

The Resilience of Indonesia's Economy in the Post-Covid-19 Pandemic: Social and Cultural Aspects of the "Baduy Tribe" People's Economy

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Abstract: - This study aims to examine national economic resilience through the social and cultural aspects of the "Baduy" tribe to the economy of the community in Indonesia. The "Baduy" tribe was chosen because this tribe is famous as one of the tribes that reject modernization and strongly maintain their customary heritage and ancestral land. The data collection process was carried out by conducting surveys and analyzing literature with themes that follow the broad concept of the research. The result shows that there is a significant and positive relationship between social and cultural aspects and people's economic resilience. The social and cultural aspects of the "Baduy" tribe are in accordance with the principles of people's economy, and this is very good to be used as an economic resilience strategy in an area facing post-COVID-19 pandemic conditions. This finding provides a view to state administrators that a development strategy that empowers people's economy (people's economic system) is a new rule of the game for Indonesia's national economy because it prioritizes the prosperity of the community rather than the prosperity of individuals or certain groups.

Key-Words: - Social economic, Economic development, Resilience economic, Socio-culture economic, Traditional economics, People's economy.

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1 Introduction

The covid-19 pandemic has had a negative impact on economic conditions in Indonesia, [1]. Interestingly, to drive national economic recovery is through the power of social and cultural capital, [2]. The commodification of sociocultural capital can improve the people's economy, namely by conducting product and market development, innovation, community empowerment, digitalization, and regulatory support, [3].

There were four recommendations related to social economic recovery through socio-cultural capital in Indonesia. First, establish 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 improvement of social and cultural capital and its ecosystem. Third, integrate and facilitate all activities that drive the people's economy and will revive the tourism sector. Fourth, mapping the culture-based economy to become an additional reference in development planning at the central and regional levels, and making it a new path for Indonesia's economic development to achieve the Golden Indonesia of 2045.

The pandemic has indeed had a negative multiplayer effect on the economy [4]. But the pandemic also provides an opportunity to take a deeper look at our potential to plan for recovery, [5], [6]. In this case of recovery, culture can be seen as an ecosystem in which there is an industry that includes Micro, Small, and Medium Enterprises (MSMEs), [7]. Consequently, culture can be an option as well as a potential to bring an anomic economy back to the brink of recession, [8], [9]. Certainly, recovery efforts through culture require a common perception and synergy, namely that culture and economy have a significant relationship that supports each other, [9], [10].

South-East Asia is a rich and densely populated region with a wide range of social and cultural variations, [11]. ASEAN countries are home to various social ethnic and religious groups, [12]. Socio-cultural diversity along with the wealth of natural resources and its people is a potential asset to get out of the difficulties that have occurred due to the Covid-19 pandemic, [13]. Southeast Asia's success in overcoming adversity has no doubt been heavily influenced by its social and cultural resilience. Government efforts at all levels to increase awareness of viruses and vaccinated people, for example, are heavily supported by the role of social and cultural aspects. The atmosphere in Southeast Asia results from the region's cultural, ethnic and religious diversity. Therefore, humans and their culture are closely related or play an important role in the sustainability of the Society, [10]. Culture is the root and one of the important elements for building social bonds and resilience, including in minimizing social conflicts that have the potential to hinder the achievement of a country's progress, [14]. In Southeast Asian countries, both individuals and communities with their ties and communities have worked hard to overcome challenges and avoid worse pitfalls, thereby building economic resilience, [15].

To build an economy that is in accordance with the identity of the Indonesian people, it is appropriate to use an economy that is based on the socio-cultural aspects of the Indonesian people, [9]. The people's economy, "Pancasila" is the "excavation" of the original ideas and outlook on life of the Indonesian people, so it deserves to be the foundation of the Indonesian economic system. If in the Neoclassical Economic system, the goal of economics is only to achieve efficiency in the production and consumption of material goods, then the economic goal of the people's economic version, "Pancasila" must fulfill the goal of efficiency as well as justice.

The people's economy has been the talk of the town for quite a long time, both among civil society organizations, progressive economists, and also in some of the internal government itself, [16], [17], [18], [19], [20]. Much of the discussion about the people's economy mostly stops at concept documents that have never been realized in practice comprehensively. Especially in a massive movement. Definitely, people's economy can be interpreted as a national economic system that is structured as a joint effort based on the principle of kinship, where production is carried out by all, for all, under the leadership or control of members of the community which aims to increase the ability of the community to control the running of the wheels of society. economy. In practice, the people's economy can also be explained as a network economy that connects centers of innovation, production, and community business independence into a network based on information technology, [21].

The economic activities of the indigenous Baduy people who live in the interior of Lebak Regency, Banten Province, have not been hindered by the COVID-19 pandemic since long ago, [9]. They still work in the fields and produce various crafts. In addition, the "Baduy" people are also not found to be food insecure or hungry, because they work in the fields cultivating human rice, secondary crops, horticulture, and perennials, [22]. Plants developed by the "Baduy" people can also support the monthly economy. For example, horticultural types of vegetables and crops such as peanuts and corn as their monthly economic income. So, the indigenous people of the "Baduy" tribe who live in the interior of Lebak Regency, Banten Province, have until now relied on agricultural products for their economy.

The "Baduy" people choose to be a traditional anti-modern society. The choice of life is by the beliefs they adhere to, namely "Sunda Wiwitan" which is closer to the teachings of Hinduism. Even though they choose to be in a traditional society, they still respect and relate to the modern society that surrounds them. the "Baduy" people are still loyal to simplicity and live using candles or kerosene lamps. Everywhere they always walk and no phone calls. Everything is filled with natural resources that they have themselves, such as food, clothing, and housing needs.



Fig. 1: "Baduy" people

Based on the explanation above, this study aims to examine the resilience of the national economy through the social and cultural aspects of the "Baduy tribe" (Figure 1) towards the people's economy in Indonesia. The "Baduy tribe" was chosen because this tribe is known as one of the tribes that rejects modernization and is very protective of their traditional heritage and ancestral lands. This research contributes by providing a new view of the people's economic potential as reflected in one of the tribes in Indonesia, which is useful and can be developed as a local economic order and can assist local governments in maintaining proper economic resilience.

2 Problem Formulation

In the sociocultural aspect, the word social means association of human life in society which contains the values of togetherness, destiny, shared responsibility, and solidarity which are unifying elements, [23]. Culture is a value system that is the result of human relations with creativity, taste, and intention that fosters main ideas and is a supporting force driving life, [24]. National culture is the result of interaction between ethnic cultures which is then accepted as the shared value of the entire nation. The form of socio-cultural resilience is reflected in the conditions of the nation's socio-cultural life imbued with national personality, which contains the ability to shape and develop the social and cultural life of Indonesian people and people who believe and fear God almighty, unite, love the motherland, quality, advanced and prosperous in a life that is all in harmony, harmonious and balanced as well as the ability to prevent the penetration of foreign cultures that are not in accordance with national culture, [25].

National resilience in the economic field can be seen in various conditions of the nation's economic life that can maintain its economic independence, [26]. In terms of economic resilience, the economic aspect is closely related to meeting consumption

needs which include the production, distribution, and consumption of goods and services, so that efforts are made to improve living standards. society individually and in groups, [27]. Thus, national economic resilience is resilience that can be reflected in the living conditions of the nation's and state's economy, which contains the ability to maintain good, healthy, and dynamic economic stability and the ability to create national economic independence with a high level of competitiveness and can realize just and equitable people's prosperity. Economic independence also has a good meaning where every human being can create productive work creativity because economic development motivates and encourages the active participation of the community to work.

The principle of people's economy is one way to save the post-covid-19 pandemic economic crisis. The people's economy upholds justice in every activity. People's economy, referring to Article 33 of the 1945 Constitution, namely an economic system that has the goal of realizing a people's sovereign economy. The concept of togetherness and gotong royong is used as the basis for implementing the people's economy. The community also has an active role in implementing this economy. An understanding of the people's economy can be viewed from two approaches, namely: first, the approach to the economic activities of small-scale economic actors, which is called the people's economy. Based on this approach, the intended empowerment of the people's economy is the empowerment of small-scale economic actors. Second, the economic system approach, namely economic democracy or a democratic development system, is called participatory development, [20]. An absolute requirement for the functioning of a socially just national economic system is sovereignty in the political field, independent in the economic field and personality in the cultural field.

A development strategy that empowers the people's economy is a strategy for implementing economic democracy, namely the prosperity of the community is prioritized over the prosperity of an individual, [17]. Thus, poverty cannot be tolerated, so every economic development policy and program must benefit those who are the poorest and least prosperous. The People's Economic System is the new rules of the game for the Indonesian National economy. Reforms towards a people's economy are carried out based on the principle of democracy and the basic principles of people's economic empowerment programs. Indonesia's economic goal is social justice for all Indonesian people. Some Indonesian people still live in poverty, so it becomes

a reference for the development of a people's economic system so that it is not crushed by economic globalization. Based on the explanation of the theory, it is hypothesized as follows.

H1: Social aspects have a positive effect on people's economic resilience

H2: The cultural aspect has a positive effect on people's economic resilience

2.1 Method

This research uses quantitative methods. The data collection process was carried out using a survey and analysis of the literature with a theme that corresponds to the main concept of the research. The research object used is the "Baduy Tribe" community group. The survey activity was carried out using a closed questionnaire to all respondents, where the respondents will be given a brief explanation about the people's economy first. Simple random sampling was chosen for the technique of taking sample members from the population. This technique is carried out randomly without looking at similarities or strata in the population. This study uses a Likert scale assessment on the questionnaire sheet, which consists of STS: Strongly Disagree, TS: Disagree, KS: Disagree, S: Agree, and SS: Strongly Agree, [28].

Verification analysis of research data was carried out by structural equation modeling using Smart PLS. 3.0 and testing the inner and outer structural data before testing the research hypothesis. Hypothesis testing is done by comparing the calculated t value with the t table value. If the calculated t value is greater than the t table, then there is a significant relationship between variables and vice versa when the t count is smaller than the t table, then there is no significant relationship between variables (Table 1, Appendix).

3 Problem Solution

3.1 Characteristics of Respondents

The distribution of research questionnaire was distributed to 200 respondents and the results obtained identify it, as follows (Table 2).

Based on Table 2, it is known that the number of respondents to this study consisted of 170 male respondents and 30 female respondents. The respondents used are the indigenous people of the "Baduy Tribe". Other identification was not carried out in detail, such as educational background. This

is because the indigenous people of the "Baduy tribe" on average only learn the basics of education, such as reading, writing, and arithmetic. This is interesting because with their simplicity, people's economic resilience can be achieved properly and until now these indigenous communities remain sustainable and intact.

Table 2. Characteristics of respondents

	Information	Amount
Gender	Man	170
	Woman	30
Total respondents		200 respondents
Age of respondent	30-35 years	37
	36-40 years	93
	41-45 years	70
Total respondents		200 respondents

Source: Research questionnaire tabulation, 2023.

In the next analysis process, the data was tabulated and tested for the outer and inner models, the results are as follows.

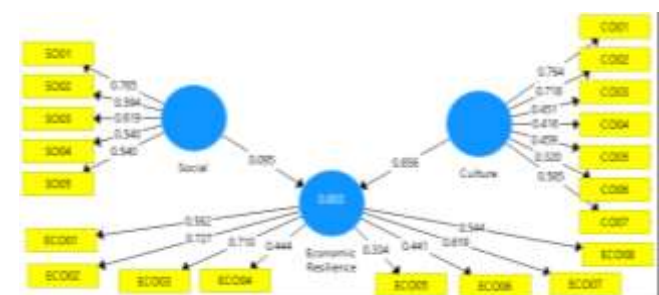


Fig. 2: Inner model test results (R-square)

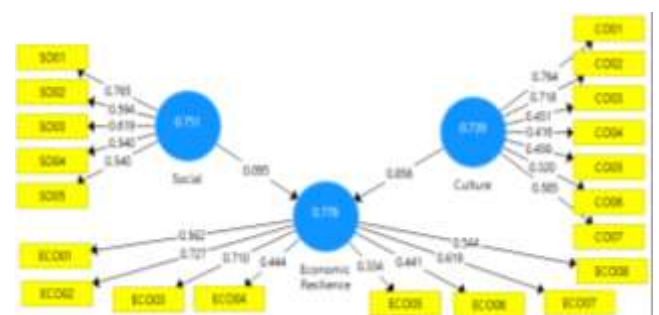


Fig. 3: Outer model test results (composite reliability)

Table 3. Tabulation of inner and outer model test results

Dimensions	Composite Reliability	R-Square
Social (X1)	0.751	-
Culture (X2)	0.739	-
Economic Resilience (Y)	0.778	0.803

Source: Smart PLS, 2023.

Figure 2 and Figure 3, as well as Table 3 show that the composite reliability value for all constructs is above the value of 0.70. This means that all constructs have good reliability in accordance with the minimum value limit that has been required. The Inner Model is evaluated by observing the R-squared value for the dependent construct. The results of the calculations that have been carried out find that the R-squared value of all variables shows a value of 0.803. This result means that social and cultural variables can explain the variability of the construct on the resilience of the people's economy of 80.3%.

Next, hypothesis testing is carried out by comparing the calculated t value with the t table value. If the value of the t count is greater than the t table, then there is a significant relationship between 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 variables. The number of data tested is 200, then the value of t table ($\alpha = 5\%$) obtained by 1,971. The results of this test are shown in Figure 4 and Figure 5 while the value of testing the hypothesis of this study is shown in Table 4 (Appendix).

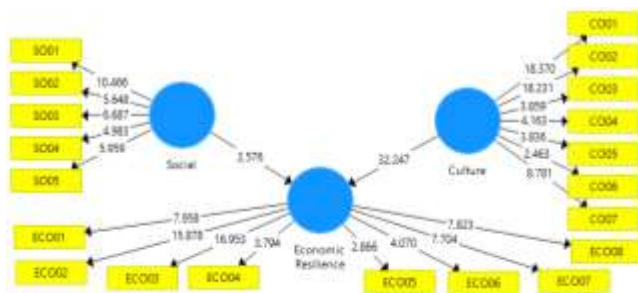


Fig. 4: Hypothesis Test Results (t-count)

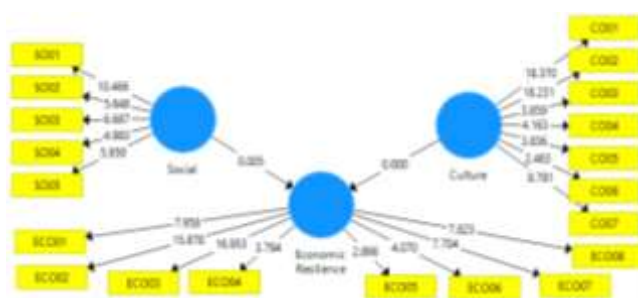


Fig. 5: Hypothesis Test Results (p-value)

The results of the tests that have been carried out find that in the first test it shows that there is a significant and positive relationship between social aspects and community-based economic resilience. This finding is supported by the t count $>$ t table ($2.576 > 1.971$) and a path coefficient of 0.005. This finding indicates that the first hypothesis is

accepted. Next, the second test shows that the t count $>$ t table ($32.247 > 1.971$) and the path coefficient is 0.000. This value means that there is a significant and positive relationship between the cultural aspects of the people's economic resilience. This finding indicates that the second hypothesis is accepted. These findings support previous research, which stated that social and cultural aspects have an impact on the resilience of the people's economy in a region, [21]. The more people stick to the social and cultural aspects of their ancestors, the better the resilience of the people's economy, and this will also have an impact on the resilience of a country's national economy, [9], [10], [15].

3.2 Discussions

The cumulative test of the research hypothesis shows that the social and cultural aspects of the "Baduy Tribe" have a significant and positive effect on the resilience of the Indonesian people's economy. This means that the principle of people's economics is one of the ways to save the post-COVID-19 pandemic economic crisis. The people's economy upholds justice in every activity, [16]. People's economy, namely an economic system that has the goal of realizing the people's sovereign economy. The concept of togetherness and gotong royong is used as the basis for implementing the people's economy. The community also has an active role in implementing this economy.

In the People's Economic System, the community is active in economic activities, while the government creates a healthy climate for the growth and development of the business world. The People's Economic System has the following characteristics: (1) Relying on a fair market mechanism with the principle of fair competition; (2) Paying attention to economic growth, the value of justice, social interests, and quality of life; (3) Able to realize environmentally sound and sustainable development; (4) Ensure equal opportunity in business and work; and (5) There is protection of consumer rights and fair treatment for all people.

The "Baduy Tribe" Economic System, like what happened hundreds of years ago, is the main source of income for the "Kanekes" people, namely rice farming, [9]. In addition, they earn additional income by selling forest fruits, such as durian and tamarind, as well as forest honey. The process of the local economy that is happening is the same as the concept of the people's economy, where activities are still based on markets and local resources that already exist. Even the "Baduy" tribe does not recognize market competition, so their lives are

harmonious with each other and they always cultivate cooperation to help each other. The persistence of the "Baduy" people who still uphold their ancestral values has made it a lesson in the value of justice among them. All that is reflected in the activities of the "Baduy" tribe in Indonesia is a concrete form of the concept of a very good people's economic system that has survived to this day. The condition of the economic crisis did not affect this local community either.

4 Conclusion

According to the results of the analysis and discussion of field data, the following conclusions are presented, which find that the social and cultural aspects of the "Baduy Tribe" have a significant and positive effect on the resilience of the people's economy in Indonesia. The absolute requirements for the functioning of a people's economic system with social justice are political sovereignty, economic independence, and cultural personality. The development strategy that empowers the people's economy is a strategy of economic democracy, where the prosperity of the community is prioritized over the prosperity of individuals or certain groups. So that every policy and development program can benefit the poorest and least prosperous. The People's Economic System is the Indonesian National Economic System which is based on kinship, people's sovereignty, moral Pancasila, and shows serious alignments to the people's economy.

In the globalized economy, the development of a people's economy is a necessity for the Indonesian people along with democratization efforts which are also a global trend. The momentum for the development of the people's economy is increasingly visible, in line with the change of regime in Indonesia. Therefore, it is believed that there will be a significant process of political-economic change that will encourage democracy and the development of the people's economy so that the process of economic-political power-sharing becomes relatively balanced. This change will certainly accelerate the pace of various demands of the community that wants sustainable economic development to require wider community participation. Therefore, the People's Economic System is a new rule of the game that is suitable for the Indonesian National economy in the face of the global crisis.

The limitations of this research are that each country has its economic system. The choice of economic system adopted by a country depends on

the country's national agreement. Usually, this national agreement is based on the constitution owned, in addition, some philosophies and ideologies affect the economic system of a country. Countries with a liberal political ideology with a democratic government regime generally adhere to the economic ideology of capitalism with economic management based on market mechanisms. In this country, the state administration is egalitarian and the bureaucratic structure is decentralized. Whereas countries with the political ideology of communism with authoritarian government regimes, their economic ideology tends to be socialism. with economic management based on centralized planning, in this country, the state administration tends to be ethical with a centralized bureaucratic structure. Therefore, it is not certain that this people's economic system will suit the social and cultural conditions in your country, so this shortcoming can certainly be underlined and accepted by many readers who will develop it again in their current place of residence.

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APPENDIX

Table 1. Variable measurement

Variable	Variable indicator	Variable measurement
Social Aspect	<ol style="list-style-type: none"> 1. Unemployment Rate, 2. Crime rate, 3. Pollution level, 4. Opportunities for leisure and recreation, 5. Housing Cost, [29] 	Likert scale
Cultural Aspect	<ol style="list-style-type: none"> 1. Don't take other people's things 2. Don't deny and don't lie 3. Do not indulge in intoxicating drinks 4. Do not double heart to others/polygamy 5. Don't fall asleep 6. Displeased with dancing, music, or singing 7. Do not wear gold or gems, [9] 	Likert scale
People's Economic Resilience	<ol style="list-style-type: none"> 1. Open, every community has equal rights and access to available resources. 2. Sustainability without compromising the future of society and the environment. 3. Its economic activities are carried out independently and focus on meeting the needs of oneself and others. 4. Fair market mechanism with healthy competition. 5. Prioritizing the quality of life, social interests, values of justice, and economic growth. 6. Development is carried out sustainably without damaging the environment. 7. Communities have the same opportunity to work/open a business for their welfare. 8. Consumer rights are protected and treated fairly, [29] 	Likert scale

Table 4. Test the research hypothesis

Hypothesis	t count	Coef. path	Information
H1 Social → People's Economic Resilience	2,576	0.005	Sig.
H2 Culture → People's Economic Resilience	32,247	0.000	Sig.

Source: Test data, 2023

Contribution of Individual Authors to the Creation of a Scientific Article (Ghostwriting Policy)

- Dadi Darmadi, Findriyani, Imam Subchi, Siti Fadilah, Sadawi, and Asmu'i carried out the simulation and the optimization.
- Dadi Darmadi, Findriyani, Imam Subchi, and Siti Fadilah have implemented the Algorithm.
- Dadi Darmadi, Sadawi, and Asmu'i organized and executed the experiments.
- Dadi Darmadi was responsible for the Statistics.

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Conflict of Interest

The authors have no conflicts of interest to declare that are relevant to the content of this article.

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