INTRODUCTION

The use of Indonesian is a tool for interaction or a tool for communicating which is very important in everyday life. Indonesian can unite languages between tribes, this can also make it easier for tourists or someone who is not native to visit and talk to the local community.

Indonesian is a symbol of national pride. In addition, it is also a bridge between tribes between regions. Indonesian is an open language. In the sense that this language has many absorption words both from regional languages and foreign languages.
In Banten there is an inland area known as the Baduy tribe which is divided into two, namely the outer Baduy tribe and the inner Baduy tribe. The culture of the Outer Baduy people has been contaminated with foreign/modern culture, so they can use electronic goods. Meanwhile, the Inner Baduy tribe still adheres to strong customs, not contaminated with external or modern culture.

The Baduy tribe generally uses a language with a Sundanese-Banten dialect as a means of communication with outsiders. The Baduy people actually understand Indonesian even though they don't get that knowledge from school. The Outer Baduy also receive guests from outside Indonesia, they are allowed to visit and stay at one of the Outer Baduy residents' houses.

The uniqueness and uniqueness of the Baduy tribe is the main attraction for tourists who come to visit. Regional, national and international tourists who have a different cultural background from the Baduy tribe, take the time to come visit, because of its unique culture and natural beauty, this village was once a destination. alternative tourism which is quite popular. However, recently the trend of tourism to the Baduy has again been debated by a number of netizens on Twitter, because it is feared that large-scale tourist visits could disrupt local culture. According to the Lebak Regency Culture and Tourism Visit Data Information System, tourist visits to Baduy had peaked in 2019. That year there were 42,174 local tourists and 54 foreign tourists who visited there. In the first year of the pandemic, visits to the Baduy were still relatively high with 20,319 local tourists and 8 foreign tourists in 2020. Then the visits shrank to 6,274 tourists throughout 2021.

With good communication interactions, communication is established between the Baduy people and tourists so that the Baduy people are increasingly open to the outside world, especially tourists. With the interaction between the Baduy tribe and tourists through daily conversations, they are increasingly mastering the use of Indonesian as a result of frequent communication interactions. Therefore the author wants to know "The Effectiveness of Using Indonesian as a Communication Media Between Baduy Communities and Tourists". This research is based on the fact that many Baduy people have started using Indonesian besides the native language of the Baduy tribe.
LITERATURE REVIEW

Language

Language is an expression that contains the intention to convey something to others. Something intended by the speaker can be understood and understood by the listener or interlocutor through the language that is expressed. Chaer and Agustina (1995:14) the main function of language is as a means of communication. This is in line with Soeparno (1993:5) which states that the general function of language is as a means of social communication. Sociolinguistics views language as social behavior used in social communication.

Indonesian

Indonesian as the national language has been recognized as a unifying language long before the Indonesian state became independent. In addition, the position of the Indonesian language as the national language is also stated in the 1945 Constitution Chapter XV Article 36 which states that "The State Language is Indonesian". Indonesian is an open language. In the sense that this language has many absorption words both from local languages and foreign languages. This is a natural thing because there are many tribes spread across the archipelago. And the influence of globalization more or less brings new words in the realm of Indonesian. Indonesian language has an important function and position. Language is one of the identities of a nation. Indonesian is a symbol of national pride. Besides that, it is also a bridge between cultures between regions. A great nation not only appreciates the services of its heroes, but also preserves the local language and loves the national language it has. The national language contains the noble values of the nation's culture. If at this time there is no Indonesian as a unifying language, it is certain that there will be difficulties in communicating so that it will cause failure in communicating.

The Effectiveness of Using Indonesian

Indonesian is the official language of the state of Indonesia, almost all Indonesian people are able to master Indonesian. Indonesian is also the unifying language of ethnic groups in Indonesia, therefore the Baduy tribe, which is one of the ethnic groups in Indonesia, has begun to learn and use Indonesian for the purpose of communicating and interacting with tourists. This also aims to make it easier for tourists to find out about the customs that exist in Baduy. The effect of
using Indonesian is what makes it easier for tourists and the Baduy people when interacting. The Indonesian language they use is learned from visiting tourists who, even though they have different cultural backgrounds, tourists communicate using Indonesian for a long time and continuously.

Communication

Specifically regarding communication according to Hovland, communication is "the process of changing the behavior of others". So broadly speaking, in a communication process there must be elements of similarity so that an exchange of thoughts and understanding occurs between the communicator (messenger) and the recipient of the message (Suprapto, 2011: 5). Rogers and D. Lawrence Kincaid in (Cangara, 2011: 59) gave birth to a new definition which states that: "Communication is a process in which two or more people form or exchange information with each other, which in turn will result in mutual understanding". Furthermore, another expert, David K. Berlo, defines communication as an instrument of social interaction, which is useful for knowing and predicting other people's attitudes, as well as knowing one's own existence. Conducted with the aim of creating a balance in society. In other words, communication involves two or more people, because when communicating there is a process of sending and receiving messages from the communicator to the communicant using either verbal or non-verbal communication. Communicators can convey messages to communicants through various media, depending on the goals and targets set. After the message is delivered, feedback from the communicant who received the message is needed. Because through the feedback given by the communicant, the communicator can find out whether the communication is running effectively or whether the message was successfully conveyed or not. Communication function according to Rudolph F. Verderber; be two. First, social function, namely for pleasure purposes, to show bonds with others, to build and maintain relationships. Second, the decision-making function, namely deciding whether to do or not to do something at a certain time, such as what we will eat during the day, whether we will do activities or not, how to make the right decision and so on. It is possible that communication will encounter obstacles or obstacles so that it becomes a disturbance in conveying messages both verbally and non-verbally so that communicators and communicators have difficulties in delivering and receiving messages.
Baduy tribe

The Baduy tribe along with the Bantenese are grouped into Tribes from Banten with a total number of 4,657,784 people and they live in the Baduy area, according to the Indonesian Central Bureau of Statistics which has conducted a Population Census in 2010. The Baduy tribe in Banten is divided into two. There are the Inner Baduy and Outer Baduy tribes. The Outer Baduy people have been contaminated with external/modern culture. The use of electronic goods and soap is permitted by the traditional leader called Jaro to support activities in carrying out daily activities. In addition, the Outer Baduy also accept guests from outside Indonesia, they are allowed to visit and stay at one of the Outer Baduy residents' houses. Another difference can be seen from the way the dress is worn. Traditional clothes or clothes in the daily life of the Outer Baduy are implied by the dominant white color, sometimes only the pants are black or dark blue. The white color symbolizes purity and culture that is not influenced from outside. It is different from the Outer Baduy who wear black or dark blue clothes during their daily activities and ritual activities. The Baduy people generally use a language with a Sundanese-Banten dialect as a means of communication with outsiders. The Baduy people actually understand Indonesian even though they don't get that knowledge from school. Because the Baduy community does not recognize schools. The Kanekes people do not know schools, because formal education is contrary to their customs. They rejected the government's proposal to build school facilities in the villages. However, the Kanekes people have their own way of learning and developing their insights so that they are commensurate with people outside the Baduy tribe. Some of the residents, especially in the outer Baduy area, have understood and started to speak with visitors in Indonesian, although they are still very stuttering. It can be noticed that there has been a change in language caused by intensive interaction between Baduy residents and tourists.

Traveller

According to Sugiana (2011), tourists are individuals or groups who travel for the purpose of resting, doing business, seeking medical treatment or making religious visits and for study trips. By traveling and leaving his place of residence for a while, he can be said to be a tourist. Apart from that, in doing tourism, a tourist has goals and objectives such as resting, doing business and other things in his tourism destination. Limits on tourists are very important, to be able to see the
nature of the trip and the scope in which the tour is carried out. Based on RI Law NO. 10 of 2009, it is stated that tourists are people who travel.

**RESEARCH METHODS**

According to Sugiono that "The research method can be interpreted as a scientific way to obtain valid data with the aim of finding, developing, and proving a certain knowledge so that it can be used to understand, solve and anticipate problems. The research method is basically a scientific way to obtain data with specific purposes and uses. Based on this, there are four keywords that need research to be based on scientific characteristics, namely rational, empirical, and systematic. Rational means that the research activity is carried out in a way that makes sense, so that it is accessible to human reasoning. Empirical means that the methods used can be observed by the human senses, so that other people can observe and know the methods used. The type of research used in this study is qualitative research, because research observations use observation and documentation methods. The qualitative research method is a research method based on the philosophy of postpositivism, used to examine the condition of natural objects. (as opposed to experiment) where the researcher is the key instrument, data collection techniques are carried out by triangulation (combined), data analysis is inductive/qualitative in nature, and the results of qualitative research emphasize meaning rather than generalization. An instrument is a tool that meets the requirements of a scholar, so that a tool can be used as a tool to measure a measuring object or collect data about a variable. Sugiyono (2018) states that research instruments are tools used to see and measure a natural or social phenomenon observed. Editage Insight (2020) states that research instruments are tools used by researchers to obtain, measure, and analyze data from subjects or samples regarding topic or problem under study. The research location and research subjects are located in Kp. Kanekes, Kec. Leuwidamar, Lebak Regency, Banten. 42362. The subjects in this study were the Outer Baduy people and Baduy tourists. The Baduy people and tourists as the research subjects taken are the parties involved in the observation. The informants in this study were the Outer Baduy people (a seller in the Outer Baduy area) and several tourists (including researchers who communicate with the local community). In this study, the type of research used was qualitative research, because research observations used observation and documentation methods. The qualitative research method is a research method that emphasizes the
quality of the data or the depth of the data obtained. Qualitative research gains deep understanding, develops theory, describes reality, and social complexity. The qualitative research method is a research method based on postpositivism, used to examine the condition of natural objects. (as opposed to experiment) where the researcher is the key instrument, data collection techniques are carried out by triangulation (combined), data analysis is inductive or qualitative, and the results of qualitative research emphasize meaning rather than generalization. While the instrument used is observation. Observations in this study were carried out directly with the object under study, namely the Outer Baduy people and visiting tourists.

**RESEARCH RESULT**

The author will describe and conduct a discussion regarding the results of the research in accordance with the problems that have been determined. The problem being examined is how effective the use of Indonesian is as a medium of communication between the Baduy people and tourists. In this study, the authors obtained information from the Baduy people and tourists. In answering the questions mentioned above, data were obtained through observation and interview instruments. Observations were carried out intensively in the Outer Baduy and Inner Baduy. Interviews were also conducted with informants who were able to provide precise and accurate information about the Baduy people in terms of the effectiveness of using Indonesian as a means of communication between the Baduy people and tourists.

*Internal Communication of the Baduy Tribe Society*

The internal communication that the Baduy people usually use is coarse Sundanese. However, as time goes by, many tourists visit, making the Baduy people begin to speak Indonesian. The Baduy people are people who quickly understand or respond quickly in any case, including learning Indonesian. Most of the Baduy people can already master Indonesian properly and correctly. Since many tourists come to visit the Baduy, the Baduy people also learn the language from tourists. They sometimes imitate the language used by tourists, especially the Baduy people who are teenagers and children. Seeing that the Baduy tribe is responsive, this can make it easier for the Baduy people to learn the language used by tourists. However, this does not change the
daily communication of the Baduy people to using Indonesian. The daily use of the everyday language of the Baduy people still uses Coarse Sundanese.

**Social Communication of the Baduy Tribe Society**

Humans as social beings means humans as citizens. In everyday life humans cannot live alone or meet their own needs. Humans are said to be social beings, also because in humans themselves there is an urge to relate (interact) with other people. The Baduy people generally tend to be introverted and do not easily interact with other people, this was discovered by researchers when they wanted to talk or interact with the Baduy people. When researchers asked for their availability to provide information to researchers, initially they were willing to answer. However, when the researcher started asking questions related to the research, some answered in a very, very low voice so that the researcher barely heard or was inaudible and there were also those who just kept quiet when asked about something. This has happened 3-4 times when the researcher started communicating

**Verbal and Non-Verbal Communication of the Baduy Tribe**

Verbal communication is used by the Baduy people in their daily communication, when talking to the Baduy people themselves or their tourists using direct verbal or spoken communication. From the results of the researcher's analysis, the Baduy people rarely start conversations with tourists first, they tend not to ask questions before tourists ask first. They are more often just communicants or message recipients. When tourists start a conversation with the Baduy people they tend not to be very active when answering tourists' questions, it is different when they start talking with fellow Baduy people themselves. They will tend to be open and active in responding to questions and answering the other person. As the researchers previously explained, the language of daily communication for the Baduy people is Sundanese, Pahiyangan or Sundanese rough, and when talking to tourists, the Baduy people use Indonesian. So the two languages, namely Indonesian and Sundanese, are the languages used by the Baduy people when communicating verbally or orally. Verbal communication is communication used by an individual to convey messages to other individuals. The message conveyed is the result of thoughts and feelings. Verbal communication can be oral and written. However, the Baduy people tend to use
verbal communication in the form of oral, because the Baduy people do not go to school, so verbal communication in the form of writing is rarely done by the Baduy people.

**In communication, the Baduy people also carry out non-verbal communication.**

Non-verbal communication is communication in the form of symbolic gestures, facial expressions, tone of voice, eye contact, or other actions that do not use words. The way of speaking of the Baduy people is also low-pitched, this can be interpreted as a symbol of friendliness and courtesy towards fellow human beings. This can be known by researchers when interacting with local people. When the researcher invites them to speak they will not look at the other person's eyes, this can be analyzed as one of the manners of the Baduy people. From the results of research, the Baduy people will be anxious or panic when there are tourists who ask too many questions about the Baduy tribe. When there are tourists who ask too deeply, they will be silent and do not answer and ignore the individual who asks.

**The Effectiveness of Using the Language of the Baduy Tribe After Establishing Intercultural Communication with Tourists**

Communication between the Baduy people and tourists that takes place continuously has an influence on the Baduy people. Many Baduy people use Indonesian when talking to tourists. The effectiveness of using Indonesian makes the communication that exists between the Baduy people and tourists run smoothly and better. Because not all tourists who come can understand Sundanese or the language often used by the Baduy people. By using Indonesian, the Baduy people can understand what tourists ask and can answer well, and vice versa, by using Indonesian, tourists who want to ask questions find it easier to ask what they want to know and can understand the answers or explanations explained by the interlocutor. This proves that Indonesian as the unifying language of the nation and tribes in Indonesia can work well and the effectiveness of using Indonesian as a medium of communication between the Baduy people and tourists can be very helpful in establishing communication.

**Graph of the Effectiveness of Using Indonesian as a Communication Media**

To determine the level of effectiveness of using Indonesian as a medium of communication between the Baduy people and tourists. In this study, researchers tried to interact with 9 Baduy
people and 7 of them stated that almost 20% were fluent in Indonesian, 50% could speak Indonesian but were not fluent and 30% of the Baduy people passively used Indonesian. As the graph that the researcher describes below. To find out the level of effectiveness of using Indonesian in the Baduy community, it can be determined by the percentage formula:

\[ P = \frac{F}{N} \times 100\% \]

Information :

- \( P \) = Percentage of the influence of the use of Indonesian
- \( F \) = Frequency use Indonesian
- \( N \) = Amount

After in know influence use, Then described with category percentage following :

- 0% - 20% Fluent speak
- 21% - 70% Can speak Indonesia but No fluent
- 71% - 100% Passive speak Indonesia

The effectiveness of using Indonesian in the Baduy tribe has been going well in terms of pronunciation and understanding. It is said to be effective because it succeeds in conveying a message in every sentence during the conversation and can be understood by the other person (tourists). As stated by Zainal Arifin (2000; 84) effective sentences are sentences that meet clear criteria, comply with concise rules, and are easy to read. After conducting research, in which the author presented a discussion regarding the effectiveness of using Indonesian as a medium of communication between the Baduy people and tourists. It is known that almost 70% of the Baduy people can use Indonesian. The reason the researcher raised this title was to find out the effectiveness of using language.
Based on the results of data analysis, it can be seen that approximately 70% of the Baduy people can use Indonesian well and can interact fluently with tourists or outsiders. As explained above, being said to be effective means successfully conveying the message each speaker raises. This can make it easier to communicate and interact easily with outsiders besides the Baduy because not all tourists can use the native language of the Baduy tribe, namely Sundanese. With the effective use of Indonesian it is very clear that it can help to communicate easily and fluently.

Communication between the Baduy people and tourists occurs continuously, the verbal communication that we often find in the Baduy tribe is verbal communication orally because the Baduy people do not have formal education or schooling. Part of the Indonesian language that the Baduy people learn comes from tourists, this is very easy for the Baduy people because the Baduy people are known to be responsive.

CONCLUSIONS AND SUGGESTIONS

Based on the results of the study "Effectiveness of Using Indonesian as a Communication Tool Between Baduy Communities and Tourists" in this study, researchers obtained information from the Baduy people and tourists. The internal communication that the Baduy people usually use is coarse Sundanese. However, as time goes by, many tourists visit, making the Baduy people begin to speak Indonesian. Most of the Baduy people can already master Indonesian properly and correctly. since many tourists come to visit the Baduy, the Baduy people also learn the language from tourists. The Baduy people generally tend to be introverted and do not easily interact with other people, this was discovered by researchers when they wanted to talk or interact with the Baduy people. When talking with the Baduy people themselves or tourists they use direct verbal or spoken communication. In communication, the Baduy people also carry out non-verbal communication. Non-verbal communication is communication in the form of symbolic gestures, facial expressions, tone of voice, eye contact, or other actions that do not use words. The way of speaking of the Baduy people is also low-pitched, this can be interpreted as a symbol of friendliness and courtesy towards fellow human beings. The effectiveness of using Indonesian makes the communication that exists between the Baduy people and tourists run smoothly and better. In this study, researchers tried to interact with 9 Baduy people and 7 of them stated that almost 20% were fluent in Indonesian, 50% could speak Indonesian but were not fluent and 30% of the Baduy people passively used Indonesian.
After being analyzed by researchers regarding the effectiveness of using Indonesian as a medium of communication between the Baduy people and tourists, the researchers submit the following suggestions. To increase the ease of using Indonesian as a medium of communication with tourists, researchers hope that learning about the use of Indonesian will continue to be improved. For tourists, the hope is to be able to use Indonesian according to the rules so that later the Baduy people can learn more about the use of Indonesian from visiting tourists. For researchers, this research still has many shortcomings and only examines some data, it is better if further research can be expanded so that later readers can find out more about the development of the Indonesian language as a medium of communication between the Baduy tribe and tourists.

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