure the continuity of national development and the survival of the nation and state based on Pancasila and the 1945 Constitution.
- 2) People's economy must avoid
 - a. *Free fight liberalism system* which only benefits strong economic actors,
 - b. System, state and. the state economic apparatus is dominant and urgent, turning off the potential and creative power of economic units outside the state sector,
 - c. The concentration of economic power in one group is in the form of a monopoly that is detrimental to the people and is contrary to the ideals of social justice.
- 3) The economic structure is established in a balanced and mutually beneficial manner in the harmony and integration between the agricultural, industrial, and service sectors.
- 4) Economic development is a joint effort based on the principle of kinship under the supervision of community members, motivating and encouraging active community participation. Linkages and partnerships between actors in the context of economic activity, namely the government, state-owned enterprises, cooperatives, private business entities, and the informal

sector must strive to achieve economic growth, equity, and stability.

- 5) The ability to compete must be grown healthily and dynamically to maintain and improve the existence and security of the national economy; by optimally utilizing national resources as well as appropriate science and technology facilities in dealing with every problem and by still paying attention to job opportunities.
- 6) Equitable development and utilization of the results are always carried out by taking into account the balance and harmony of development between regions and between sectors.

Thus, the economic resilience created can maintain healthy and dynamic economic stability and create national economic independence with high competitiveness, [12].

2.2 Cultural Relations with Economic Resilience

Culture can affect the developing economy in an area, [13]. Economics in general is a field of study on the management of individual, community, and state material resources to improve the welfare of human life. Meanwhile, the cultural aspect of the economy is a bridge to achieve what is the economic goal, namely welfare, health, and stability. Thus, this cultural influence is also very important in economic activity. Political scientists often use culture as a residual variable. When various theories cannot explain a phenomenon, then culture is placed as the final explanation. Now, we will look at culture from a different perspective, namely as a modality to move forward. This statement shows that culture is often considered a tertiary matter rather than a "hard issue", such as economics and politics. To explore the relationship between culture and economy, can use draft simple happiness and Live saving and healthy.

Happiness is one of the new developments in economics, [14]. Happiness is one of the most important problems in life. The attainment of happiness is the most important determinant of human behavior. Therefore, economics should talk a lot about individual happiness. If it maximizes happiness (points in a person's life), then the government and economic system should maximize the happiness of society in the aggregate. This condition is a pure form of the doctrine of utilitarianism introduced by Jeremy Bentham (1748 – 1832). Happiness is also considered by many people as the ultimate goal in life and indeed everyone wants happiness, [14]. Simple life is not a

disgrace, but a source of happiness. Showing a lifestyle that is not in accordance with personal abilities will make stress and life problems pile up. The right pattern of family financial management will also create a happier life even though it is simple.

The family as the smallest community in society plays an important role in supporting the achievement of national food security, [15]. Family food security is the level of a family that can provide sufficient, safe, and nutritious food to meet daily food needs for an active and healthy life. The Covid-19 pandemic has made all parties learn to manage food security in their own countries and cultivate a culture of frugal living in consuming food so that national food security remains secure. Based on the arguments and presentation of the findings of the temporary data obtained from several references, the provisional assumption for the problem of this research is that:

H1: Culture (simple happiness) has a positive relationship to the economic resilience of the "Baduy Tribe".

H2: Culture (saving and healthy living) also has a positive relationship to the economic (food) resilience of the "Baduy Tribe".

3 Research Method

This research was conducted to analyze and describe the behavior of Culture (simple happiness) and Culture (frugal and healthy living) and its influence on the economic resilience of the "Baduy Tribe" community during the Covid-19 pandemic. The method used in this research is quantitative. The data used are primary and secondary. Primary data was obtained from distributing surveys to the "Baduy tribe" community and village communities around the "Baduy tribe" residence. The sampling technique used is simple random sampling, which is a random sampling of the population without regard to the strata in the population and each member of the population has the same opportunity to be sampled, [16]. So that as many as 100 respondents were obtained. Secondary data is obtained from the interview process with resource persons, namely "Jaro Sami", "Jaro Saija", "Abah Marsudi", and "Abah Rasudi" who are representatives of the "Baduy Tribe" community in Banten Province. The interview process was carried out to complement the results of data tests and discussions in this study so that the scientific findings obtained were also supported by statements from the sources.

The primary data test was conducted using structural equation modeling. The measurement of

the variable Culture (simple happiness); Culture (frugal and healthy living) and economic resilience of the "Baduy Tribe" community use a Likert scale consisting of strongly agree (5); agree (4); neutral (3); disagree (2) and strongly disagree (1), [17]. The explanation of the variable indicator arrangement is as follows.

Table 1. Measurement and indicators of research variables

Variable	Variable indicator	Variable measurement
Culture (simple happiness)	self-acceptance, life goals, positive relationships with others, self-development, mastery of the environment, independence, feeling not depressed, feeling not worried/anxious, satisfaction with conditions, satisfaction with the state of the environment, satisfaction with social relations in the environment, satisfaction with the availability of free time, satisfaction with family harmony, satisfaction with the home and home facilities, satisfaction with health, satisfaction with household income, satisfaction with work/business / main activity, and satisfaction with education and skills.	Likert scale
Culture (saving and healthy living)	Careful in spending money, not wasteful, and Careful in managing money	Likert scale
Economic Resilience of the "Baduy Tribe"	<ol style="list-style-type: none"> Efficient use of economic resources, Effective use of economic resources to achieve community welfare, Resources must be utilized so as not to cause harm to society, Benefits, use, and development of resources must not harm the owner or others, All forms of ownership of economic resources are subject to the public interest, [18]. 	Likert scale

The structural equation modeling test uses 3 test stages, namely the outer model test, inner model test, and research hypothesis testing.

4 Results and Discussions

4.1. Results

Table 2. Characteristic respondents

1. Gender	Amount
Male	78
Female	22
Total	100
2. Respondents age	Amount
30-35 years old	37
36-40 years old	63
Total	100

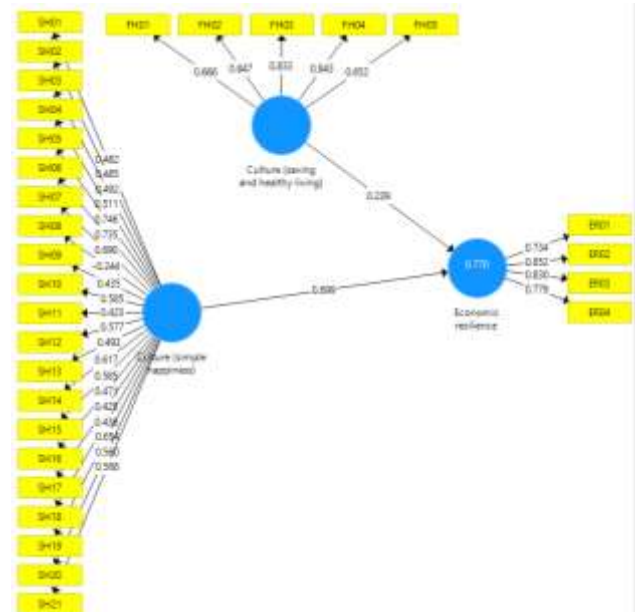


Fig. 1: Inner model test (R-Squared)

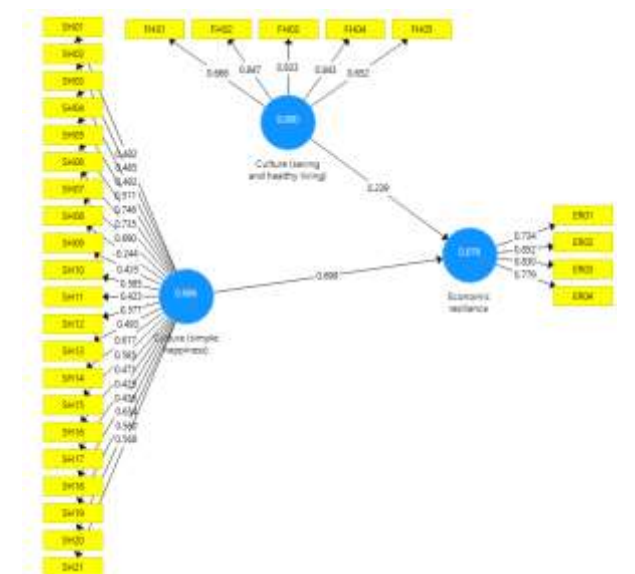


Fig. 2: Outer model test (composite reliability)

The Inner Model is evaluated based on Figure 1, by observing the R-Squared value for the Culture

(simple happiness) and Culture (saving and healthy living) variables on economic resilience, the value is 0.770. While the Outer Model is evaluated based on Figure 2, using Composite reliability data obtained the following values, Culture (simple happiness) is 0.886; Culture (saving and healthy living) is 0.880; Economic resilience is 0.876. The composite reliability value for all variables is above the value of 0.70. With these results, all variables have been constructed and have good reliability, in accordance with the required drinking value limit, [19]. The Hypothesis test results regarding the t-count are presented in Figure 3 and for the p-value in Figure 4.

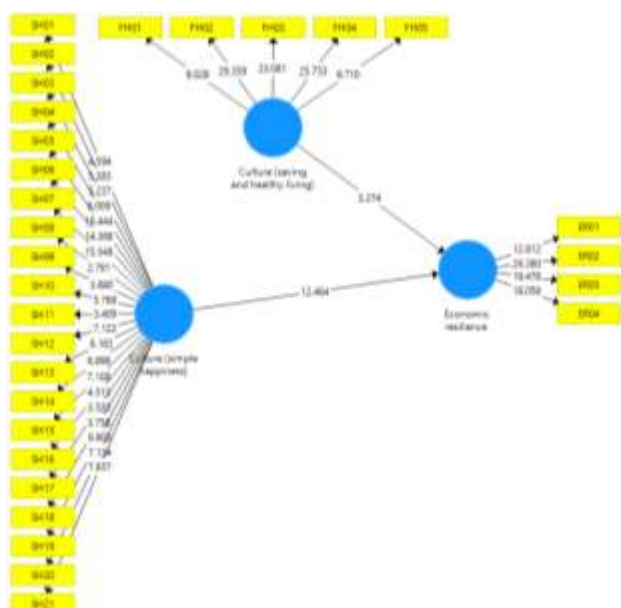


Fig. 3: Hypothesis Test Results (t-count)

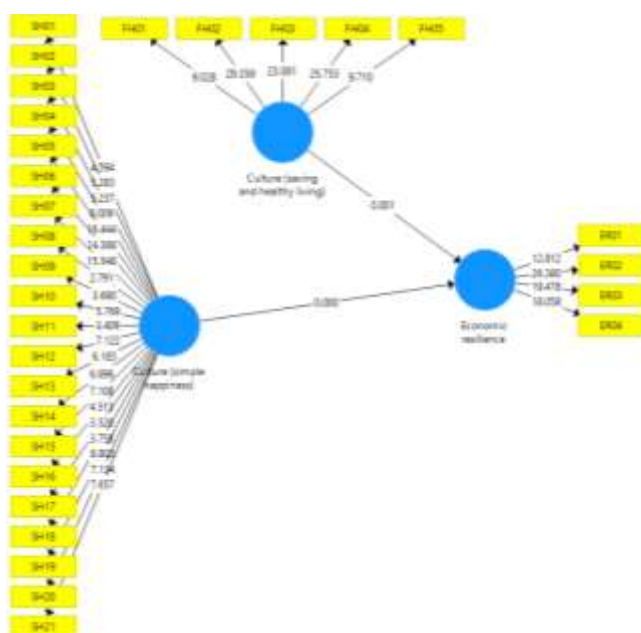


Fig. 4: Hypothesis Test Results (p-value)

Hypothesis testing in this study was carried out with the help of Smart PLS 3.0 software (Figure 3 and Figure 4). Hypothesis testing is done by comparing the t-value with the t-table value, if the t-value is greater than the t-table, then there is a significant relationship between the variables and vice versa when the t-count is smaller than the t-table, or it is considered that there is no significant relationship between the variables. The amount of data tested was 100, so the t-table value ($\alpha = 5\%$) obtained a rule-of-thumb value of 1.983.

The first test shows that culture (simple happiness) has a positive effect on economic resilience, this finding is supported by the t value $>$ t table ($12.464 > 1.983$) and the path coefficient of 0.000. This finding indicates that the first hypothesis is accepted. The second test results, culture (saving and healthy living) have a positive effect on economic resilience, this finding is supported by the t value $>$ t table ($3.274 > 1.983$) and a path coefficient of 0.001. This finding indicates that the second hypothesis is accepted.

4.2. Discussions

“Baduy Community” During the Covid-19 Pandemic

During the Covid-19 pandemic in Indonesia, the “Baduy community” in Lebak Regency was also affected. One of the feelings that arise due to the Covid-19 pandemic is the fear of the outbreak. Due to the fear of being exposed to the Covid-19 virus, there are several efforts made by the “Baduy community”. For example, closing down for tourists. “Jaro Sami” and “Abah Marsudi,” said that there was indeed a customary order to close themselves and prohibited them from traveling outside the traditional village of “Baduy”. The impact of the closure of the “Baduy Village” area from tourists is the absence of the “Baduy” community being exposed to Covid-19. This is reinforced by the results of the researcher's interview with “Jaro Saijah”. However, according to “Abah Rasudin” one of the representatives of the “Baduy” community who was successfully interviewed by the researcher, the cause of the absence of the “Baduy” community being exposed to Covid-19 is due to the habits of the “Baduy” community who always carry out activities in the fields every morning until afternoon. As for the night, if there is no need, they will immediately sleep when the night comes. In addition, the “Baduy community” also rarely interacts with outsiders. It can even be said that the “Baduy” community has isolated their group from the outside community.

This is also reinforced based on the researcher's observation when staying there.

The main commodities planted in the field, include "rice, kencur, ginger, durian, corn, banana, petai, and also palm". The plants that have been mentioned are often planted in the fields of the "Baduy community". However, of these plants, only rice is not traded by the "Baduy community". This is a provision that has been determined by the "Baduy" custom. Even now, the tradition of planting rice is still maintained by the "Baduy community".

Economic Resilience Strategy of "Baduy Community"

To determine the economic resilience of a community, it is necessary to analyze the economic behavior of a community group. To analyze this, several economic behaviors need to be explained. According to [20][20], The economic pattern of a society usually consists of 3 processes namely: production patterns, distribution patterns, and consumption patterns.

1. Production Pattern

First, the production pattern. This activity is the process of making, producing, printing, creating, and adding added value to an item. Regarding the production pattern itself, it is a pattern of producing which is in the form, nature, and method, and there are several things needed such as land, labor, capital, technology or machine tools, and so on. Production in economics is defined as any action that is intended to add value to the use of goods and services to meet human needs.

One of the natural resources available in the "Baduy community" group is a vast production forest, which sustains the agricultural and plantation styles that have been passed down from generation to generation. One of the efforts to increase production is the available capital. However, this capital is not only related to the economic aspect, but it can also be related to social capital, cultural capital, and symbolic capital. The social capital of the "Baduy community" can be seen from their close brotherhood.

The last aspect that becomes the driving factor of the production increase is entrepreneurial attitude. As it is known, the "Baduy community" is one of the community groups that are still thick with customary values. However, along with the development of the times, in the aspect of production, the "Baduy community" has dared to make innovations. One of the products that are the result of the innovation of the "Baduy community"

is accessories and clothing. According to [21], said in his writing, innovation can be said to be new, not only when it is recognized and considered by some people, and only limited to knowledge. However, when the idea has been implemented in the social group.

2. Distribution Pattern

Second, distribution patterns. Distribution patterns are activities to distribute the results of goods that have been produced by producers. In economics, distribution behavior can be said to be the act of sharing, distributing, sending, and distributing goods or services to other people or certain groups, [18]. In the tradition of the Baduy community, there is no such thing as land in the name of private ownership. According to "Abah Marsudi" and "Jaro Sami", the land that has been left by the "Baduy community" for generations is customary ownership. For land use itself, it uses a rotating system. It creates equal justice, both in terms of economic and social. Economic justice is an important foundation for creating social justice in "The Baduy community".

Then, related to the distribution of the plantation results, based on the results of the researcher's interview with Jaro Saija and Abah Rasudin, the harvest of the Baduy community's plantation will usually be sold to the market. But nowadays, the distribution process is not only done directly but also through social media applications such as "Facebook" and "WhatsApp" to promote their products. The development of using some additional tools is one of the implementations of innovation. It helps the distribution process of their production (Baduy community).

3. Consumption Pattern

Third, consumption patterns are habits carried out by humans to fulfill their daily needs, both in the form of goods and services provided by others. Thus, it can be said that the consumption pattern is the last series in economic activity. The consumption pattern of the Baduy2 community can be said to be low. It is due to the limitation that comes from the customs such as no chemical food, no bath soap or other toiletries, no clothes other than the specified clothes, no gold jewelry, and most important thing no luxurious life.

Based on the results of the researcher's observation, indeed for the "Baduy community," there are no residents who smoke or consume food containing chemicals and women do not wear gold jewelry. The building design tends to be the same and the style of dress is the same, which makes it seem as if they do not have an economic gap. This is

in line with the customary law conveyed by "Jaro Sami" that the "Baduy community" lives as it is.

The Influence of Culture on Economic Resilience

To survive when facing a crisis condition, people need the right strategy. An economic resilience strategy is the ability of a person or group to recover quickly from the source of problems experienced in the economic aspect, [22]. However, to find out the resilience strategy, there are some important issues related to it, such as the ownership of natural resources, the ability of human resources, and the existing capital stock.

The Covid-19 pandemic is a source of problems experienced by all community groups in Indonesia, including the "Baduy community". However, since the ownership of land, which is the main natural resource, has been owned by adat, it makes the management easier. Land ownership is the most important thing in "The Baduy community". Theoretically, the land ownership of natural resources owned by adat contains the basic principle of people's economy, which is developed by [23].

The basis of the people's economy is that the earth, water, and all the wealth contained therein are controlled by the state, and used to the greatest extent for the prosperity of the people, [24]. To determine a resilience strategy, in addition to requiring natural resources, of course, requires the ability of human resources.

Another capital that is no less important is symbolic capital. Regarding this symbolism, the Baduy community sees the figure of "puun" and "jaro" as someone very important and also sacred. Therefore, when "puun" and customary elders have determined a customary law, there is no other choice for the Baduy community to implement it. It is due to the high trust of the "Baduy community" in that figure.

Based on the explanation, there are elements of resilience strategy, ideology, and activity that are closely related to the economy. It is due to the existence of governance centered on "puun" and "jaro", or it can be said on the power of custom. Thus, it can be said that customary institutions have a high influence on the economic resilience strategy of the "Baduy community", [25].

5 Conclusions

Based on the explanation, it can be concluded that there is a great influence between culture (customs), namely culture (simple happiness) and culture (frugal and healthy living) on the economic resilience of the "Baduy" community. One of the

guidelines of the values of "Baduy" customs, which is applied is that *a mountain should not be destroyed, a valley should not be damaged, and a prohibition should not be violated.*

In addition, the economic resilience strategy carried out by the "Baduy community" is divided into 2 thoughts. First, the idea of people's economy. In its implementation, populist economic thought still coexists with the customary values that have been held firmly since long ago. This is because there is a harmony between customary values and the principles of populist economic thinking. The second thought is capital economic thinking. Although for this thought only a small part of it. For example, in the aspect of land ownership behavior in the "Baduy Area" which has been owned by individuals. Although, the ownership is only for the "Baduy community".

Based on the findings and analysis of this research, several things can be recommended for the next research, including as the next research can conduct of research with experimental and observation methods for a longer time, to observe all forms of ancestral cultural activities of the "Baduy Tribe" community in living and preserving their nature. In addition, the "Baduy" community is one of the communities that still depend on rice fields and plantations. However, until now, there has been no empirical data collection on the income from their gardening. This recommendation can certainly be used as an opportunity for future research on simple financial governance for communities in the region. In the future, it seems that there needs to be more collaborative research between social science and business economics for the development of economic resilience strategies for a region or country.

A limitation of this research is the lengthy process of data tabulation and data re-valuation for testing and analysis. This certainly incurred considerable costs in the implementation of this research, so future development needs to do financial budgeting when conducting a study in certain tribal areas in Indonesia.

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