



Da'wah Communication in the Sundawiwitan Community

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ABSTRACT

Da'wah in the Baduy indigenous community who strongly believe in Slamsundawiwitan religion has a number of unique characteristics. Even though the process is only limited to conventional da'wah movements, the results have shown significant success. In addition there are many Baduy Dangka people who embrace Islam, Baduy people also absorb a lot of terms taken from the words or Islamic terms used in social interaction activities in their daily lives. This research reveals the da'wah communication to the Outer Baduy indigenous peoples who adhere to the Slamsundawiwitan belief or religion. The purpose of this research is to analyze and describe the Slamsundawiwitan religion that is embraced by the Baduy Indigenous people, and the process of da'wah communication within the Baduy community who embrace Slamsundawiwitan religion in the Ciboleger village, Bojongmenteng Village, Leuwidamar District, Lebak Regency, Banten. This research is developed based on Herbert Blummer's Symbolic Interactionism theory which is derived in three dimensions, namely: Mind, Self and Society. This research apply qualitative approach with case study method. The results show that the da'wah communication of the preachers in the Sundawiwitan community is carried out in the form of preaching bi al-lisan (verbal) which identical to to the activities of kithabah (lecture) by using Sundanese dialect specific to the local community. The message delivered was more focused on the issue of tawheed, mahdah worship, and Sufism.

Keywords: Da'wah, Baduy Indegenous Community, Slamsundawiwitan.

ABSTRAK

Dakwah pada masyarakat Adat Baduy yang teguh dan kuat dalam menjalankan kepercayaan atau agama Slamsundawiwitan memiliki sejumlah keunikan. Sekalipun prosesnya hanya sebatas gerakan dakwah konvensional, tetapi hasilnya telah menunjukkan keberhasilan yang cukup signifikan. Selain terdapat masyarakat Baduy Dangka yang banyak memeluk Islam, masyarakat Baduy juga banyak menyerap istilah yang diambil dari kata atau istilah Islam yang digunakan dalam kegiatan interaksi sosial dalam kehidupannya sehari-hari. Penelitian ini mengungkapkan komunikasi dakwah pada Masyarakat Adat Baduy Luar yang menganut kepercayaan atau agama Slamsundawiwitan. Tujuan penelitian untuk menganalisis dan mendeskripsikan tentang agama Slamsundawiwitan yang dianut masyarakat Adat Baduy, dan komunikasi dakwah di tengah masyarakat Adat Baduy yang menganut agama Slamsundawiwitan di kampung Ciboleger Desa Bojongmenteng Kecamatan Leuwidamar

Kabupaten Lebak Banten. Penelitian ini didasarkan pada Teori Interaksionisme Simbolik Herbert Blummer yang diturunkan dalam tiga dimensi, yaitu: Mind, Self dan Society. Penelitian dengan jenis kualitatif dan metode studi kasus ini hasilnya menunjukkan bahwa komunikasi dakwah para da'i pada masyarakat Sundawivitan (Adat Baduy) dilakukan dalam bentuk dakwah bi al-lisan yang cenderung pada kegiatan khitabah (ceramah) menggunakan bahasa Sunda dialek khusus masyarakat setempat, dan pesan yang disampaikan lebih terfokus pada persoalan taubid, ibadah mahdah, dan tasawuf.

Kata kunci : *Dakwah, Masyarakat Adat Baduy, Slamsundawivitan.*

INTRODUCTION

Carrying da'wah in the *Sundawivitan* community is a unique and interesting phenomenon. It is because the majority of the community is *Slamsundawivitan* believers and is also a community that preserve the traditions of its ancestors, which for many years have been passed down from generation to generation.

In the Baduy indigenous community, as *Slamsundawivitan* believers, there is an interesting phenomenon in the way they practice of their religion, especially those living in the outermost of the region called Baduy Dangka. They are the Baduy community live in the Cisimeut and Ciboleger areas. They now use many words or terms which normally used by the Muslim community. Some of them even have embraced Islam as their religion. The conversion of their beliefs or religion, indirectly strengthened by the statement of the Baduy indigenous leaders who said that: "The Baduy people, especially those Baduy luar, if they want to convert their belief, do not convert to any religion except Islam".

This phenomenon shows a change in the religious order of the Baduy Indigenous community, ranging from the use of words or terms in Islamic teachings in their daily life, to the conversion of religion from *Slamsundawivitan* to Islam. Moreover, the issue of religious conversion is no longer a problem for them, as long as their conversion is to Islam, both at the level of leaders let alone for the members of the community. This phenomenon is seen as the effect of preaching activities carried out by preachers in the life of the Baduy Indigenous community. The preaching activities resulted in the assimilation and even acculturation of Islamic culture with the culture or customs of the local community.

The appropriation of Islamic teaching in the Baduy community as it manifests in the assimilation and acculturation of culture did not happen easily given that the community are known as their strong belief in the traditions of their *Karuhun* (Ancestors). The appropriation and use of words and terms in Islam and religious conversion is enabled by the communication method applied by the preachers which was directed to the right target. This why there is no resistance when Islamic values entering their daily lives.

This issue is very interesting to be investigated further. First, the preachers have succeeded in assimilating the teachings of Islam with the local culture so that

the Baduy community are accustomed to using words or terms in Islamic teaching; Second, there is a conversion of religion in the Indigenous community living in the outer Baduy area or Baduy Dangka to the point that currently the majority of the people have converted to Islam; Third, there was no resistance from the local community over the Islamic teaching as new beliefs that were different from the beliefs they got from their ancestors (Karuhun).

This research aims to analyse and describe the religion of *Slamsundawiwitan* embraced by Baduy community and the communication of dakwah within the Baduy community who embrace *Slamsundawiwitan* in Kampong Coboleger, Bojong Menteng Village, Lewi Damar, Lebak, Banten.

The research uses symbolic interactionism as theoretical framework that is useful in understanding the reality in symbolic way. Furthermore, the framework also provides an explanation about *mind* that relate to the concept of dakwah communication; self which relates to the self concept of preacher; and society which relate to the dakwah communication activities within the community who believe in *Slamsundawiwitan*.

The theory of symbolic interactionism was developed based on the ideas about individual (self) and his relationship with societies and that the societal life is understood as interaction between individuals that use symbols. The proponents of symbolic interactionism are interested in the way in which individuals use symbols that represent the purpose of their communication (Mulyana, 2001, p. 71). Furthermore, the theory is basically a theory about self developed by George Herbert Mead which see the self concept as a process that come from social interaction of individuals with others (Mulyana, 2001, p. 73).

The experts of symbolic interactionism assume that individuals create meaning through the process of communication, because meaning is not intrinsic to anything. West and Turner (2010, p. 79) explain that, "Symbolic interaction theory holds that individuals construct meaning through the communication process because meaning is not intrinsic to anything. It takes people to make meaning." Therefore, the purpose of interaction, according to this theory is to create the same meaning. And to create the same meaning requires interpretive construction among the people who interact.

This study uses qualitative approach with a case study method, as a detailed study of a specific setting or event (Idrus, 2007, p. 77). The reason for using this method is based on the explanation of Lincoln and Guba (in Mulyana, 2002, p. 201) which can be used as the main tool for emic research that presents the views of the subjects being studied as well as emphasize the specifications of the cases studied and oriented to the unique characteristics from the case (Parwito, 2007, p. 141), and relate to how and why with the aim to provide a more comprehensive description of research subject (Yin, 2006, p. 1).

The type of data collected in this study is qualitative data regarding the process of da'wah communication in the outer Baduy community in the Cisimeut

and Ciboleger areas of Bojongmenteng Village, Leuidamar District, Lebak Regency, Banten. This study mainly uses primary data gathered from informants (preachers in Cisimeut and Ciboleger) who relate to the focus of the study and are considered to have the data needed. Secondary data collected from documents and other sources relevant to the focus of the study.

The study applies qualitative data analysis with the following steps. First, checking all collected data gathered through observation, interviews, or documentation, including editing and sorting of unnecessary data. This step is necessary to ensure that the all data to be analyzed is relevant with the research. Second, making data categories according to the type of problem to be answered in the study. Third, conclusions which connect all data or research findings so that the study can generate a general conclusion about the problem.

RESULT AND DISCUSSION

The Sundawiwitan Belief in the Baduy Community

Sundawiwitan community is one of the ethnic or group of Sundanese Indigenous people who live in the area of Kanekes Village, Leuwidamar District, Lebak Regency, Banten Province. *Sundawiwitan* community upholds the legacy and customs of their ancestors (karuhun), and seeks to maintain the *Pusaka Sasaka Buana* in order to maintain the balance and harmony of the universe.

The Baduy Indigenous community are still bound by the traditions inherited from older generation. This traditions manifest in their modest way of life, restrict themselves from the needs of excessively fulfilling materials and profane needs, and still strongly guided by the *pikukuh*¹ inherited from their ancestors.

The Baduy Indigenous community has some distinct identities and characteristics comparing to other Sundanese communities such as Kampong Naga Community in Tasikmalaya, Kampong Pulo Community in Garut, Ciptagelar Community in Sukabumi, and so on.

Various cultural characteristics in the Baduy Indigenous community living in the Kanekes village become a cultural identity and at the same time become the community identity as they were called as prototypes of the "Original Sundanese", "Old Sundanese", or "Sundanese Buhun". They are called so also because they are considered to have the authenticity of "traditional Sundanese" culture, or "Old Sundanese", compared to other Sundanese people

The characteristics reflect in some aspects of their live such as religion, spatial perspective, social structure, and leadership. In terms of religion, the community strongly believe in *Sundawiwitan*; for spatial aspect, they hold the principle of the north-south; its social structures framed by the taboo system; and

¹ *Pikukuh* is an ancestral mandate (karuhun) conveyed for generations related to customs that apply to the Kanekes community which includes: values, norms, laws, and traditions implemented in the form of taboo or prohibition.

the patterns of leadership is formulated based on *tangtu telu jaro tujub*.

The identification of the Baduy community as a model or prototype of the "Original" or Jatisunda (Sundanese origin or buhun) Sundanese people with the authenticity of their traditional Sundanese culture, is reinforced by the research of Coster-Wijsman's on funny stories (uilespiesgelverhaal) in Indonesia with main focus on the stories of *Si Kabayan* which is very famous among the Sundanese people.

Based on her research, [Lina Maria Coster-Wijsman](#) (2009, p. 17) states that "there is no other places on this archipelago where there are funny stories as rich as Sundanese people. Therefore, the Kabayan cycle deserves to be a starting point for studying further about Indonesian humorous literature. Various jokes and funny stories in many areas in can also be found in the Kabayan Sunda stories as a whole or in some parts. This fact implies that we have to talk about those stories from other areas as variants of Sundanese stories.

In another part, [Coster-Wijsman](#) (2009, p. 17) states "unfortunately not all story can be traced back to their origin, because most of them have no written documentation. However, as stated by Prof. Snouck Hurgronje, these tales come from South Banten ". This argument is supported by the language and dialect used in *Si Kabayan*'s stories which show the language characteristic in South Banten.

According to Coster-Wijsman, when we see the language text and dialect used in *Si Kabayan* stories, it is can be concluded that the mitological figure of *Sikabayan* originally comes from South Banten. It is because the language and dialect used in the stories could not be found in the language and dialect in Cirebon and Priangan ([Coster-Wijsman](#), 2008, p. 18).

The Coster-Wijsman study on the Sundanese mitological figure, however, does not necessarily answer the question in the origin of Baduy community. There are many versions about their origin. Spaan, as cited by [Surya Saputra](#) (1950, VIII, p. 74), argued that the Baduy people came from upstream Banten (Banten Girang or Hulu) who were forced to leave the area because rejected to embrace Islam. Spaan argued that the name of Serang in the past came from the words of Huma Serang which owned by Baduy people.

Even though the Baduy community known as community who believe in the religion of *Sundawiwitan*, they prefer to call this belief as *Slamsundawiwitan*. The word of *wiwitan* means the first, origin, core, and native. They believe that *Slamsundawiwitan* as the original Sundanese religion that was mentioned in "Parahiyangan Sotories" or "Carita Parahiyangan" which was named as the religion of Jatisunda or Originalsunda" ([Rosidi](#), 1993, p. 73).

Slamsundawiwitan religion was seen as a specific religion only for Baduy community, so it was not spreaded to communities outside Baduy. This religion has no holy book as guidance for its believer in practicing their religion. The only religious teaching they have is *pikukuh* Baduy which consist of the legacies from

the ancestor which has been transferred from one generation to the other. The teaching is related to costumes applied in Kanekes community which include value, norms, law, and tradition in form of prohibitions or taboo.

The prohibition named as *buyut karuhunan* (ancestors' prohibition). This is a teaching that has been going through transmission of verbal communication from one generation to the next. The core teaching of Slamsundawiwitan is the integration with universe, maintaining the nature (balance), so that this is not important for other community outside Baduy to know the content of *Slamsundawiwitan* teaching.

The Baduy community keep their religious teaching from them and do not share it to the outsiders. This attitude is understandable. They believe that this belief is specifically only for them. In addition, it might also relate to the long history and events they, or their ancestor, had experience in the past. In this sense, their *ketertutupan* is one of strategies to keep their safety, comfortability, and sustainability in applying their belief.

The importance of the position and function of *Mandala* or *Kabuyutan* in the constellation of Sundanese Kingdom can be seen in the content of Kropak 632. It is stated that a trashed fox skin is more worted than a *Rajaputra* (the head of kingdom/state) who could not maintain and protect *Kabuyutan* or *Mandala* so that it taken by other people (Atja and Danasasmita in Rosidi, 1993, p. 67).

According to Atja, as it was told in Parahiyangan Story, the Sundanese Kingdom once achieved a state prosperity, people safety, and the king glory. This achievement was always referred to the attitude of the King who paid much attention to religious life, living their life based on religious teaching and ancestors legacies (including the king), building positive relations with religious leader. Such practices can be seen when the kingdom was led by Prabu Niskala Wastukencana (1371-1475) and Sri Baduga Maharaja (1482-1521). On the other hand, if a king ignored religious life, melanggar religious teaching or ancestors, the life would be miserable and chaotic. Such dark period experienced by the kingdom under the Prabu Ratudewata (1535-1543), Sang Ratu Saktu (1543-1551), and Tohaan Majaya (1551-1567), when the Kingdom end up in kehancuran (Rosidi, 1993, p. 67).

Learning from the bitter experience, the Baduy community is very careful and secretive to the outsiders when it comes to the content of their religion (Slamsundawiwitan). This attitude can be seen one their strategies to maintain their belief.

The Slamsundawiwitan religion, as explained by Ajjip Rosidi (1993, p. 3) believes that the highest power owned by *Sang Hiyang Keres* (The almighty), *Batara Jagat* (The ruler of nature), and *Batara Seda Niskala* who stay in *Buana Nyungcung*. The Kanekes people believes that all gods in Hindu's concept (Brahma, Wisnyu, Syiwa, Indra, Yama, etc.) is obey to *Batara Seda Niskala*.

Furthermore, in the cosmology of Slamsundawiwitan, there are three

categories of universe or nature as indicated in rhymes stories. The three universes are (1) *Buana Nyungcung*, the place of *Sang Hiyang Kareasa* which is located at the highest level; (2) *Buana Panca Tengah*, where human being and other creatures live; (3) *Buana lanang*, the lowest location, which is hell.

The Baduy community believes that the *Buana Panca Tengah* (the world) is categorized according to its sacred level. *Sasaka Pusaka Buanna* is seen as the most sacred, very close to the *Sasaka Domas*. Next to *Buana Panca Tengah*, subsequently from the high to lower level is Kampong Inner Baduy or Baduy dalam (tangtu area), Kampong Baduy outer (Baduy luar, penamping), Banten, The Sunda land, and outside Sunda. *Sasaka Pusaka Buana* is the centre of the world and the centre of Kampong Inner Baduy (Baduy Jero atau wilayah tangtu). The Inner Baduy is the centre of in the Banten area, and Banten is the centre of the Sundanese land.

The Baduy community also believes that they are the descent of the old hierarchy while the world outside Baduy are the younger descents. The Baduy people have duty to prosper the world through *tapa* (actions, working) and *pikukuh*. The most important tradition's concept in Baduy as it stated in in main part of *Pikukuh Baduy*, as it stated in *buyut* (*larangan*) *titipan karuhun* (ancestors) are as follow.

Buyut nu dititipkeun ka puun	(The buyut left for puun)
Nagara satelung puluh telu	(Thirty-three states)
Bagawan sawidak lima	(River sixty-five)
Pancer salawe nagara	(Center for twenty-five states)
Gunung teu meunang dilebur	(Mountains are not allowed to be destroyed)
Lebak teu meunang dirusak	(The valley are not allowed to be destroyed)
Larangan teu meunang dirempak	(Prohibition must not be violated)
Buyut teu meunang dirobah	(Buyut must not be changed)
Lojor teu meunang dipotong	(Length cannot be cut)
Pondok teu meunang disambung	(Short should not be connected)
Nu lain kudu dilainkeun	(What is not has to be eliminated)
Nu ulah kudu diulahkeun	(Whats is prohibited should be denied)
Nu enya kudu dienyakeun	(The truth must be justified)

Based on some of the characteristics as described earlier, such as the pattern of daily life that is more oriented to the values of customs and beliefs (religion) handed down from generation to generation, it is fair if many experts agree that the Kanekes community is referred to as a model or prototypes of "traditional" Sundanese, Sundanese "Buhun", and "original" Sundanese. This conclusion is also reinforced by the study from Lina Maria Coster-Wijsman's on Sundanese mythological figures (*Si Kabayan*).

In the Baduy Indigenous community, there is a customary applied regarding

spatial planning, it can be seen from the existence of *Arca Domas*² as the main taboo for the Baduy and located in the southernmost part. In the north, there is *tangtu* territory (Baduy Jero) which is divided into the kampong of Cikeusik, Cikertawana and Cibeo, and the Panamping area (Outer Baduy) which is further divided into some other kampongs, and the Dangka area ("infected" area).

Other characteristics, can also be seen from the aspect of its social structure called the *mandala*. The mandala is also applied based on the principle of north-south. In a *mandala*, *déwaguru* can be compared to the puun figure, the highest position in the *tangtu*³ territory. Tangtu territory is an area that has a full degree of mandala, meaning that all customary law in the *mandala* (*ngamandala*) must be followed as a whole by all its inhabitants.

The taboo system (*buyut*) of the Baduy is based on the north-south principle which centered on the Domas statue located in the southern part of Baduy area. It makes the southern area to have the highest position in the level of taboo (their-buyut). With lower level of taboo, located in the north, there is the *Tangtu* (Baduy Jero)⁴ area called *Telu Tangtu* (*Three Tangtu*). Further, there is the Panamping area (Outer Baduy), and the Dangka area (tertular area) which located in the very north position and has the lowest level of taboo.

Da'wah communication in the Sundawiwitan Indigenous Community

Preaching activities openly and formally carried out by preachers to the Baduy community in 1998. The Da'wah used Sundanese language with a distinctive dialect that normally used in the local community. This is a language is a socio-cultural product of the local and at the same time is also bringing ethnic and identity characteristic of the Baduy, that is also "becoming an archaeology of the

² *Arca Domas* is a place that locates in very secret area and is considered the most sacred place. Kanekes people visit the site to worship once a year in fifth month (*kalima*). Only Puun and a selected few members of the community join the worship group. In the area there are mortar stones. If at the time of worship the stone mortar was found to be in a state full of clear water, then for the people of Kanekes it was a sign that rain would fall a lot that year, and the harvest would be successful. Conversely, if the mortar is dry or turbid water, it is a sign of crop failure.

³ *Tangtu* is a division of territory in the Baduy (Kanékés) government system, better known as *Tri Tangtu in Buana*, which is led by three Kapuunan, namely Puun Cikeusik (Yasih, 2008), Puun Cikartawana (Sangsang, 2006), and Puun Cibéo (Jahadi, 2007). The power distribution system known as *Tri Tangtu in Buana* is implemented some elements, namely *Prebu* who acts as the leader of the government (executive) and held by Puun Cibéo. *Rama* as an elder group or people's representative (legislative) is held by Puun Cikartawana. The last is *Resi* who has duty in empowering religious law and judicative religion and held by Puun Cikeusik. This system of division of government in the Kanekes community is illustrated in the *Fragmén Carita Parahyangan* (see "Fragments of Carita Parahyangan and Carita Parahyangan (Kropak 406)", by Undang A. Darsa and Edi S. Ekadjati published in *Tulak Bala: Sistim Pertahanan Tradisional Masyarakat Sunda dan Kajian Lainnya mengenai Budaya Sunda. Sunda Lana 1* (2005).

⁴ According to Father *Mursid* (Representative of Jaro Cibeo), the term *tangtu* has the meaning of "who make decision or certainty that has to be followed or implemented.

thought of the people" (Sumardjo, 2009, p. 5).

The da'wah language used by local preachers reflects the local-primordial language of the speakers and the community in their environment. It also has differences with other Sundanese languages, both in terms of the structure of the narrative and the aspects of the phoneme and dialect used.

The language dialect in the preaching communication of the preachers contain primordial thoughts and local values (social values) of the local community. In this way, they use them as media, tools, or means to communicating the message to the community. Sumarsono (2009, p. 22) defines dialect as the language of a group of people determined by the geographical location (region) and the group of users, that turn to become the general characteristic of a language dialect in which there is a mutual understanding (mutual intelligible), which consists of parole (language as a means of communication), and aspects of langue (language structure) (Ahimsa-Putra, 2001, p. 80).

Specifically, in delivering da'wah in the community the preacher use the language as it uses in Baduy community which characterized by (1) not use language hierarchy (*undak-usuk*) as used by most Sundanese outside the Baduy; (2) it is not influenced by Javanese especially in the aspect of language structure; (3) has special vocabularies that is not used in Sundanese in general; and (4) using a rather high accentuation in the spoken language, especially in the middle of the sentence.

Da'wah language used in Da'wah communication as described above, is closely related to the preachers' understanding of the meaning of da'wah itself. They da'wah propaganda as an activity inviting people to practice the teachings of Islam which are carried out in oral form. In this sense, da'wah activities is similar to *kitabab* which is part of the *tabligh* activities.

Their modest understanding of da'wah is due to the educational background they complete. The preachers are (1) Ustad Rebod is a native born in Ciboleger village with education up to elementary school; (2) Ustad Ajid is a young preacher from Babakan Hilir Cisimeut who is also an elementary school graduate; and (3) Ustad Udin is a preacher from the village of Cihandam who later settled in Ciboleger and only graduated from elementary school. However, in addition to formal education in elementary schools, they also took islamic education in pesantren located around Cisimeut.

The understanding of the preachers about about da'wah and da'wah communication, to use the perspective of West and Turner (2010, p. 80) which says that "meaning is created in interaction between people", can be understood that their understanding of da'wah, and simplicity in interpreting it because they only interact within their environment and never get special education about da'wah, so that their interpretation of da'wah and da'wah communication is so simple, namely as a process of preaching in the form of face to face delivered

through words (oral communication).

The educational background and the level of interaction with communities outside their own area, especially with the da'wah academics, have influenced the limits of their understanding. Consequently, the preachers understand the da'wah and da'wah communication is so modest, that is an activity to deliver Islamic teachings and invite the local people to believe in and implement Islamic law in the form of preaching by verbal (speech) and face-to-face. This understanding is the result of the social interaction of the preachers with their social environment, because everyone makes meaning about something in accordance with the social forces that shape themselves, as explained by West and Turner, (2010, p. 80) "...they see him making meaning that is congruent with the social forces that shape him. "

Their understanding then has implications on the method of da'wah they use in the Baduy community. The method is only in the form of sermons in majlis taklim and religious lectures carried out in mushala Al-Barokah and Al-Imran mosque, both are located in Ciboleger kampong in the outermost Baduy area or Dangka Baduy. Preaching activities carried out by preachers can be understood by using the explanation of Littlejohn and Foss (2008, p. 160) which states that: "Acts begin with an impulse, they involve perception and assignment of meaning, mental rehearsal, weighing of alternatives, and consummation ". It means that the action starts with an impulse; involves perception and designation of meaning, mental repetition, alternative considerations, and refinement.

The three preachers in the Baduy Indigenous people (*Sundawivitan*), do not understand the various forms of da'wah as understood in the academic environment, namely: *Iryad, Tabligh, Tadbir and Tamkin*. They only understand da'wah as an activity to convey Islamic teachings carried out in the form of religious speeches or lectures, which in academic terminology is categorized as with tabligh.

Therefore, it can be understood that the material delivered in their da'wah communication is more focused on the problem of *Tauheed, Fiqh, Hadith, and Sufism*. First Second, tauheed or or aqeedah in which is more about the matter of belief in God, the pillars of faith, namely: *Faith in Allah, Faith in Allah's Angels, Faith in Holy Books, Faith in the last days, Faith in Taqdir*. Then there are also messages about Sufism and Morals.

The limited method of preaching they carry that is only in form of verbal preaching delivering in face to face communication on the themes of monotheism, fiqh, and sufism is related to their understanding the communication of preaching. With a better understanding of the da'wah method, they can use various forms and types of communication media in the process of preaching.

The preachers only use verbal communication or *da'wah bi al-lisan* which seems to be the only way that can be used to convey messages (Islamic teachings) to the community (Muhtadi, 2012, p. 19). The use of verbal method is also very

likely influenced by the self-concept of local preachers who understand that preachers are the same with public speakers, as explained by Wood (1997, p. 127) that "self as the ability to reflect on ourselves from the perspective of other ". Thus, the decision to use certain form of da'wah communication is part of their way to reflect themselves as preachers, because of the perspective of others that they are preachers.

In this regard, the use of *kitabab* as the only the da'wah communication activities is an implication of the preachers self-concept and part of thier choice, so as not to use the da'wah bi al-kitabah or the process of delivering the message of da'wah through producing and distributing bulletins or other print media to the target community of da'wah (Faridah and Ismanto, 2018, p. 58).

The preachers do not also use the empowerment da'wah (*tamkin*), although this form is very likely to be implemented, as part of the process to improve the economic condition of the local community which is still in the poor condition.

Empowerment in The Webster & Oxford English Dictionary defined as "to give ability to or to enable" or efforts to enable and empower the community (Mubyarto, 2000, p. 26-30). In the context of da'wah, can be done by making the mosque as the center of empowerment. The message delivered in the da'wah process can be emphasized more on how the use and management of the environment, to the optimization of local potential as a way to empower the surrounding community.

The mosque as an Islamic institution that has a very strategic function and role in economic development and empowerment can be used to carry out tamkin (preaching through empowerment) for the Baduy community who to improve their economic prosperity.

Da'wah communication through the economic empowerment of the community would be very likely to be more attractive to the Baduy, to make them more interested in coming to the mosque, apart from preaching messages limited to the worship issue.

The mosque in the middle of the Baduy Dangka community can be used as a media for preaching communication in the form of center for social and economic activity for the Baduy or the center of empowerment. The empowerment can be categorized into three steps. First, enabling, that is the process of creating an atmosphere or climate that enables the community to develop. Second, empowering, that aims to strengthen the potential or energy owned the community. Third, protecting, that is an effort to prevent unequal competition and exploitation of of the strong group to the weak.

By using the tamkin approach, the orientation of the mosque's role and function is not limited to conveying the afterlife and worship issues, but can be used to empower or to build the economic welfare for all members of the Baduy community, both those who have embraced Islam and the community Baduy custom who remain believe in the Slamsundawiwitan religion.

CONCLUSION

Based on the discussion above it can be concluded that (1) Baduy indigenous community is a group of people who believe in *Slamsundawivitan* which teaching is based on *Pikukuh Baduy* or is called buyut karuhun (prohibition of ancestors). This belief becomes their characteristic as well as their identity so that it is called a prototype of the Sunda Buhun or old Sunda community; (2) Da'wah communication conducted by preachers in the *Sundawivitan* community (Adat Baduy) in the form of *bi-lisan* preaching that is more inclined to the activities of the *khitabah* (lecture) using Sundanese language that specific to the local community, and the message delivered is more focused on the issue of tawheed, the issue of mahdah worship, and Sufism.

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