



Da'wah Values in Intercultural Communication and Local Wisdom within the Baduy Tribe Community

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ABSTRACT

This research aims to explore da'wah values in the interactions of the Baduy community with others who possess different cultural values and their local wisdom in facing the challenges of modernity. The method used in this research was qualitative. The research subjects were the outer and inner Baduy communities. Data was collected through direct observation, interviews, and documentation. Data validity was ensured through triangulation. The results of the research indicate that da'wah values in the Baduy community are manifested in their inclusive attitude and hospitality when communicating with people outside of Baduy. The Outer Baduy community acts as a filter for external values, carefully selecting to preserve positive local cultural values. Meanwhile, the people of Inner Baduy represent the original Baduy (Tangtu) and demonstrate the values of da'wah through their responsibility in preserving traditions, culture, and local values. Their obedience to ancestral laws, tribal leaders, and local wisdom functions as tools in dealing with the challenges of modernity.

Keywords: *Baduy community; da'wah value; intercultural communication; local wisdom.*

INTRODUCTION

Indonesia consists of various ethnic groups. Each ethnic group has its own culture. It has heritage values as well as its own local wisdom. The Baduy tribe, one of the ethnic groups which is considered as a unique ethnic in Indonesia, it is located in Kanekes Village, Leuwidamar District, Lebak Regency, Rangkasbitung, Banten.

The term Baduy was given by the outside community, it came from the Dutch researchers who equated them with the with the group of *Badawi*

Arab, who is a nomadic group. However, they prefer to call themselves as *Urang Kanekes* or Kanekes people according to the name of their region or a term which refers to the name of their village (Kurnia & Sihabudin, 2010; Kholid, 2016).

The Baduy society is a traditional community in Banten. They still apply the principles of life taught from generation to generation by their ancestors. Its area is divided into two parts, they are outer Baduy tribe and inner Baduy tribe Society. They are divided into two parts is a strategy of the ancestors of the Baduy tribe to maintain the ancestral customs of it. Each Baduy tribe has its own role. The outer Baduy tribe Society has functions as the first layer to filter, select the influences of modernity into the inner Baduy Society. In carrying out its function as a filter, the outer Baduy society seem to have 'concessions' or policies given by their ancestral customs. On the other hand, the inner Baduy tribe, which is a representation of the original Baduy tribe (*tangtu*), is tasked with preserving the traditional values, culture and local wisdom of the Baduy tribe by carrying out all the rules and mandates of their ancestors.

The unique appearance of the Baduy tribe invites newcomers to visit it. They come for various purposes; such as to take a walk, want to know the situation or lifestyle of the Baduy tribe or to conduct a research. The Baduy tribe also welcomes the visitors friendly. In meetings among tourists and Baduy society, intercultural communication is taken place, so that tourists and Baduy society exchange the information about their respective about cultures. Communication between those who come from different cultural backgrounds is a part of intercultural communication (Wibowo, 2011; Miharja, 2014; Aliyudin & Rustandi, 2023).

In addition, According to Tubbs and Moss in (Sihabudin, 2013), intercultural communication is communication between people of different cultures (both in terms of race, ethnicity or socioeconomic differences). The most important thing for intercultural communication is the use of verbal communication (language), which is the most important symbol that could be conveyed directly by speaking or in writing, language is a means of interaction to communicate our thoughts and feelings. Tourists who visit Baduy interact with its society by having conversations among individuals and groups, which then it proceeds to exchange information about the culture.

Then, as an ethnic group, the Baduy people also have their own local wisdom which looks unique. Baduy society are so strict in following

customs, but it doesn't mean that they isolate themselves from the outside world at all. The establishment of the Banten Sultanate which automatically included the Baduy tribe as its territory could not be separated from the awareness of the Baduy society. As a sign of recognition to the rulers, the Baduy people routinely perform Saba to the Banten sultanate (Garna, 1993; Indrawardana, 2012). The Saba ceremony continues to be held regularly once a year to present. Saba is a ceremony to deliver agricultural produce to the Banten government which is currently given to the Governor of Banten.

Therefore, the Baduy tribe is very interesting to discuss and study in relation to the existence of its unique ethnic group amidst the waves of modernization and globalization. More specifically, this research aims to explore the values of da'wah in the Baduy community when establishing intercultural communication with outsiders who have different customs and beliefs. How do the da'wah values manifest in the activities of the Baduy community as they reinforce their traditions and beliefs against the aggression of modernity?

The two research focuses mentioned above, promoting intercultural communication and efforts to block the aggression of modernity, will clearly show the efforts made by the Baduy society in maintaining local wisdom values. Intercultural communication has its own appeal because it involves communities of different cultures. Likewise, the local wisdom of the Baduy Society becomes an important study considering that the application of local wisdom values is currently being forgotten by many people. Through this Baduy tribe, it is expected that we can comprehend the values of da'wah in intercultural communication and the values of the local wisdom of the society which we could make as a good example for the survival of the society.

In the view of Madjid (1992), the da'wah values referred to not only encompass strong basic principles of faith but also entail the ability to realize fundamental moral and social ethical principles. Da'wah values include a sense of social justice, security, mutual assistance, respect, and others. Similarly, according to Mustofa al-Siba'i (1968), the da'wah values mentioned above must be implemented in everyday life. They serve as a robust foundation to provide guidance in realizing social life with a humane civilization, morals and religious tolerance.

This research aims to explore da'wah values in the interactions of the Baduy community with others who possess different cultural values and

their local wisdom in facing the challenges of modernity. The method used in this research was qualitative. The research subjects were the outer and inner Baduy communities. Data was collected through direct observation, interviews, and documentation. Data validity was ensured through triangulation.

RESULTS AND DISCUSSION

There is a significant difference between the Outer and Inner Baduy society in building intercultural communication with the outside society. The intercultural communication was occurred in Kanekes village, Leuwidamar District, Lebak Regency, Banten Province. It was precisely taken place around the Kendeng mountains, where the outer and inner Baduy society live.

This is due to the different roles played by the Outer and Inner Baduy society. The Outer Baduy society act as filters, selectors for the influences of modernization. They get concessions or policies given by the Baduy ancestors. Even though they receive concessions, it does not mean that they are free indefinitely in communicating with the outside society. They are firm to their ancestral customs because the Baduy people are known for their obedience and steadfastness to their ancestors (*ngamumule pikukub karuhun*). Meanwhile, the Baduy Dalam society plays a role in preserving ancestral values strictly but without coercion, customs and local wisdom as mandate from their ancestors. In other words, the Inner Baduy society acts as a representation of the original Baduy tribe (*tangtu*).

Intercultural communication among Baduy society and tourists or outside society have been occurred since the opening of Baduy as a tourism area which could be visited by tourists. The communication among two people or more with different cultural backgrounds can be called as intercultural communication. This intercultural communication includes communication among groups and communication between individuals (Samovar, 2010). Because in the implementation of intercultural communication between the Baduy community and tourists, communication was occurred among groups and individuals.

The following describes how the Outer Baduy and Inner Baduy tribes establish intercultural communication with the outside society and how the Outer and inner Baduy tribes' efforts in confronting modernity aggression. The Outer Baduy society are allowed to use soap for bathing, shampoo for shampooing, toothpaste for brushing their teeth; as well as

detergent soap for washing clothes. In order to fulfill this need, the Outer Baduy society interact with outsiders who come to Baduy themselves or the outer Baduy society who come out to fulfill the above needs.

This is different from the Inner Baduy. They are absolutely not allowed to use any chemicals to fulfill their daily needs. For the purposes of bathing, shampooing, brushing their teeth and washing clothes, they use everything which nature provides. Although nature provides everything which the Baduy society need, they will never exploit the nature. They use the nature wisely, as they need. In fact, according to their religious teachings, *Sunda Wewitan*, protecting and preserving nature is an obligation which could not be negotiated.

The Baduy Luar tribe has started to sell a lot. They communicate with immigrants for selling handicrafts. They use Indonesian in their communication for facilitating their business with tourists and traders outside Baduy. Based on the results of interviews with the outer Baduy society, they did not have the intention to sell firstly. However, as many tourists and newcomers visit Baduy, they are interested in the handicrafts of Baduy society. Thus, the outer Baduy society take it as business opportunities.

However, this condition is different from the Inner Baduy tribe. Their simple life makes them less concerned on property. The most important thing for them is having enough money to eat and other important needs. A local wisdom value which is now rarely found anymore relating to this situation is many people now think that money is everything and money is the king that they have to seek and collect as much as possible for their life survival.

Customarily, the ancestors of the Outer Baduy tribe also refused to have electricity. The fact that there are electronic goods found in the Outer Baduy society is only used limited. In another side, the Inner Baduy society consider to use the electricity of taboo. They do not use electricity at all in their daily life.

Many of the Inner Baduy society have changed their religions. In general, the original religion of the Baduy tribe is *Sunda Wewitan*. Along with the large number of Muslim immigrants who come to Baduy and they stay several days for the purpose of conducting research or just traveling. The Baduy tribe witnessed how Muslim immigrants communicated with their creator through prayer services. It has caused great curiosity among them, especially those who start for having questions such as where they came

from, what they are for in the world and where they will return. The existence of Islamic teachings conveyed by immigrants in a straightforward manner and in accordance with the language of the Baduy tribe, influence them to change gradually and surely their own religion to convert and embrace Islam. Even now, the Muslim Baduy Society has been formed, and the location where they live is not far from the Baduy Luar tribe society.

This condition is different from the Inner Baduy tribe. They are really adherent and obedient to carry out *Sunda Wiwitan*. The teachings of *Sunda Wiwitan* are different from Islam. They said, *kami mah ngan kabagean syahadatna wungkul, heunteu kabagean sholat* " (we only know about syahadat, but we do not know about sholat). It means that they only get their syahadat, but the other pillars of Islam have never been obtained. Their belief in Islam is still mixed with customs and strong beliefs which also influenced by Hinduism and Buddhism. Therefore, they do not perform worship as it is done by Muslims in general (Sukayat, 2023).

The Outer Baduy tribe has already a cell phone, although they do it secretly. This is because they often see tourists who use their cell phones to communicate with their friends. It makes strong desire among them to have their own cell phones, especially among teenagers. However, the Baduy head or is often called as *Puun* often does *garadab*. It is an activity to find out the implementation of rules and traditions of the Baduy ancestors throughout the whole Outer Baduy. It is carried out routinely every two months to maintain customary law and ancestral advice. Meanwhile, the Inner Baduy tribe is not interested in using cell phones for their daily file.

This is because the society of Baduy tribe cannot use modern communication media, in accordance with their ancestral customary rules. In spreading the information from *Puun* or from outside the Baduy tribe relating to the Baduy society life, they will use the structural government by sending their representatives to spread the information from one village to others in Baduy. With this pattern, the society of Badul will not be given the information of Baduy representatives, because the information just will be sent to *jaro* advisors, all *jaro, jaro* representatives, *jaro* institution and then there will be a meeting to spread the information to each head of family. So that, the information will be spread evenly throughout the Baduy society.

This process of spreading information is called as group communication. It is a communication which takes place among several people in a group, such as deliberations, meetings, etc (Michael Burgoon in

Wiryanto, 2005). The Outer Baduy tribe society, in building their houses, use nails and in order to look neat. Thus, the rows of houses are neatly lined up. In other words, the house construction process has used assistive tools such as saws, nails and others. To fulfill the needs mentioned above, they communicate with outsiders when they visit Outer Baduy or Baduy society themselves leave their area.

This is really different from the Inner Baduy tribe. In building their houses they do not use any tools. They just use all the materials and tools provided by the nature. Even so, the Inner Baduy tribe does not exploit it. They take the advantage of nature as they need. Once use of nature, then it will be followed by the nature preservation. Another example, in farming as the main source of livelihood for the Baduy society, they do not use any kind of chemical fertilizers. They fertilize the plants with their own fertilizers from organic materials.

In general, the Baduy society do not wear footwear when they walk or go traveling. However, due to the large number of visitors coming to Baduy, many of them, especially the Baduy youth began to try wearing sandals. But they do it secretly. This is in contrast with the Inner Baduy tribe Society. Wherever they walked, they will never use any kind of footwear.

Then, the unique thing of Baduy is having a local wisdom. Local wisdom could be defined as wisdom or noble values contained in local cultural assets, in the form of traditions, principles, and life motto. Local wisdom, from English perspective, consists of two words, namely local and wisdom. Local means local and wisdom equals wisdom. In other words, local wisdom could be understood as ideas, values, local views which are wise, full of wisdom, of good value, which are embedded and followed by members of the society (Susanti, 2011; Sukayat, 2023).

Another definition states that local wisdom is a view of life and knowledge as well as various life strategies in the form of activities carried out by local people in answering varieties problems in fulfilling their needs (Hasanah, 2012; Solahudin, 2023). In foreign languages, it is often conceptualized as local wisdom or local knowledge "local knowledge" or local intelligence. In other words, local wisdom has functions both as a builder and reinforcer of ethnic identity and a filter for values that come from outside.

The obedience of the Baduy people in carrying out the mandate of their ancestors is very strong, strict, and firm, but there is no coercion of

the will. This is evidenced by the philosophy of life which is wise and forward-looking and the extraordinary alert attitude of their ancestors.

There are several things which describe the da'wah values of Baduy local wisdom, they are: (1) Caring for the environment; (2) obeying the law; (3) simple and independent; (4) working together; (5) Being honest; and (5) Religious tolerance.

Care for Their Environment

The Baduy tribe, both the Inner and Outer Baduy tribes, are known for their persistence in carrying out ancestral mandates, especially in maintaining harmony and balance in the universe. In keeping the environment, the Baduy people never exploit nature, they use what is in nature and are followed by conservation activities. The Baduy people strongly believe that nature is one of the treasures of the Almighty that must be maintained and preserved. This is in accordance with the teaching and philosophical principles of the Baduy tribe, namely

“lojor teu meunang dipotong, pondok teu meunang disambung”.
Long could be cut, short could not be lengthened.”

The philosophy of local Baduy wisdom regarding caring for the environment reflects the values of preaching found in the content of the Quran. The universe, created by Allah SWT, is incredibly perfect. To regulate the continuity of life for creatures on Earth, Allah has entrusted humans with the responsibility to prosper and manage it in a good way, ensuring that disasters do not occur on Earth (QS. Hud: 61). According to [Abdillah Mujiono \(2001\)](#), humans possess the potential and readiness to become constructive beings. Prospering the Earth essentially involves managing the environment properly through development and cultivation. Therefore, the commands of nature must be guarded and preserved to prevent extinction, ensuring they can be utilized by future generations. This is an integral part of the da'wah values that must be conveyed to humanity. These da'wah values, as agreed upon by [Quraish Shihab \(2000\)](#), emphasize that humans must take responsibility for managing and utilizing natural resources based on the principle of sustainability to achieve prosperity and meet the needs of humanity.

Obeying the Law

The Baduy tribes, either outer or inner Baduy strongly believe that customary laws should be obeyed and implemented. Moreover, if the law

is violated, they will get a curse from the Creator and ancestors. In turn, they will live in despair and misery.

The Baduy tribe's philosophy of obeying the law essentially reflects obedience to moral rules to establish a good and safe life among them. This aligns with the values of da'wah, which consistently emphasizes the Shari'a as the 'straight path' and provides rules for humans to attain goodness and safety in both body and soul. According to [Hasbi As-Shiddieqy \(1978\)](#), every human must consistently obey the straight path and rules to achieve happiness and safety in life.

According to [Razak \(1996\)](#), obedience to the values of da'wah is always accompanied by worship. This implies that obedience cannot be detached from the element of piety, as piety represents an individual's mental disposition and compliance in carrying out His commands and avoiding His prohibitions out of love. Obedience and devotion are not rooted in fear but rather serve as a manifestation of the heart's awareness to uphold the laws of the Creator. Worship stands as a fundamental charity to attain peace in human life, where all activities accomplished by humans essentially stem from acts of worship. Therefore, as a servant, one must exhibit obedience in worship through various forms of good deeds to achieve the desired goal, namely safety in life in this world and the hereafter

Simple and Independent

The Baduy tribe is a society who adheres to a simple lifestyle who independently tries to meet all their needs. Their necessity of food is met by themselves. They plant rice in the fields (*huma*) it is done once a year. The results are not for sale, instead they stored it in the *leuit* (rice barn) respectively as a reserve or preparation in the event of a natural disaster resulting in food shortages.

Their simplicity could further be seen from their lifestyle, especially dealing with clothes and houses. The color of the Baduy clothes is only two, they are black and white. Meanwhile, their independence is more visible from the way they respond to something from the 'outside' and empower what is on the 'inside'.

The simple concept carried out by the Baduy community is rooted in the values of da'wah emphasized by Prophet Muhammad, who stated, 'One day Rasulullah SAW discussed world problems. Then, Rasulullah SAW said, 'Did you not hear? Did you not hear? Truly, simplicity is part of faith, indeed simplicity is part of faith.' (HR Abu Daud)."

In other terms, this simplicity, paired with the term '*qana'ah*,' holds extraordinary relevance and uniqueness to one's efforts by controlling excessive desires, unlimited wants, and wrong impulses. According to Hamka (2015), '*qana'ah*' provides extraordinary relevance and uniqueness to a person's efforts by controlling excessive desires, unlimited wants, and wrong impulses.

The concept of *qana'ah* teaches humans to accept what is, not to seek what is not there. *Qana'ah* is an endless provision, unlike life that is bound to be eroded and destroyed. Living with *qana'ah* means accepting what is present, avoiding greed, and refraining from seeking the nonexistent. One day, you will find happiness, earn praise in the eyes of people, and be noble in the eyes of God (Al Maliki, 2002).

Simplicity or *qana'ah* is a mental attitude that signifies one's willingness to accept and feel content with what one has or has obtained, even if it is just sufficient to meet basic daily needs such as eating, drinking, and simple clothing. According to Al-Ghazali, as quoted by Azra (2008) and Solahudin (2023), the nature of *qana'ah* seems to be closer to endurance, which involves being willing and able to survive with the necessities of life without excess

The independent nature displayed by the Baduy people is also related to the values of preaching in Islam. An independent attitude in Islam is a means to uphold the self-esteem of a believing Muslim by relying solely on Allah and not on His creatures. Every believing Muslim should cultivate independence within themselves because it serves as a way to maintain self-esteem. This independence means not relying on other people, thus preventing the act of begging.

Working Together

Helping each other's among the Baduy society or cooperation is an inseparable part of the characteristics of the Baduy Society. Almost every social activities or individual need is always carried out in the spirit of mutual cooperation, which in their language is termed *rereongan*.

The philosophy of working together in Baduy society reflects the values of *da'wah*. In an Islamic perspective, working together is synonymous with the word *ta'awun*. Syaltut (1990) defines *ta'awun* as the opposite of egoism, quarrels, divisions, mutual accusations, and mutual severance of brotherhood, suovinitis, and cult fanaticism. In Islam, *ta'awun* is a force that leads to goodness and helps each other in virtue. Meanwhile,

according to [Quraish Shihab \(2002\)](#), ta'awun is mutual assistance, which is the basic principle in establishing cooperation with anyone, as long as the goal is benevolence and devotion.

According to [Amrullah \(1996\)](#), the *at-ta'awun* principle in Islam can serve as the foundation for building a robust social and economic system, ensuring that the strong assist the weak and the wealthy do not neglect the poor. It also advocates for the development of cooperation, mutual assistance in a humanitarian environment, and peaceful coexistence.

Islamic Da'wah has urged humanity to collaborate and help each other based on kinship. As Allah SWT has said: "And help one another in (doing) good deeds and piety, and do not help in committing sins and enmity" (QS. al-Maidah: 2). This implies that Allah SWT has instructed Muslims to assist each other in all conditions and circumstances because there are fundamental principles in aiding and collaborating with anyone ([Kusnawa & Rustandi, 2021](#)).

Being Honest

For the Baduy society, honesty is self-respect. It means, someone is respected and honored by society because of her or his honesty. A dishonest person has no pride at all. Therefore, the Baduy in everyday life speak as they are, firmly, concisely, not vaguely, not reduced nor added, honest, and avoid confrontation with anyone.

The philosophy of honesty as self-respect for the Baduy people is closely related to the values of da'wah. In Islam, honesty is considered a fundamental value that reflects the integrity and quality of a Muslim's character. Aside from gaining recognition and trust from fellow humans, honesty also holds significant spiritual impact in developing a relationship with God. In Islamic teachings, honesty is deemed highly important in human life; hence, Islam, as the best religion, pays serious attention to honesty ([Amin, 2017](#)). [Wahab \(2013\)](#) stated that honesty is commendable behavior and is at the core of success in daily activities. It is one of the primary characteristics of Prophet Muhammad SAW, a trait of great value that only a few can embody. Despite various reasons and interests, many people tend to lie, even though lying violates one's own conscience. Conversely, being honest involves expressing the truth about one's actions because the conscience cannot deceive.

According to [Husaini \(2021\)](#), honesty is a translation of the word *shidq*, which means true and trustworthy. Clearly, honesty encompasses

actions and words that align with the truth. Some also believe that being honest means speaking straightforwardly. The word *alshidq* has several meanings, including being perfectly right, having many truths, justifying or proving words through actions, and being consistently good.

Meanwhile, [Samani \(2013\)](#) explains that honesty is stating what is, being open, consistent in what is said and done (integrity), brave because it is true, trustworthy, and not cheating. On the other hand, [Agus Wibowo \(2012\)](#) states that honesty is defined as behavior based on efforts to make oneself a person who can always be trusted in words, actions, and work.

According to [Tasbih \(2014\)](#), honesty is an absolute requirement for the formation of commendable character. Praiseworthy character is morals that elevate a person's status in the eyes of Allah Ta'ala and from a human perspective. Having good temperament for every human being is crucial because, wherever someone is and whatever work they do, they will be liked by anyone who meets them. This implies that morals determine the assessment of one's self-worth in front of one's creator and each other as creations of Allah Ta'ala. As for Imam Ibnul Qayyim in [Ahmad \(2005\)](#), he believes that honesty is a noble quality that encompasses many positive values. Honesty can be manifested in words, actions, and in all circumstances. This is what makes honesty highly valuable and also renders someone with this characteristic valuable in front of anyone.

Religious Tolerance

The tolerant attitude of the Baduy people is evident when many visitors from different religious beliefs visit, and they consistently show respect, inviting their guests to continue their worship. Despite the fact that the original religion of the Baduy tribe is Sunda Wiwitan, they receive a significant number of Muslim immigrants who come to Baduy and stay for a few days, either for research or leisure purposes. The Baduy tribe observes how Muslim immigrants communicate with their creator through prayer, sparking curiosity among them. This curiosity leads to questions about the immigrants' origins, their purpose in the world, and their ultimate destination ([Sumpena, 2012; Sukayat, 2023](#)).

The straightforward presentation of Islamic teachings by the immigrants, conveyed in the language of the Baduy tribe, gradually influences them to convert to Islam, leading to the formation of the Baduy Muslim Community. Presently, this community resides not far from the Outer Baduy tribe community. Similarly, the tolerance exhibited by the

Inner Baduy tribe is evident in their obedience to and implementation of *Sunda Wiwitan*. They consistently show appreciation and respect for guests with different religious beliefs.

The philosophy reflected in the religious tolerance of the Baduy community is an embodiment of the values of da'wah. In agreement with [Montgomery Watt \(1972\)](#), da'wah values must represent a significant activity aimed at regulating human life, irrespective of time or place. Consequently, the content of da'wah messages should be easily accepted, comprehensible, persuasively conveyed, and capable of inspiring others. Through this approach, da'wah can foster mutual understanding, respect for differences, and the creation of harmony among religious communities.

This model of da'wah was exemplified by Prophet Muhammad SAW in Medina in 22 AD, allowing Muslims and other groups to coexist and freely practice their respective beliefs. Historical facts illustrate that the concept of tolerance in Islam is not foreign or unknown; it is an inherent aspect of Islam itself. The details of this tolerance were later formulated by scholars in their interpretive works, refined with additional insights to ultimately become benevolent practices in Islamic society ([Solahudin, 2023](#); [Rustandi, 2022](#)).

In Islam, tolerance is a modern concept used to describe an attitude of mutual respect and cooperation among different groups of people, whether ethnically, linguistically, culturally, politically, or religiously. Therefore, tolerance is a significant and noble concept that forms an integral part of the teachings of various religions, including Islam. The concept of tolerance or "*tasamuh*" in the Islamic view encapsulates the idea of "*rahmatil lil 'alamin*" (mercy to all creatures). Even though the Qur'an does not explicitly elaborate on "*tasamuh*," there are numerous themes related to it, including mercy and compassion (QS Al-Balad), "*Al-Afw*" or forgiveness (QS An-Nur: 22), "*Al-Safh*" or merciful (QS Al-Zukhruf: 89), "*Al-Salam*" or safety (QS Al-Furqan: 63), "*Al-'Adl*" or justice, "*Al-Ihsan*" or goodness (QS An-Nahl: 90), and "*Al-Tawhid*," which means the deification of Allah SWT (QS Al-Ikhlâs: 1-4).

Doctrinally, complete tolerance is mandated by Islam in the practice of da'wah. Islam, by definition, is a religion of peace, safety, and surrender. This definition of Islam is often articulated with the term "Islam is a religion that is *rahmatil lil 'alamin*" (a religion that protects all of nature). This signifies that Islam consistently promotes dialogue and tolerance through mutual respect, avoiding coercion. Islam recognizes that human diversity

in religion is the will of Allah SWT. In Islam, tolerance is applicable to everyone, encompassing both fellow Muslims and non-Muslims.

Tolerance can encompass meanings such as giving permission, allowing, granting legitimacy, providing license, forgiveness, offering spaciousness, and demonstrating generosity. In the context of religion, tolerance signifies mutual respect and acceptance for followers of different faiths, refraining from imposing one's religion on others and avoiding interference in each other's religious affairs. Tolerance is a human attitude or behavior that aligns with religious principles, wherein individuals mutually respect and provide ample space for adherents of various religions to practice their faith without any coercion from followers of other religions (Solahudin, 2023; Rustandi, 2022; Kusnawan & Rustandi, 2021).

Consequently, each religious adherent can engage in their religious rituals peacefully, fostering an environment of harmonious coexistence among believers and steering clear of conflict and hostility. This approach involves attitudes of mutual forgiveness, understanding, and respect for others' rights to worship according to their beliefs. In fact, within the framework of interactions among religious believers, Islam condemns attitudes that do not appreciate, show disrespect, or even harass adherents of other religions, including insulting their religious symbols, deeming such actions as a form of disrespect (Mursyid, 2016; Wahyudi, 2020).

CONCLUSION

The Baduy Society is a unique society. They try hard to maintain the values of their customary ancestors in the midst of the onslaught of modernity aggression. The obedience to ancestral laws, obedience to the head of the Baduy or *Puum* tribe and local wisdom that the Baduy society have and are believed to be their main capital in establishing communication with people outside Baduy and blocking modernity aggression which will hit them.

In establishing communication with people outside of Baduy, they consistently adhere to local wisdom, which serves as their social norms. The local wisdom of the Baduy community is still upheld today, even in the face of the challenges posed by modernity. Indeed, the local wisdom practiced by both the inner and outer Baduy communities has become their primary asset in filtering the various impacts of modernity.

Based on the findings of the conducted research, there are da'wah values inherent in the concepts found within the local wisdom of the Baduy community. These da'wah values encompass: (1) Caring for the

environment; (2) Obeying the law; (3) Simplicity and independence; (4) Working together; (5) Being Honest; and (6) Religious tolerance.

The value of da'wah in caring for the environment is exemplified by the Baduy Tribe, encompassing both the Inner Baduy and Outer Baduy tribes, as they persistently fulfill the ancestral trust, particularly in maintaining harmony and balance in the universe. The value of da'wah in obeying the law is showcased by both the Outer Baduy and Inner Baduy tribes, as they adhere to customary laws that lead to the salvation of their lives.

The value of da'wah in simplicity and independence is demonstrated by the Baduy tribe, leading a modest lifestyle and independently striving to meet all their needs, including sourcing their own food. Their simplicity is evident in various aspects of their lifestyle, especially in clothing and housing. The value of da'wah in working together is illustrated by the Baduy tribe through their life concept of mutual assistance and cooperation. This concept is an integral part of the Baduy society's characteristics, with almost every social activity or individual need being fulfilled in the spirit of mutual cooperation, known in their language as "*rereongan*."

The value of da'wah in honesty is manifested by the Baduy people, who uphold honesty as a reflection of their self-worth. In their daily lives, the Baduy people speak candidly, firmly, concisely, without ambiguity, without subtraction or addition, and honestly, while avoiding confrontation with others. Lastly, the value of da'wah in religious tolerance is demonstrated by the Baduy community's tolerant attitude, as they show respect to visitors from different religions and allow them to worship freely in their space

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