

Transformative Da'wah in Reislamization of the Baduy Dalam Tribe in the Banten Ciboleger Valley: A Critical Ethnographic Study

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Keywords

da'wah, transformative, reislamization, critical ethnographic

Abstract

This article explores the transformative da'wah activities of the Sosped Taklim Team Addhiyaul Mukhtar Jakarta in re-Islamizing the Baduy Dalam Tribe in Mualaf Village Ciboleger Banten. They have problems even though they have embraced Islam, but are still syncretic because of strongly their perspective, traditions, and spiritual ties with leaders and ancestors. This research method uses critical ethnography that is observational and reflective, advocate, and emancipatory approaches to the Religious Expedition Team and the leaders of the Baduy Dalam converts in Kampung Mualaf Ciboleger Banten. The study results found that the transformative da'wah carried out by the Sosped Taklim Team Addhiyaul Mukhtar Jakarta re-Islamizes the Baduy Dalam tribe through a transformative da'wah approach. Horizontally and vertically in social, cultural, and economic aspects for 25 years, it has upheld the Islamic system and built the Islamic Baduy Dalam community and society. This study recommends that any party does not politicize the socio-economic and spiritual development of the Baduy Tribe.

Kata kunci

dakwah, transformatif, re-Islamisasi, etnografi kritis

Abstrak

Tujuan artikel ini adalah untuk mengeksplorasi kegiatan dakwah transformatif Tim Sosped Taklim Addhiyaul Mukhtar Jakarta dalam mereislamisasi Suku Baduy Dalam di Kampung Mualaf Ciboleger Banten yang memiliki problem meski sudah memeluk Islam, namun masih bersikap sinkretis, karena cara pandang, tradisi, dan ikatan spiritual dengan pimpinan dan leluhurnya yang masih kuat. Metode penelitian ini menggunakan etnografi kritis yang bersifat observasional dan pendekatan reflektif, advokatif, dan emansipatoris pada Tim Ekspedisi Religi dan pimpinan serta masyarakat mualaf Baduy Dalam di Kampung Mualaf Ciboleger Banten. Hasil penelitian menemukan bahwa dakwah transformatif yang dilakukan Tim Sosped Taklim Addhiyaul Mukhtar Jakarta dalam melakukan reislamisasi suku Baduy melalui pendekatan dakwah transformatif, baik secara horisontal maupun vertikal dalam aspek sosial, budaya, dan ekonomi selama 25 tahun, telah berhasil menegakkan sistem Islam dan mampu membangun komunitas dan tatanan masyarakat Baduy Dalam yang Islami. Penelitian ini merekomendasikan agar pembangunan sosio-ekonomi dan spiritual Suku Baduy tidak dipolitisasi oleh pihak manapun.

Introduction

Da'wah in this millennial era is experiencing various criticisms and the sharp spotlight from many parties because da'wah has been considered only a routine, celebrity, and even a commodity. The contents are normatively focused on messages of sin-reward, lawful-haram, heaven-hell, even only touching certain circles of society. Jamali (2015) states that the reality of such da'wah will make da'wah lose the substance of the fundamental problems of the people they face. On the other hand, the pluralistic target community for da'wah includes rural and marginal communities often forgotten. Whereas in this context, da'wah should be able to provide appropriate answers and solutions to various problems that hit people's lives. Friere (2011) once initiated the concept of "education that liberates humans," so da'wah must orient to "da'wah that liberates humans from the various problems of their lives." Because, as one of the paradigms of the social transformation movement, da'wah is not only confined to the pulpit, media, and lectures in front of the mad'unya linearly. Ali (2017a) mentions that the essence of da'wah is more than just calling. But broadly, it must open up excellent access and opportunities to build and empower the community through real work in the social da'wah movement, namely community development da'wah or commonly referred to as bilhal or transformative da'wah.

This da'wah for social change is very well aware of the proselytizers in the interior, and the marginalized called to provide a direction for change, such as the Baduy Dalam Tribe who have converted to Islam. Still, because of the vulnerability and backwardness of the socio-economic conditions of tribal religious life in Banten, it is necessary to intervene in the context of re-Islamization. Of course, this da'wah movement needs courage, and the challenges and threats are far more significant than da'wah in front of the pulpit. Azhari (2021) identified that the *agents of change* in marginal or isolated areas had carried out by various Religious Expeditionary Teams (TER), such as: the Betawi Awakening Movement (*Gerbang Betawi*) chaired by doctor H. Ashari, supported by multiple elements of Betawi, such as the Betawi Cultural Institute (LKB), Betawi Journalist Forum (FJB), *Betawi Kita*, *Baca Betawi*, and Betawi Channel, and the Muslim Journalist Forum (Forjim) are actual steps from the religious symbols of the Betawi people who believe in Islam as *rahmatan lil alamin*. Another Religious Expeditionary Team, named Ustadz Adung, a preacher who has struggled for years, has never been paid a salary, but still istiqomah to help carry out re-Islamization and has fostered 150 Baduy convert families. In this conceptual basis, Ahmad (2014) states that the da'i who works at the vanguard of the Baduy Dalam is an organic religionist who plays a role and functions as a religious person who does not get carried away in personal holiness. But as articulators who are intelligent in capturing spiritual messages and have high collective awareness of social change. Its existence is not only dealing with spiritual issues but can make fundamental changes in society.

Syamsuddin (2013) explains that the actual picture on the ground shows that preaching to people who have strong beliefs, traditions, and cultures amid religious plurality is not an easy matter. The following factors threaten the achievement of the spread of Islam in marginalized communities. Therefore, the movers of transformative da'wah in the field must be strong to avoid several aspects, such as: First, aggressive attitude as a preacher in conveying religious messages to his mad'u. Second, as a religious organization that tends to increase the number of members quantitatively rather than improving the quality of the congregation's faith. Third, the economic disparity among the people as different targets of da'wah.

Although the Religious Expedition Team in Kampung Mualaf Ciboleger has also involved many parties, but researchers tend to be interested in the Social Sosped Taklim Team Addhiyaul Mukhtar Jakarta, which has also been directly involved since 1999 in the "hijrah" process and empowering the Baduy Dalam community. This team was chosen because apart from being a pioneer in transformative da'wah to marginalized groups, starting in 1997, it also has a conceptual and methodological approach, namely applying ethnography and grounded theory in its da'wah process. In addition, the preachers who all have academic backgrounds in universities and Islamic boarding schools can overcome the complexity of preaching to the marginalized according to their educational background and field practice. Therefore, through pre-observation with a Coordinator of the Social Media Team, Syahrul A. Hadi, the researcher observed the community's existence in Kampung Mualaf Ciboleger. Even though they had long embraced Islam, their understanding of Islam, especially Islamic law as the basis for Islam, was still underdeveloped. Hadi (2021a) emphasized that these converts still use their old traditions and beliefs in religion, namely *Sunda Wiwitan*. Thus, the color of syncretism seems thick to cover the religious life of the converts.

Nashir and Jinan (2018) say reislamization is a process in which a Muslim becomes more Islamic, both from belief, knowledge, and practice of religious teachings. One of them is in the Baduy Dalam Banten. However, the reality is that even though they have converted to Islam, their spiritual life is still syncretistic: giving offerings to places that are considered sacred, performing rituals for ancestors, not praying five times a day, and fasting in Ramadan, and so on. Zid et al. (2017, p. 17) report that converts' lives to Islam are marginal and subordinated to the majority and hegemonic forces: traditional and religious officials and other Baduy Dalam communities. Murtadlo (2017) stated that converting to Islam for the Baduy Tribe is very difficult, even endangering their lives. They must obey the legacy of rules and traditions that absolutely in the life of the Baduy Dalam leave their territory. Now, these hundreds of converts have been homeless for years. Seeing Baduy convert to heat and rain and sleeping on the streets is familiar. Some live in huts belonging to other people's land. Apart from that, they lost assets and did not have education and skills.

Hakiki (2015) explains that many people still do not know that the Baduy has undergone a significant change in religion. Especially in Islam, when the original Baduy called the Baduy Dalam (*Tangtu*) has split and gave rise to two Outer Baduy tribes, namely the Panamping Baduy (*Baduy Panamping*) and the Dangka Baduy (*Baduy Dangka*). Among the three Baduy, the last tribe (*Baduy Dangka*) is the Baduy community doing the most intensive, albeit slowly, Islamization and is trying to get closer to 'perfect' Islam, according to the Islamic tradition practiced in Islamic society in general.

The Sosped team reported that around 800 Baduy tribes have converted to Islam. However, the big problem is that they are currently "emigrating" (evacuating) in mosques and residents' houses because, based on customary rules, every citizen who comes out of the rules of Baduy customs or *Kenekes* people (referring to the Sundanese sub-ethnic indigenous peoples who are living in the Kendeng mountain area, Lebak district, Banten province, Kamandak (2016) who had isolated himself from the outside world for a long time had to leave his customary land. Nurkhoiron (2020) provides an overview of the significance of legal protection for religious minorities in a country. The reality is that there are still obstacles in the case of religious beliefs that belong to religious minority groups because these beliefs are part of a belief like religion.

Another challenge in preaching in the interior, according to Muhlisin et al. (2017) mentions that apart from the many parties who support the life of the Muslim converts, their *hijrah* is underutilized as a means of approaching religious life but instead becomes a society that is economically dependent on other parties. Facing this challenge, the Sosped Team has also helped a lot with the installation of electrical installations, building houses, and other facilities, even increasing the ability to worship and strengthening faith through learning to recite the Qur'an and pray. However, until now, the Social Media Team has continued because the process of re-Islamization in the Muslim convert community in Baduy Dalam needs to be sustainable and requires extra assistance. In addition, service from various related parties has not been optimal. Another problem is highly guarded social suspicion (prejudice) of other beliefs, apart from *Sunda Wiwitan*. Tourists and non-Muslim volunteer teams are prohibited from entering the Mualaf Village area. So the Sosped Team found it challenging to teach the issue of religious differences because of the mental block (*penolakan mental*) taught by the elders (*Jaro*) and their ancestors (Hadi, 2021b).

Wendy, (2021) reports that the Sosped Team has succeeded in increasing skills, expertise, and recitations, including Islamic religious lectures for converts and even building houses. However, the Ministry of Religion of Banten Province, NGOs, Banten Regional Government, community organization (*Ormas*), Taklim Councils, academics, and other communities are expected to increase the diversity of Islam as a minority religion in Baduy Dalam Banten in a more focused and comprehensive manner. As following the plan of the local and central governments.

Senoaji (2011) emphasized that intense and continuous evaluation and participation needs, through approaches and methods, especially in the context of religious relations in Kampung Mualaf Ciboleger, to investigate this spiritual intersection based on the local culture of the Inner Baduy. One approach and method that is assumed to be appropriate in exploring the existence of Muslim converts in Baduy Dalam is critical ethnography which, according to Madison (2019), is an ethnographic approach but focuses on marginalized social structures and explores power relations. The Expedition Team as a subject, according to Beach et al. (2021), operates in the socio-historical environment of the Baduy Dalam Muslim converts and cannot be separated from the structural factors in it.

This research on the religious life of the Baduy Dalam refers to the report of Naziaha and Dhona (2021) that Cicakal Girang Village, known as the village where Baduy Muslims live, has different religious practices from the original Baduy. This study finds Islamic activities that practice the existing discourse system, namely Cicakal Girang, as a place for the 'penghulu Ratu' of the Baduy community: a connecting space for the Baduy community with the outside world. Meanwhile, reports from Edwar, Ulfah, and Maratusyolihat (2021) explain that the religion of the Baduy tribe of Lebak Banten is still syncretistic and firmly holds the *Sunda Wiwitan* belief even though many have converted to Islam.

This study explores the role of the Sosped Taklim religious expedition Addhiyaul Mukhtar Jakarta in developing and communicating programs, formats, and agendas or frameworks for improving and empowering the Baduy Dalam community Mualaf Village, Lembah Barokah, Ciboleger, Banten as agents of change through critical ethnography.

Method

This study uses the critical ethnography method, according to Kriyantono (2012), apart from being a theory and a subjective and qualitative-interpretive research method with fieldwork rules through pressing, advocacy, reflective, and socially transformative disclosure. According to Pambayun (2013), this qualitative research data collection technique uses participant observation and in-depth interviews for six months (June 2021-January 2022). Participant observations were carried out in the Valley of Converts to Ciboleger, Banten, with about three people representing (by purposive sampling) the 20 Sosped Team to explore the process of re-Islamization through coaching and advocating for the converts to the Baduy Dalam Tribe. Meanwhile, in-depth interviews on the research subject were carried out on the Social Media Team for Taklim Addhiyaul Mukhtar Jakarta (Syahrul A. Hadi, Wendy, and Ali), the Baduy Dalam Muslim convert community, and local Ustaz. Meanwhile, data analysis techniques The research follows the assumption of Denzin and Lincoln (2017), which uses cultural, thematic analysis techniques on the Sosped Team in the process of re-Islamizing the

Baduy Dalam Tribe as part of an artistic community to interpret their religious life descriptively-reflectively.

This research will also use a transformative da'wah approach through critical ethnography with resource persons as well as field assistants, namely the Social Media Team for Taklim Addhiyaul Mukhtar Jakarta to the Baduy Dalam community in Mualaf Village, Lembah Barokah, Ciboleger, Banten starting from June 2021-January 2022, including: Syahrul A. Hadi (Coordinator), Ali (Member of Social Media Team), and Wendi (*Ustaz*/manager of Kampung Mualaf), Ijon (customary leader), Medan and Akin (Baduy Dalam community), Sarkim (older of Kampung Mualaf).

Results and Discussion

Reflection Approach Phase: Externalization, Objectivation, and Internalization

To re-Islamize, the Sosped Team went through a reflection phase of externalization (*takhrij al-waqi'*), making the Baduy Dalam community who had converted to Islam as individual products - God's creatures. So, apart from constantly being related to Allah SWT, they also had to connect to social reality. Therefore, Baduy Kuntowijoyo (2005) stated that in this context, it is necessary to understand the consensus with God, His laws, values, and norms that are outside of themselves (external). Slowly and continuously, in externalizing the Baduy Dalam community as individuals who have converted to Islam, the Sosped Team continues to remind them to carry out His orders and adapt themselves together with sacred texts to their socio-cultural conditions. The Sosped Team carries out this adaptation process by continuously fostering mastery of language, communication, and behavior and strengthening Islamic and other frames of reference (science), which results from the Sosped Team's interpretation of the Quran text.

This reflection program (externalization) is explained by Hadi (40 years), a Coordinator of the Social Media Team, that:

“For 23 years accompanying the Baduy Dalam Tribe, who have converted to Islam initially by instilling an understanding of religion through the structural social interpretation of this community about the existence of the One God (tawhid), and so that they dare to open their voices to ask questions and discuss with us. The unique and interesting part of this plan is about the religion of those who convert to Islam, but still integrates the conventional system, especially the belief they hold, the *Sunda Wiwitan*.”

The reflection program (externalization) of the Sosped Team was strengthened by the statement of one of the officials of the Baduy Dalam Tribe in Ciboleger, Sarkim (53 years old), that:

“The Sosped team is in fostering our tribe by not imposing our old beliefs. The da'wah follows all traditional activities and processions such as rice planting, weddings, funerals, births, and others, even though they are led by a “*pu'un*” or

traditional leader because the process is almost the same. As the teachings of Islam.”

The process carried out by the Sosped Team through externalization reflection is an effort to transform the very subjective and rigid perspective of the Baduy Dalam community into an open and objective way of thinking. Liberation from the old-fashioned and very closed mind becomes more open by framing the erroneous understanding of Islam and introducing the truth of the Qur'an.

In the stage of objectivation reflection (*haqiqat alai'tirad*), the Sosped Team did the following: the process of crystallization into the minds of the Baduy Dalam people who have converted to Islam regarding the objects created by Allah SWT or all forms of His laws and values that have been carried out is objectively looked back at the reality in the socio-cultural environment of this community. So, they have a new meaning or additional meaning about Islam. The implementation of the objectivation reflection phase on the religion of the Inner Baduy, explained Ali (37 years), that:

“The team, as hard as possible, the team has tried to approach and preach to encourage the Baduy community in addition to self-study or self-introspection on what they have done to others, whether it is bad or good with the correct Islamic guidance. Interestingly, the community, especially the traditional leaders, still thinks it will feel free if we recite the book (Qur'an, hadith, and other books) every day. But it will be free if we can not recite ourselves for the mistakes/bad things we have made. This belief, in my opinion, is the same as the behavior of the people in the city. They recite the book of their religion every day but still do evil, blame others, arise envy/jealousy, arrogance, greed, and even murder, like to mock others or people of other religions to create conflict/division. This belief is a great challenge for the preachers.”

This approach with the Baduy Tribe is brought to life through interaction and communication, both with women and men through their daily Islamic realities, in domestic and public spaces. This approach is an effort to strengthen their Islam by attracting the world of subjectivity (personal views on syncretic Islamic beliefs) into an objective world (beliefs recognized by all Muslims) through mutual interaction and communication. Thus this interaction creates an ordinary meaning about Islam intersubjectively. For example, realizing it is by gaining support and participation, either by inviting local ulama or *Ustaz* (NU, Muhammadiyah, and other mass organizations), traditional leaders, Banten Regional Government, Betawi Movement, KPI students from the Jakarta PTIQ Institute, Ministry of Religion of the Republic of Indonesia, local media, *taklim* assemblies (*majelis taklim*) in mosques, and so on. They are the parties that become the forum and the estuary to build a vision and understanding with the idea of transformative da'wah in liberating the Baduy Dalam Tribe who have converted to Islam to return to perfect Islam (*Islam kaffah*). Thus, this idea does not stop at the Allah SWT, but manifests itself in empowerment and social pro-justice actions. Thus, the concept of transformative da'wah in the Valley of Converts related to social, economic,

political, cultural, and religious issues of the people was born from the discourse space and the meaning of an objectivation.

In the reflection phase of internalization (*al-waqi' alddakhiliu*) Sosped team do re-absorption the results of discussions and seeks support or strengthening of various parties in the transformational da'wah program for the Baduy Dalam Tribe. Then transforms once again the experiences of the Baduy Dalam community, which has begun to be "open" and somewhat objective to spread their understanding or to socialize, both in the primary and secondary environments.

The following is the narrative of Wendy (42 years old) as an *ustaz*/religious advisor for the Baduy Dalam Tribe:

“Implementation of the primary socialization program, raising awareness of Islam in the Baduy community. This conversion to Islam is through transmission and personal approaches in the (domestic) family room through family members who already understand a little about what true Islam is. By inviting the five daily prayers, reading the Qur'an, how to pray, and other Islamic values. So that religious values are embedded in family members. Meanwhile, they can obtain secondary socialization programs from books they read, active participation in recitations every Monday-Sunday at local mosques/*mushala*, discussions with *ustaz* and elders/customary leaders who already understand Islam, and others. The traditional leaders are involved in socialization to have influence and role models to maintain and maintain their socio-cultural understanding of Islam.”

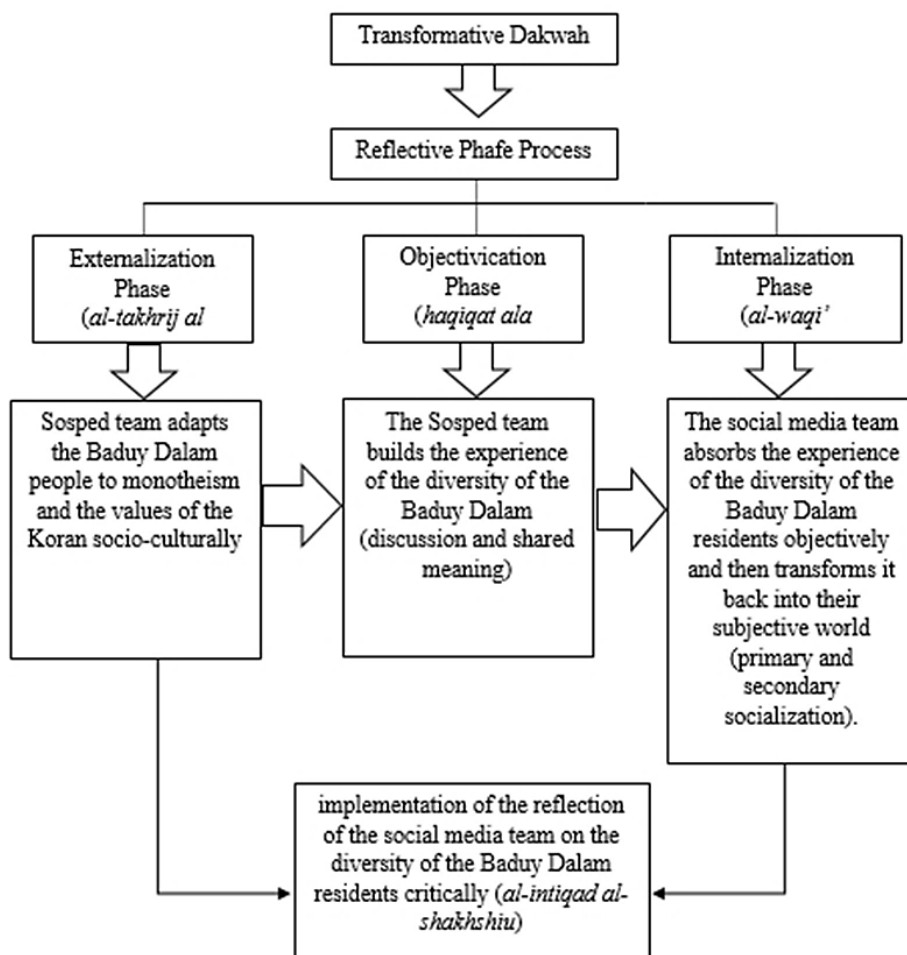
Sosped Taklim Team Addhiyaul Mukhtar Jakarta with the Baduy Dalam community and the local government of Banten as the object of research, cooperation is established in a communicative action program based on the values held by each. And this program, although it often had problems, could run dialectically and influence each other because of the "situation" themselves. As said by Ali, the Religious Expeditionary Team:

“Dealing with the religious diversity of the Baduy Dalam community requires an intense and serious dialogue between the Sosped Team and all parties of the Baduy Dalam community, especially the traditional leaders, in strategic and natural (naturalistic) ways.”

The following is Ijom's statement as a traditional leader regarding the Da'wah of the Sosped Team in the Valley of Mualaf Ciboleger, that:

“Sosped team teaches the contents in the Qur'an, as a book that is believed not to teach damage and destruction. Our ancestral beliefs also encourage people not only to do good or pious to God but also to do good to His fellow creatures, animals, plants and nature, and the whole world. So, it would be nice if we don't just read the holy book of religion (Al-Qur'an) every day but can't implement His teachings in daily life. The "right teaching" of the Baduy community is comprehensive and creates a balance in religious observance and creates right behavior.”

Many experts associate personal transformation with broader social transformation. The issue of personal change is an essential issue towards *khairu ummah* (social transformation) as in surah Ali Imran verse 110. In contrast, surah Ar-Raad verse 11 contained about personal transformation, which means: “*face and behind it, they guard it at the command of God. Indeed, Allah does not change the condition of a people until they change what is in themselves. And when Allah intends evil against a people, none can avert it; there is no protector for them but Him.*” Shihab (1994) interprets verse 11 of Surat Ar-Raad that change in a nation will not occur while personal change not pursued well. Change his destiny. Sarwono (2002) also agrees that internalization efforts toward personal transformation (subjective process) are very significant and done as an initial stage towards more remarkable change at the level of the State and the people (objective process).



Source: Research results

Figure 1. Sosped Team Program in the Reflection Process on the Baduy Dalam Community

Action Approach Phase: Empowerment and Advocacy

Critical ethnography is an approach used to motivate and empower marginalized community groups so that agents of change in society urgently need those who can transform their lives for the better. Kampung Mualaf Ciboleger Banten indicated communication discrimination against people whose beliefs or religion are part of a minority or a particular group. Chilisa (2012) describes that critical ethnography (CE) concepts and views are more reflective, advocate, and transformative than other types of ethnography, especially classical. The Sosped Team has shown this critical ethnographic model in a profound and focused way in accompanying the religious life of the Baduy Dalam Tribe for 23 years.

The Sosped Team's advocacy program, as reported by Hadi (40 years old) as the Coordinator of the Religious Expedition Team, is as follows:

“The presence of the Sosped Team amid the Baduy Dalam converts does have an urgency to solve the relations between these isolated communities and those in power, both in their tribal circles and the region to the central government. Efforts to empower not only their Islam but also the economic life of the residents, such as being taught how to sell, plant in the garden, repair household appliances, build houses, and other skills. Injustice and feelings of repression will only disappear if these converts can be independent and economically empowered.”

Meanwhile, the views of the Baduy Dalam community in responding to the Sosped Team program in providing understanding as well as solutions to inequality and discrimination due to their different beliefs or religions, as stated by Medan (34 years old), a Muslim convert to Baduy Dalam, are as follows:

“I didn't have an education. I was technologically literate, even barefoot, because life, as it is, it felt like a way to stay close to the Almighty. Even though the local government and the city's people have ignored us, the Baduy Dalam residents received assistance from the Sosped Team to find housing, food, and capital for their business. The *Ustaz* are very responsible for being the religious and economic fortress of the residents here so that daily life is maintained. Besides, our lives are guaranteed if we obey the pu'un or traditional leaders.”

Creswell's (2008: 478) procedures, the specificity of the critical ethnographic approach has various ways of studying social issues of power, empowerment, injustice, domination, repression, hegemony, and oppression. So the Sosped Team directs its da'wah to stop the marginalization of the Baduy Dalam community studied by collaborating, actively participating, negotiating joint programs with traditional leaders, the Banten government, activists (NGOs), and providing assistance or attention during expeditions (da'wah). However, the Sosped Team realizes that their values and culture influence their interpretation. Therefore, the arrangement is tentative, can always be questioned, and is based on the views of the Baduy Dalam community and other parties. The following is the statement of Adam (42 years) as a Social Media Team, that:

“Because many residents of the Baduy Dalam are still raising livestock and farming, such as in the rice fields of Kanekes Village, which are still beautiful, even though more and more factories have built-in Rangkasbitung. The Sosped team helped us sell agricultural products at Kroya Market, Cibengkung Market, and Ciboleger. Our religious message goes through their economic door to help ensure that the two systems are combined or acculturated so that there is no clash with outsiders. Religious teachings must enter their blood and stomach, not just into their brains.”

This view of the power system in the Baduy Dalam community explain by a traditional official, Ijon (57 years old), who states that:

“In terms of power, the residents are led by a village head known as the Jaro pamarentah, under the sub-district head. Traditionally, they are subject to the highest customary leader, namely *pu'un*. The position of *pu'un* is passed from generation to generation, but not automatically from father to son, but can also be other relatives. The term of office of the *pu'un* is not determined, only based on a person's ability to hold the position. As a sign of obedience to the authorities, the Baduy Tribe routinely carries out the Seba tradition to the Sultanate of Banten. safe.”

The Sosped team positioned itself as an empowerer for the residents of Baduy Dalam. The delivery of its da'wah included an orientation to values and strengthening of increasing authority and challenges to the *status-quo* (Rosaldo, 1993). Because the Sosped Team's position is not neutral (relying on the values of the Qur'an and hadith). It allows them always to suggest changes in the Baduy Dalam society in an Islamic way so that those marginalized so far are no longer marginalized, both socially, economy, culture, especially in their religion. The following is the statement of Wendi (42 years old), a companion for the Sosped Team, that:

“Until now, our empowerment program has been running without forbidding and even interfering with the traditions of the Baduy Dalam people. Especially in the *Seba* ceremony, which is held once a year, in the form of delivering crops (rice, secondary crops, fruits) to the Governor of Banten (previously to the Governor of Java). Bara), through the Regent of Lebak Regency. Because this ceremony serves as a medium for the Baduy Dalam to communicate and enter the territory of the authority or the authorities.”

Strengthening the Islamic Community System

Ismail (2008) states that the idea of the approach or concept of Transformative Da'wah was raised through the firm foundation of the Qur'an. Da'wah can identify as the call (actualization) of faith (QS.Al-Anfaal [8]: 28), religious enlightenment (QS.Ibrahim [14]: 4-5), and the process of community empowerment towards the quality of “*khaira ummah*” (QS.Ali Imran [3]: 110). In this sense, referring to the effort of social transformation through da'wah presented by Quthub (1982: 1493) as an effort to uphold the Islamic system (*iqamat al-manhaj al-islamiy*) and the struggle to build Islamic

communities and society (*iqamat al-mujtama'al al-islamiy*) in reality life, both at the level of the individual (*fardiyah*), the family (*al-ursah*), the institution (*al-mujtam*), and the State (*al-daulah*).

First, according to the concept of “efforts to uphold the Islamic system (*iqamat al-manhaj al-islamiy*),” the researcher obtained data from observations and interviews with sources. One of them is from Wendy (42 years old), a young ustaz who has been trying to convert and accompany the religion of the Baduy Dalam tribe, as follows:

“I am usually said to be the person in charge in this Baduy Tribe convert village, even though I don't go to school, but I always strive to spread Islam to remote areas of the Inner Baduy. *Alhamdulillah*, with the great efforts of *Yasmui* (Spirit Foundation to Build Ukhuwah Islamiah). There are already 50 Baduy Dalam family heads who converted to Islam and were expelled and lived here because they were subject to customary punishment to leave their village when they embraced Islam. We teach and accompany their religious life and build houses for them to worship and know Islam with *kaffah*. Although you have to take it slow, because of their rigid and closed nature, social prejudice is still high on their traditional leaders.”

One of the Baduy Dalam residents who has converted to Islam, Akin (46 years old), also shared his experience when he decided to embrace Islam as follows:

“The reason I embraced Islam was that I accidentally met Ustaz Wendy and his friends who were visiting the traditional leader (*Jaro*) to Baduy Dalam in 2004. I saw them praying and fasting all day. Their behavior was also calming, not arrogant, even though they were from the city. Then I quietly followed them and ventured into what they were doing. Ustaz gave the address of the house and the place of the assembly. Then I went to them secretly. After one month of studying Islam, Ustaz Wendy and his friends guided me. After that, I was expelled from my village and stayed in this converted village until now. All my needs are here, it's safe anyway.”

Likewise, Ali's statement (37 years) from the Sosped Team in an interview gave his experience in Islamizing and accompanying the converts who were "expelled" from their place of birth as follows:

“We are often suspected and accused here of religious leaders (*pu'un*), the government (*Jaro*), and the Baduy Dalam community of going to Islamize all their citizens. We explain that this is not true because we only want to help Baduy residents who convert to Islam and poor people who need it. Truly da'wah and empowering. Others don't. Finally, they understood each other, and there was no longer any suspicion from the residents of the Inner Baduy. The Baduy people converted to Islam because they felt comfortable with Islamic life. Some are Muslim just because they hear the call to prayer. Even those whose lives are limited due to customary law in Inner Baduy now can freely do what they want without any prohibition from custom them again.”

The second is based on the concept of struggle to build Islamic community and society (*iqamat al-mujtama'al al-islamiy*). In the reality of life, both the individual (*fardiyah*), family (*al-ursah*), community (*al-mujtam*), and State (*al-daulah*), can be reported from the opinions or statements of the sources, one of whom is Adam (42 years) (in charge of Kampung Mualaf), as follows:

“The village converts the Valley of Barokah not only accepts Baduy (Inside and Outside) who have converted to Islam. But we also get people who are already Muslims but have no place to live because many Baduy residents are still neglected and struggling in terms of the economy. Thanks to the guidance of the religious leaders here and the Sosped Team from Jakarta, they can grow crops, raise livestock, make their handicrafts, and sell online. The Baduy residents in the *Barokah* Valley have all developed better than before.”

The acknowledgment from Sarkim (53 years old), one of the officials of Baduy Dalam who is now helping a lot to re-Islamize his community with the Sosped Team, is as follows:

“I, the Expeditionary Team, and the clerics built civilization in this *Barokah* Valley, and the residents here are beneficial and happy. The Banten Regional Government also greatly appreciates and makes the *Barokah* Valley a tourist park. On Eid al-Adha (*Idul Adha*), the residents were greatly helped by the presence of cows, buffaloes, and goats that were sacrificed. As a resident of the Baduy Dalam, even I did not know how to process and cook meat in an Islamic way. Neither the locals nor I ever processed meat at all.”

Under the guidance of the Sosped Team, *Yasmui* and religious leaders in the Mualaf Village of the *Barokah* Valley. They, together with strict and diligent efforts accompanied by piety, continue to struggle to build a *khairu ummah* in the Baduy Dalam community who are converting, following Hadi (40 years old) Sosped Team Coordinator, that:

“The struggle for almost 23 years to convert the Baduy Dalam people is extraordinary. Starting from walking around people's houses which are very closed and quiet just before prayer time, knocking on houses invites people to introduce Islam. It's not that there is no resistance and hostility, threats and attacks often occur, but we are persistent and use the right method, and communicate well because people there are not all the same. The converts themselves were also threatened and expelled from their place of birth by traditional (*Jaro*) and religious (*pu'un*) officials, living in torment without adequate food supplies. But slowly but surely, the Regional Government, NGOs, religious assemblies, and community elements have helped many Baduy converts. Relations with the rulers and the general public are planned and natural, such as during Eid al-Fitr, *Maulid Nabi*, Eid al-Adha events, routine recitations at the *Pendopo*, and social assistance. The main thing that unites the citizens is the mosque.”

Sosped Taklim Team Addhiyaul Mukhtar Jakarta in Kampung Mualaf Lembah Barokah Ciboleger has for 23 years carried out religious expeditions to the Baduy Dalam community who have converted to Islam to maintain their Islam towards perfect Islam. In addition, this re-Islamization program is a series of collaborations carried out with various parties, such as local ustaz or regional religious leaders, traditional leaders, NGOs or activists (Yasmui), Banten Regional Government, and others. The Sosped team carried out the da'wah for social change through reflection (externalization, objectification, and internalization) and action (empowerment and advocacy) in a marathon and intense and serious coordination.

This reflection phase is considered necessary externally. The Sosped Team found that the ignorance and backwardness of the Baduy Dalam community towards Islam has spread the view that this problem could be a product of this tribal interpretation of the world around them through social interaction with people, which strengthens the community. Their ignorance and orthodoxy. Their definitions of Allah, Islam, other people, situations, and even themselves determine their behavior. So, the Sosped Team seeks to activate the objectivation program for the Baduy Dalam converts to regulate and decide on their own beliefs, behavior, and environment.

Meanwhile, the essence of their destiny is determined by consciousness. Awareness for self-transformation depends on accepting the da'wah messages from the *dai* (preachers), and expedition teams, such as the Sosped Team, which shape or influence them. Ahmad's research (2014) reports that in da'wah, the self-awareness factor is an essential key in the transformation of society.

Thus, the reflection program internally by the Sosped Team was based on what happened to the reality of Islam in the Baduy Dalam community. Dahlan (2019), in his research, also explains that to change the awareness and Islamic behavior of the Baduy Dalam community, who are converts to Islam, it takes a strenuous effort to approach personally to change the individuals first.

A total effort of the Sosped Team in preaching against the current and the grand design of the era of globalization which is instant and fast. They are guerrillas and struggle from zero to break through obstacles and all trials for the creation of moral and Islamic changes in the Baduy Dalam Tribe. The latter has converted to Islam to return to the essence of Islam. As Aaron et al. (2012) understand religious conversion through da'wah as a complete and comprehensive process of Islamization of aspects of human life. Suhaimi (2012) also stated that da'wah means the spread of Islam by da'wah and publications and by deeds and activities in all areas of social life. In other words, that da'wah must be a comprehensive Islamization of society. A similar view is expressed by, which views da'wah as an effort and response of the faithful in answering and transforming various problems that occur in the community through mixed online and offline media.

In the action phase (empowerment and advocacy), the transformative da'wah carried out by the Sosped Team has so far been able to overcome the fundamental problems of the Muslim community in the Valley of Mualaf Banten: become a promoter of self-sufficiency and become the primary tool for the independence of Baduy converts, build a da'wah paradigm so that it becomes the primary tool for development. Islamic society, also with da'wah, can overcome (solve problems) the primary diseases of rural and marginal communities in the Kampung Mualaf Valley, Ciboleger Banten.

The concept of transformational da'wah carried out by the Sosped Team in broadcasting Islam and empowering the Baduy Dalam converts was rationally raised to fight old stereotypes and assumptions that da'wah is only rhetoric, the art of public speaking (*tabligh*) in front of many people. In fact, according to Ali and Jamuin (2017), da'wah contains the meaning of transformation and community empowerment (*ishlah al-mujtama*) through the total improvement of all aspects of people's lives, including economic, religious, educational, political, and socio-cultural elements to bring people and Muslims to life. Towards "*khairu ummah*" as aspired (Surah, Ali Imran [3]:110). The affirmation of this transformative da'wah was also expressed by a great world commentator, Zuhaili (2000: 9), by mentioning two meanings (basic ideas), namely: a). *I'mar al-kaun*, prospering the world or *taqaddum al-hadharat*, advancing civilization, b). *Al- 'inayah bi al-insan*, gives great attention and value to humans and humanity or civilization. Therefore, the Sosped Team's transformative da'wah is very interesting and important to study, to Hamka's (2015) thought about the context of transformational da'wah based on the Qur'an in Surah Al-Fatir verse 28 written: *innama yakhsyallahu min `ibadihil `ulama* (Indeed, those who fear Allah among His servants are only scholars), several other verses mention *ulul ilmi, ulul abshar, ulul albab* and *ulul dhikr.*"

Thus, critically ethnographically, the transformative da'wah of the Sosped Team is structurally in the Baduy Dalam convert community in line with Mahfudz's thoughts (nd) with the ultimate goal is that *khairu ummah* (the best people), according to its terminology, contains virtue (*al-fadhaliyyah*), both from the doctrinal dimension and historical reality. So, the Sosped Team's da'wah means social engineering (re-engineering) to eliminate mental blocks and syncretism and empower the independence and resilience of the Baduy Dalam Tribe economically as servants of God with high dignity.

Conclusion

In carrying out the transformation of the Baduy community to converts to Islam in the Ciboleger Valley, Banten, the da'wah carried out by the Sosped Taklim Team Addhiyaul Mukhtar Jakarta in a critical ethnographic manner with the principles of reflection, advocacy, and social transformation has been able to carry out transformative da'wah, both in a horizontal approach (customary and religious leaders and the community). Then flat (Local Government) for 23 years with the creation of a democratic Islamic society system and an economically independent community. Then

practically, this research can be a reference for government policies or authoritative parties to be more focused and strategic in raising the Baduy converts into their priority agenda to lift these marginalized communities into a prosperous and just life.

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