
KYAI ZAINUDDIN AMIR'S DA'WAH STRATEGY IN SPREADING ISLAMIC VALUES IN BADUY TRIBE COMMUNITY

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Abstract. This article discusses to answer the question how is the strategy of Kyai Zainuddin Amir's da'wah in spreading Islamic values in the Baduy Tribe community? The Baduy tribe is an inland tribe located in Leuwidamar District, Lebak Regency, Banten Province, Republic of Indonesia. The Baduy tribe is divided into two, namely the Inner Baduy and the Outer Baduy. The results of this study indicate that Kyai Zainuddin Amir's missionary strategy is to use two approaches, the first is fardiyah propaganda or an interpersonal communication approach and the second is to establish the Sultan Hasanuddin Al-Jawi Modern Islamic Boarding School which is located around the Baduy community area in Lebak Regency, Banten Province. The Sultan Hasanuddin Al-Jawi Islamic Boarding School which he founded was part of Kyai Zainuddin Amir's da'wah strategy in spreading Islamic values to the Baduy tribe. A number of Baduy people choose Islam as their religion. Their Islamic procession was guided by Kyai Zainuddin Amir at his pesantren. The research methodology used in this study is a qualitative research methodology with a descriptive analysis approach. To obtain the validity of the data, the researcher will conduct in-depth interviews with sources relevant to the substance of the research problem. All data obtained in the form of documents, interviews, and observations were analyzed with a constructivist perspective.

Keywords: strategy; da'wah; Kyai Zainuddin Amir; baduy tribe

Abstrak. Artikel ini membahas menjawab pertanyaan bagaimana strategi dakwah Kyai Zainuddin Amir dalam menyebarkan nilai-nilai Islam pada masyarakat Suku Baduy? Suku Baduy adalah suku pedalaman yang terletak di Kecamatan Leuwidamar, Kabupaten Lebak, Provinsi Banten, Republik Indonesia. Suku Baduy terbagi menjadi dua, yaitu Baduy Dalam dan Baduy Luar. Hasil penelitian ini menunjukkan bahwa strategi dakwah Kyai Zainuddin Amir menggunakan dua pendekatan, yang pertama adalah dakwah fardiyah atau pendekatan komunikasi interpersonal dan yang kedua adalah mendirikan Pondok Pesantren Modern Sultan Hasanuddin Al-Jawi yang berlokasi di sekitar Baduy. masyarakat di Kabupaten Lebak, Provinsi Banten. Pesantren Sultan Hasanuddin Al-Jawi yang didirikannya merupakan bagian dari strategi dakwah Kyai Zainuddin Amir dalam menyebarkan nilai-nilai Islam kepada suku Baduy. Sejumlah orang Baduy memilih Islam sebagai agama mereka. Prosesi keislaman mereka dipandu oleh Kyai Zainuddin Amir di pesantrennya. Metodologi penelitian yang digunakan dalam penelitian ini adalah metodologi penelitian kualitatif dengan pendekatan deskriptif analisis. Untuk memperoleh keabsahan data, peneliti akan melakukan wawancara mendalam dengan narasumber yang relevan dengan substansi masalah penelitian. Semua data yang diperoleh berupa dokumen, wawancara, dan observasi dianalisis dengan perspektif konstruktivis.

Kata Kunci: strategi; dakwah; Kyai Zainuddin Amir; suku baduy

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Introduction

An Islamic da'wah is an invitation to do good things and a prohibition to evildoing. In the Qur'an Surah An-Nahl verse 125, Allah commands His servants to accomplish a da'wah. According to Arkiang and Adwiah, da'wah is a process of encouraging and expanding the potential of moral and spiritual of the people, that integratively could create a balanced life between spiritual and physical to create harmonization towards society. Da'wah must be wise, gentle, memorable, and meaningful for feelings as the object of da'wah. Furthermore, if mujadah happens, da'wah will use the best way to overcome it. In conducting a da'wah, do not be perfunctory. It should handle the proper planning and method based on the object's condition of da'wah. Preaching must be sincere, only seeking the pleasure of Allah SWT (Arkiang & Adwiah, 2019: 57-68). One of them has a da'wah process when preaching in society. It is essential for a preacher to have this da'wah process to accept his da'wah and accomplish what he wants smoothly.

Allah SWT states in the Qur'an Annahl verse 125, which means: "Invite (Human) to the way of your Lord with wisdom and good instruction, and argue with them in the best way. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided". (Depag RI, 2002: 281). This verse illustrates that the command to preach is through wise practice, proper lessons, and arguing adequately. It means that preaching must be in an acceptable way. Considering any approach and strategy, a preacher takes to the audience. It still must be in a good way. The explanation above is emphasized by Allah SWT in the letter Annahl verse 125 mentioned above.

The Baduy tribal community is a segregated tribal community located in Lebak Regency, Banten Province. According to Aep Dian Hendriawan et al., the term "Baduy" is originally rooted in the word badoe'i, badoei, and badoewi, which Dutch researchers gave when making ethnographic reports in the Lebak region. Baduy people prefer to be greeted or call themselves Urang Kanekes (Hendriawan et al., 2017). On the other hand, the Baduy themselves also prefer to be greeted or call themselves Urang Kanekes or Urang Rawyan. The Baduy tribe is a remote community that inhabits 53 villages in Kanekes Village, Kendeng Mountains area, with hilly natural conditions at an altitude of 500-1,200 meters above sea level. The Cijung River also passes this area. Administratively, Kanekes Village is included in the Leuwidamar District, Lebak Regency, Banten Province. With traditional land rights covering 5,136.58 hectares, the Baduy community has the authority to organize the traditional area themselves. Those areas are used as a residence is in the gap of hills, cliff slopes, and valleys overgrown with large trees. Surrounding the natural environment are grasslands and shrubs that live in plenitude. The villages are built-in groups with a distance from one village to another, is about tens of kilometers, footpaths connect those villages. In terms of culture, the Baduy or Urang Rawyan are a group of Sundanese communities whose considered for having a cultural minority. However, the Baduy people are absolutely clever in maintaining their ethnic identity. Baduy tribe's self-identity is generally shown through the way they dress. The clothes of the Baduy people are very distinguishing with ethnic characteristics. However, they are not ashamed to dress, which is not commonly used in the general public, and none of us look down on it.

In sustaining Baduy daily needs, the Baduy have never expected help from the outside. They are able to be independent by agriculture and farming, selling Baduy handicrafts, such as Koja and Jarog (bags made of Teureup bark); woven fabrics in the form of scarves, shirts, pants, headbands, sarongs, and golok/parang, as well as hunting. So far, the Baduy community is like a country that life-based powerful customary law and regulation. Baduy people are also able to speak Sundanese. Their culture

requires them to speak Sundanese to maintain the purity of the community's culture. However, it is not difficult to find Baduy people who can speak Indonesian, especially the Outer Baduy. Those who speak fluent Indonesian, usually Outer Baduy who often travel to the city (Hendriawan, dkk. 2017).

Most people know that the Baduy community is divided into the Inner Baduy and the Outer Baduy. According to Cecep Eka Permana, who wrote the book *Local Wisdom of the Baduy Community* (2010), the Baduy community further consists of three layers, namely tangtu, panamping, and dangka. Tangtu and Panamping are in the Kanekes area, while the dangka is outside Kanekes. According to Permana, the division that Baduy researchers often use is that tangtu refers to the Inner Baduy community, while panamping and dangka refer to the Outer Baduy. Other literature mentions that Inner Baduy (Baduy Dalam or Baduy Jero) is defined as the Baduy people who live where they still adhere to an extreme sect with the Sunda Wiwitan. The citizens always wear white clothes and cloth. In the Inner Baduy territory, the Puun regulations are stringent to be implemented. More taboos should not be violated, such as using household utensils, plates, glasses, and other breakable items, but having to use plates made of wood called leper, and glasses made of bamboo segments, installing lamps that still use kerosene.

Meanwhile, the Outer Baduy or Panamping are considered as the largest group with black clothing as their features. Furthermore, the Outer Baduy already have the desire to move forward, but because of the influence of Puun law and rules, they are still backward and cannot do anything about it. Therefore, the Outer Baduy now seems a bit free for many who violate the Puun rules. Among the Outer Baduy, many have used household utensils such as plates, glasses, and other glassware. Some even have radios, wear watches, and wear plaid shirts. Later they also used cellphones.

From the two terms about Inner Baduy and Outer Baduy, there seems to be diversification of the Baduy tribe in the form of Islamic Baduy. It can be said, Islamic Baduy is Outer Baduy who have embraced Islam as their religion. Most of the Islamic Baduy live in Cicakal Girang village, located in Leuwidamar District. Even though they are still under the Puun rule, the people there have made quite progress compared to other Baduy tribes. There is the possibility that they no longer obey all of Puun's prohibitions because they are considered to be left or "apostates" from the Sunda Wiwitan religion. Furthermore, in the Cicakal Girang village, there is already a mosque and a madrasa, two facilities most prohibited by Puun.

The research conducted by Gunggu Senoaji, revealed that the persistent attitude of the Baduy citizen in following their customs gave many lessons about human concerns and are to the natural environment. The Baduy citizen believes that nature is a present from the Almighty to be preserved. That is why the assignment and responsibility to preserve nature is dependent on the Baduy Community. In every Seba ceremony, Baduy citizens give a message for Mrs. Gede or the Regent of Lebak, Iti Octavia Jayabaya, and Mr. Gede or the Governor of Banten, to always take good care of nature, forests, and the environment. Lebak government also admires the customs of the Baduy community by preparing various activities for each Seba Baduy event. In Rangkasbitung City, the main agenda for the Seba Baduy event in 2017 is Friday-Saturday, April 28-29. The event is the Baduy Community Acceptance Procession held by the Lebak district government. In this event, there are Babakan Jeung Urang Baduy, Seba Baduy Ceremony Procession, Sapeuting Jeung Urang Baduy, by presenting various entertainment that attracts a mix of arts, culture and ends the next day with a dismissal procession to the Banten Governor's Hall (Senoaji, 2010: 302-310).

Based on the background studies above, this research focused on Kyai Zainuddin Amir's preaching strategy in spreading Islamic values in the Baduy Tribe community?

The previous relevant research was conducted by Luthfi Hidayah. According to Luthfi Hidayah, the da'wah strategy, which was applied in the Samin community, showed that through the da'wah bi al-hikmah method, for example, preaching based on observing the situation and condition of the Samin community. Therefore, when it comes to accepting and implementing Islamic values, the Samin community does not feel forced or reluctant. In Hidayah's opinion, this strategy is entirely appropriate to be applied to the Samin community because before delivering da'wah, preacher or the preacher already know about the situation and condition of the Samin community, through this da'wah strategy, the Samin community accepts it well and provides positive outcomes (Hidayah, 2020).

Furthermore, research conducted by Abzar states that Islam is a religion that sees every follower are a preacher for themselves and others. Therefore, a Muslim who is also a da'wah activist should understand the details of Islamic da'wah. Since da'wah's challenges are increasingly complex, da'wah activists need to comprehend several strategic actions that they consider necessary. For instance, improving the education quality of the preacher, training to enhance the preacher insight, as well as the usage of information technology as one of the mediums of da'wah, and strengthening da'wah with a cultural and structural approach (Abzar, 2015).

The following relevant research, written in a scientific journal conducted by Al Asy'ari, explained that the fundamental crisis condition did not arise without any cause or factors that might boost the crisis condition inside a person's mind, commonly called aqidah. Therefore, the crisis of aqidah can be anticipated with various da'wah efforts. However, aqidah, as a person's inner condition, indeed finds a particular strategy to anticipate the crisis of faith for individual Muslims and groups (Al Asy'ari, 2019).

Next, Sofyan Rofi's report in a scientific journal article stated that the phenomenon of teenagers who always gather and socialize in particular places is considered a common thing in society. Teenagers tend to gather in one favorite place and make that place a 'base camp' for their group. Popular places such as cafes, wi-fi areas, and others are favorite places for teenagers to gather and socialize. The comfortable feeling in that place is a prospect of Islamic da'wah delivering religious knowledge. However, this condition is also a challenge for Islamic da'wah, which requires a high level of creativity in practice. Therefore, improvisation in delivering Islamic knowledge becomes a necessity. The improvisation in order to increase religious awareness is needed. Therefore, teenagers could feel comfortable accepting Islamic values (Rofi, 2018).

Method

The research method in this study is qualitative research methodology with a descriptive-analytical approach. To obtain the validity of the data, the researcher conducted in-depth interviews with relevant sources with the substance of the research problem. Interviews were conducted between the researcher with Kyai Zainuddin Amir as the subjects of the research. The researcher also conducted interviews with Hj. Rohmayati Mamay and the Head of Madrasah Tsanawiyah Pesantren Sultan Hasanuddin Al-Jawi, Ira Rohimatuzzahroh. Unstructured in-depth interviews were used to obtain certain states of information from all respondents. In addition, unstructured interviews are used to find a piece of nonstandard or single information.

This result of the interview emphasized exceptions, deviations, unusual interpretations, reinterpretations, new approaches, expert views, or single perspectives. Respondents commonly consist of selected people only because of their distinctive characteristics. Usually, they are knowledgeable and detailed about mentioning a situation, and they are more aware of the information that might be needed. The determination of informants is based on their proximity or competence to the problem under study. As Hollan describes in his research, a combination of in-depth interviews and observations contributes to producing data close to the actual situation (Mulyana, 2007: 16).

Document analysis is used to examine existing data in documents such as letters, memoirs, journals, textbooks, wills, papers, and relevant previous research results. Moreover, records (evidence of the records) in the form of accountants' records, military records, business records, proof of tax payments, and various appropriate directories are also included as a document. All data obtained in documents, interviews, and observations will be analyzed with a constructivist perspective.

Result and Discussions

At the beginning of the discussion, researchers tend to know in-depth about Kyai Zainuddin Amir. Kyai. Zainuddin Amir is a preacher among the Baduy tribal community, who is more often known as the Leader of the Sultan Hasanuddin Modern Islamic Boarding School, in Leuwidamar, Lebak, Banten. He was born in Serang on April 28, 1960, and married Ustadzah Mamay Rohmayati on January 2, 1986. They have 8 children, named Ira Rohimatu Zahro, Wida Robiatul Widayatil Badawiyah, Maziyatul Arobiyah, Zihadudin Akbar Auladi, Muhammad Faruq Al Amini, Muhammad Fathul Ulum, Vita Mariyamu Sakinatul Fauziyah, and Tia Khotimatul Akmalil Hayati.

Before preaching in the Baduy tribal community, Kyai Zainuddin Amir teaches at the Religious Teacher Education (PGA) in Rangkasbitung City, Lebak, Banten. In addition, Kyai Zainuddin Amir also became an informant in Islamic studies by lecturing to various places of study until he finally became a preacher, which was held around 1987. At the end of the 1980s, Kyai Zainuddin received funding from the Kuwaiti government, then became a preacher in a remote area of the Baduy tribe. Kyai Zainuddin Amir spreads Islamic values by providing his Islamic religious mastery to the Baduy tribal community. At that time, the first time Kyai Zainuddin Amir changed the Baduy people to Islam, after preaching, there were 86 Baduy people whom he transformed to Islam. From 1987 to 2021, according to Kyai Zainuddin Amir, there was about 1,000 number of Baduy people he invited and transformed to Islam.

The previous research discussed the photographed the Baduy tribal community, written by Iyoh Mastiyah, showed that Cicakal Girang is one of the shelter villages for Baduy people who violate customary rules or move of their law. However, they are still bound by the *Pikukuh* (rules) of the Baduy customs. Cicakal Girang is still included in the customary land of power Kanekes (Baduy). Therefore, the people who live in the Kanekes area are distinctive, where the entire population adheres to Islam. However, they are still bound by tradition with the Baduy *pikukuh*, who adhere to the Sunda *Wiwitan* belief. Baduy people are known to consider formal education is taboo. However, the reality is that there are already formal educational institutions in the form of *madrastas* as formal education units that provide educational services to children in the area. The following article will reveal how *madrastas* among indigenous peoples are still taboo of the formal education (Mastiyah, 2020: 36-53).

According to Edwar, Ulfah, and Maratus, Islamic Baduy community, both the Inner Baduy (Tangtu) and Outer Baduy (Panamping and Dangka.) Baduy's proximity to Islam is related due to their old tradition, Sundanese. Wiwitan teachings, which is also known as the Slam Sunda Wiwitan Religion. However, Islam in Sunda Wiwitan is still simple and syncretic. Although one of the Baduy communities mainly embraces Islam, their relationship is still good, and religious tolerance is also good (Edwar et al., 2021).

According to Mohd. Rafiq strategy is an effort and ability to handle and plan something. The goal of the strategy is to achieve victory and achieve desired results. In this context, Da'wah strategy is the planning and direction of all activities and operations of Islamic da'wah that is carried out objectively, scientifically, and put quite an attention to rationality to achieve the goals of Islamic teachings which could cover all aspects of humanity. Furthermore, the da'wah strategy has organized concepts and steps that utilize its potential to spread da'wah to the audience by considering various kinds of obstacles and challenges faced, through research results, and responding to the community's needs. Da'wah strategies and methodologies are facilitating people from diverse cultures. This occurred because of the considerations, planning activities for carrying out da'wah, recognizing and understanding the field of da'wah, determining the period for carrying out da'wah activities, determining the emphasis on aspects of da'wah talks, and formulating targets and goals to be achieved (Rafiq, 2011). 2020: 287-302).

Next, two approaches of the da'wah strategy were carried out by Kyai Zainuddin Amir while spreading Islamic values to the Baduy tribal community. The first is through a personal da'wah strategy or fardiyah. In the communication context, fardiyah da'wah is interpersonal communication. According to research conducted by Azhar, from several expert opinions, interpersonal communication is usually done face-to-face (face to face) so that personal contact occurs. Thus, the results of the feedback are instantaneous. Finally, the communicator can determine whether the communication is responded to positively or negatively by the communicant. Interpersonal communication in the Islamic perspective is called da'wah fardiyah. In its delivery required knowledge in communication and wisdom of a dai. A wise preacher can study the reality, society's situation, and beliefs and put them in their respective places. Dai invites them based on their ability to reason, understanding, character, level of knowledge, and social status (Azhar, 2017: 79-91).

According to Kyai Zainuddin Amir, the Baduy citizen prefers to use dialogue as interpersonal communication. When Kyai Zainuddin Amir started preaching in the late 1980s, he went to the Baduy community and started to discuss these Islamic values. Kyai Zainuddin said he preached by using a da'wah approach through lectures. However, this lecture or khitabah approach, which consists of one-way communication, is not entirely effective in spreading Islam values into segregated Baduy tribal communities. Based on the communication perspective, the khitabah approach is described as public speaking through one person communicating to many audiences. However, the Baduy community does not so accept this approach.

According to Siti Asiyah, public speaking is an activity that aims to provide information, influence, and entertain the audience. Likewise, the da'wah activities where this activity is conducted by a dai to spread excellence and avoid bad things to mad'u. In order to conduct a da'wah, it is necessary to have knowledge and preparation. Therefore, to achieve the successful da'wah, it is necessary to master both in terms of material, technique, and maturity (Asiyah, 2017: 198-214).

The da'wah approach through public speaking in the Baduy community, which was carried out by Kyai Zainuddin Amir, was often used in his early preaching times. However, later he found that the public speaking approach or lecture is indicated as the formal approach. This is because the public speaking approach emphasizes communication from one person to many without dialogue. Based on that information, mad'u cannot ask the dai directly when finished lecturing. The Baduy people who attend Islamic religious lectures and still do not understand the content of the lectures cannot directly ask the lecturers.

Then the da'wah, through direct dialogue or with an interpersonal communication approach, becomes an effective da'wah strategy carried out by Kyai Zainuddin Amir while spreading Islamic values in the Baduy tribal community. According to Azhar, interpersonal communication defines as a transactional process: First, interpersonal communication is a process. Second, the components are interdependent (independence). The communicators act and react simultaneously. Azhar notes that Judi C. Pearson (1983) states that there are 6 (six) characteristics that determine activities that can be called interpersonal communication, namely: (1) Personal communication starts with oneself (self). Various perceptions of communication involving observation and understanding depart from within us, meaning that they are limited by who we are and how we experience. (2) Interpersonal communication is transactional. This assumption refers to the actions of the communicating parties simultaneously conveying and receiving messages. (3) Interpersonal communication includes aspects of message content and interpersonal relationships. This means interpersonal communication is concerned with the content of the exchanges of messages that strongly involve ours communication partners and the relationship with these partners are. (4) Interpersonal communication requires physical intimacy between the communicating parties. (5) Interpersonal communication involves interdependent parties in the communication process. (6) Interpersonal communication cannot be changed or repeated (Azhar, 2017: 79-91).

Second, the strategy that Kyai Zainuddin Amir used while spreading Islamic values to the Baduy tribal community was by establishing an Islamic educational institution called the Modern Sultan Hasanuddin Al-Jawi Islamic Boarding School. The Modern Islamic Boarding School of Sultan Hasanuddin Al-Jawi Banten was established in 1996 and is located on Jln. Raya Muncang KM. 5, Kopo Village, Lewidamar District, Lebak Regency, Banten Province.

The vision of Modern Islamic Boarding School Sultan Hasanuddin Al-Jawi: "The actualization of the Islamic Generation of the Qur'an and a dedication to excellence in the field of Islamic education, community service, and Islamic da'wah."

The mission of the Modern Islamic Boarding School Sultan Hasanuddin Al-Jawi is as follows: (1) Upholding the kalamullah li'ilaai kalimatillah and its Sunnah as a source of absolute truth and rahmatan lil'amin. (2) Sustaining the noble and sacred ideals of the Indonesian nation in educating the nation's life through efforts to form righteous students with noble character, who are skilled and also knowledgeable. (3) Develop and expand science, art, and technology with an Islamic perspective. (4) Exploring and developing, and disseminating the understanding of Islamic teachings to be lived and practiced. (5) Build a prosperous, just, civilized society and state based on the grace and pleasure of Allah SWT.

The purposes of the establishment of Sultan Hasanuddin Al-Jawi Modern Islamic Boarding School are as follows: (1) To educate the children with faith and knowledge. (2) Supporting the

community with affordable education costs. (3) Disseminate broad-based education. (4) Become a good role for the community. (5) The innovation to create public awareness of the world of education. (6) Providing an excellent image to the community, that pesantren and madrasa education is more a beneficial for the world and the hereafter.

The Sultan Hasanuddin Al-Jawi Modern Islamic Boarding School system uses the Boarding School system where all of the students live in a Boarding School with a 24-hour direct care system (Total Quality Control) and formal schools.

The organizational structure of the Sultan Hasanuddin Al-Jawi Islamic Boarding School is as follows, Chairman of the Foundation: Kyai Zainuddin Amir, Leader of Islamic Boarding School: Kyai Zainuddin Amir. To Madrasah Aliyah: Dra. Hj. Rohmayati Mamay. Head of Madrasah Tsanawiyah: Ira Rohimatuszahroh. KMI Director: Ahmad Firdaus. Deputy Head of Curriculum: Ahmad Firdaus. The total number of students at the Modern Sultan Hasanuddin Al-Jawi Islamic Boarding School reached 761 students with educational levels ranging from Early Childhood Education (PAUD), Elementary School (SD), Madrasah Tsanawiyah (MTs), and Madrasah Aliah (MA).

Rukhaini Fitri Rahmawati's opinion showed that pesantren not only prepares its students to become human beings with a religious character and broad knowledge. However, pesantren also cultivates the psychology of its students so that they become sensitive individuals that care about their environment. Awareness of the environment is the main provision for a preacher's passion. Without awareness and a sense of care, the da'wah motto of Amar ma'ruf nahi munkar will not be realized. Furthermore, The concept of Islamic boarding school education is deliberately designed so that the students who later graduate become human resources ready to preach Islamic values wherever they are. Activities in Islamic boarding schools are always aimed at internalizing Islamic values in their students. This is due to regenerating human resources qualified to spread Islamic teachings and da'wah in advancing Muslims in all aspects of life, be it education, economics, politics, and social (Rahmawati, 2016: 147-166).

Ahidul Asror's research showed that Islamic boarding schools are included as Islamic education institutions that are quite old in Indonesia. Since the colonial era, Islamic boarding schools have played a significant role while extending the Indonesian state. Basically, Islamic boarding schools teach Islamic religious knowledge that can be applied directly in society, nation, and state life. Along with developing an increasingly contemporary world of education, Islamic boarding schools experience ups and downs in developing and competing with formal educational institutions. Islamic boarding schools are required to have a method in their teaching process as a transformative da'wah effort. Therefore, the pesantren's identity in upholding Islam during social life is always regarding the social and cultural conditions of the community (Asror, 2014: 289-312).

According to Arkiang and Adwiah, da'wah is a social transformation process that plays a role in transforming values in society connected with the objectives of Islamic da'wah. Because da'wah is the actualization of faith which is manifested in a system of human activities in the social field which is carried out regularly, to influence the way humans feel, think, behave and act, on the individual and socio-cultural reality, in order to seek the realization of the teachings of Islam. Islam is suitable for all aspects of human life in a certain way. The purpose of da'wah is to make Muslim people able to practice the teachings of Islam in social life and disseminate to people who were initially apathetic to Islam to become people who voluntarily accept Islam as a guide for worldly and hereafter. Happiness

hereafter is the final goal of every Muslim. To achieve this goal, a sincere and optimistic effort is needed to carry out da'wah (Arkiang & Adwiah, 2019: 57-68).

Conclusion

The strategy is considered to be the best way of accomplishing things. However, while preaching in the Baduy community, it needs the right strategy. Kyai Zainuddin Amir as a preacher of Islamic values in the Baduy tribal community applies two strategies in accomplishing his da'wah. The first is the fardiyah da'wah approach, namely da'wah with an interpersonal communication approach. This approach emphasizes dialogue between dai and mad'u. Therefore, mad'u can freely ask directly to the dai or preacher. This approach was quite successful for Kyai Zainuddin Amir, who has converted about 1,000 Baduy people to Islam religion.

The second strategy undertaken by Kyai Zainuddin Amir is establishing an Islamic educational institution. This institution is called the Sultan Hasanuddin Al-Jawi Islamic Boarding School in Leuwidamar, Lebak Regency, Banten Province, which is still included in the outer Baduy community area. The presence of this Islamic educational institution is part of a da'wah program that prepares Muslim cadres of the Baduy tribal community to know better about Islam's value. After graduation, they will become ustadz or dai among the Baduy tribal community. In addition, it is also possible for the Baduy community, who are alumni of the Sultan Hasanuddin Al-Jawi Islamic Boarding School to be able to take part not only in the Baduy tribal area but also in various regions.

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