

**Management of Muslim converts in Lebak Banten by YASMUI,
Muhammadiyah, and Al Washliyah**

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Abstract

The major challenges faced by Baduy converts in understanding and practicing Islam are due to limited access to formal Islamic education and the encroachment of Christian missionary activities. The purpose of this study is to explore and evaluate the effectiveness of Islamic philanthropy programs conducted by institutions such as YASMUI, Muhammadiyah, and Al-Washliyah in fostering the religious and social welfare of Baduy converts. This research uses a qualitative, descriptive-analytical research method, with a focus on the long-term sustainability of converts' development programs. Data collection was conducted through interviews, observation, and document analysis. The results show that Islamic education and social-humanitarian programs have had a positive impact on the religious understanding and social conditions of the Baduy converts. Collaboration between Islamic philanthropic organizations and the government is essential in providing free education facilities and social welfare services. The implication of the research shows that to optimize the sustainability and impact of these programs, continuous collaboration between the government and Islamic philanthropic institutions is essential. This includes the provision of formal education, health services and economic empowerment initiatives. In addition, this research highlights the need for improved infrastructure and support from the government to face the challenges posed by Christian missionary activities and to improve the overall welfare of the Baduy community.

Keywords: Baduy, Converts, Islamic Philanthropy, Education, Socio-Humanitarian Development, Lebak Banten.

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INTRODUCTION

Indonesia is a multicultural country with various ethnicities, languages, cultures, and religions (Munif, 2018). The Bedouin tribe is one of the tribes in the archipelago that has the privilege of living, tribaling, and religious and receiving government protection (Rafik et al., 2023). The Bedouin Muslim community belongs to the category of outer Bedouin, and the Bedouin society itself consists of internal and external Bedouins (Mukrim et al., 2020) since most education is provided by philanthropic institutions, the issue of the right to a proper education is still unresolved. They actually have the right to education, as stated in Article 31 of the 1945 Constitution, Paragraph 1 which states that everyone who becomes a citizen of this country has the right to education, and Article 3 reaffirms the purpose of education (Hakim, 2016). To achieve the goals of education, Article 3 states that the government seeks and organizes a national education system to increase faith, piety, and noble morals in order to educate the life of the nation. (1945 Constitution of the Republic of Indonesia). In addition to being a citizen's right, this education is the state's obligation to be given to its citizens (Kiaidemak, 2018).

This research focuses on the problem of fostering Bedouin converts, both those who have just converted to Islam or have been converts for a long time even to the 2nd and 3rd generations. The Bedouin Muslim community is included in the category of outer Bedouins, as Muslims the Bedouin converts have a decent standard of living, and quality in facing the challenges of the times, therefore Islamic education is very important, besides that the development of converts from the social humanitarian is also a concern to be optimized by the government, all sustainable conversion development programs must be pursued. The rise of Christianization missionaries in the Bedouin conversion villages has become a problem. In addition, the standard of living of converts is backward and limited, and the government's minimal access to education reaches the Bedouin Muslim community outside, because many of them have converted to Islam, but are confused after converting to Islam "arek naon" or in Indonesian "what do you want". as said by Ustadzah Erni as the director of the Head of Religious Affairs Leuwidamar.

In connection with Law Number 6 of 1974 concerning the Basic Provisions of Social Welfare, Article 1 states that every citizen has the right to the best level of social welfare and is obliged to participate as much as possible in social welfare efforts (UUD RI, 1974). In general, Bedouin society is divided into two groups: the Inner Bedouins, the first is a sacred region that retains the original Bedouin tradition (Hardiyati, 2017). Meanwhile, the Outer Bedouin is a buffer area that seeks to prevent outside influences from entering the Inner Bedouin area. Bedouin Muslims are a group of Outer Bedouin communities and no longer follow the customary law of the Inner Bedouins. Their moral values make it difficult for them to live in the Bedouins. In connection with Law Number 6 of 1974 concerning the Basic Provisions of Social Welfare, Article 1 states that every citizen has the right to the best level of social welfare and is obliged to participate as much as possible in social welfare efforts (Law of the Republic of Indonesia 1974, 2).

In general, Bedouin society is divided into two groups: the Inner Bedouins (Iskandar, 2022). The first is a sacred area that retains the original Bedouin tradition. Meanwhile, the Outer Bedouin is a buffer area that seeks to prevent outside influences from entering the Inner Bedouin area.

Bedouin Muslims are a group of Bedouin communities that act like outsiders and no longer follow Bedouin customary law. There are several conversion villages in Lebak including Leuwidamar Village, Jalupang Mulya Village, Sangkan Wangi Village, Nayagati Village, Jayasari Village, Pasir Eurih Village, and Bojong Menteng Village. They had lived there a lot for a long time and even had some bloodlines. Some of them married other people, but there were also those who married fellow Bedouins, and their population was constantly increasing, in addition to the fact that Bedouin Muslims came from the village of Kanekes (Mukrim et al., 2020).

This research focuses on 1) the management of conversion development, 2) formal and non-formal education, and 3) philanthropy for the economic empowerment of converts and humanity, in the area of the Bedouin Muslim community, Kanekes, Leuwidamar district, Lebak Banten. Islamic philanthropic institutions that foster converts are the Barokah Ciboleger Institute (LBC) at the Spirit Building Ukhuwah Islamiyah Foundation (YASMUI), as well as formal education from Raudhatul Athfal, Madrasah Ibtidaiyah, Madrasah Tsanawiyah, Madrasah Aliyah, and Madrasah Aliyah at Al Washliyah Lebak Lebak Banten Education, and Muhammadiyah Education Institute. Converts when left alone after becoming converts they do not have a strong will to study Islam seriously, besides that there are some who want to convert because they receive humanitarian assistance from donors. The Christianization of Bedouin converts also occurs with the lure of instant noodles, for example, being sent to school to college, given monthly money, then given an established career such as becoming a lecturer, teacher, doctor and policeman, this happens real from the empirical experience of researchers speaking and observing them. So there is an awareness that after converting Bedouins to Islam it is not enough, but they must also be fortified correctly with their faith and solid monotheism, even to become missionaries.

RESEARCH METHODS

This study employs a qualitative method that is descriptive analytical, with findings in the form of a long-term sustainable conversion development program encompassing education, social humanity, and economy. The study highlights the importance of good coordination between the government and Islamic philanthropic institutions, as well as the optimization of Islamic educational facilities and infrastructure, from the Raudhatul Athfal level to the university level, provided for free for Bedouin converts. This program is under the auspices of the Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia, the Ministry of Religion of the Republic of Indonesia, and Islamic philanthropic institutions such as YASMUI (Yayasan Spirit Building Ukhuwah Islamiyah), Muhammadiyah, and Al Washliyah.

RESULT AND DISCUSSION

YASMUI

YASMUI is a philanthropic foundation founded by initiator Dr. Muhmmad Azhari a member of the Indonesian Doctors Association (IDI), initially in 2016 Bedouin converts who converted to Islam would leave Bedouin without bringing their property. Eventually they live in simple houses

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built on other people's land. Dr Azhari took the initiative to create a Bedouin Mualaf Village for their settlement. YASMUI is an Islamic philanthropic institution established with the aim of encouraging the economy and fostering the Aqidah of Bedouin converts (Widad, 2021). The plan is that YASMUI also prepares 10 hectares of land for the construction of Islamic boarding schools, Raudhatul Athfal (RA), lodging guesthouses, and outbound, currently YASMUI has realized its establishment is RA, lodging guesthouses, Al Fatih mosque, and conversion coaching in Bedouin Mualaf Village called Barokah Cibologer Valley (LBC). (Arif Kirdiyat, researcher interview, April 25, 2024).

YASMUI built a settlement for Bedouin converts named the Barokah Valley Ciboleger (LBC). YASMUI strives to empower the inner Bedouin and outer Bedouin community through their health philanthropy, but the priority is those who have converted to Islam, by providing them with education, monthly allowance assistance of Rp.200,000-Rp.500,000, basic necessities, education coaching through weekly taklim assemblies on Friday morning and Sunday night. (Arif Kirdiyat, researcher interview, April 25, 2024) YASMUI has collaborated with various organizations, namely PT. State Electricity Company (Persero), Indonesian Doctors Association (IDI), PT Krakatau Steel, Procurement, and Friends of Indonesian Volunteers (SRI). The distribution of water in the LBC conversion village was initiated by Procurement, while PLN electricity, then IDI, Krakatau Steel and SRI philanthropy in the health and medicine sectors, Krakatau Steel is also a permanent donor for the facilities and infrastructure of the taklim council and the Bedouin Muslim community there such as to pay teachers, cleaning operations, electricity, and maintenance of guesthouses, mosques, and the LBC environment. (Arif Kirdiyat, researcher interview, April 25, 2024). YASMUI's partnership with IDI, SRI, PLN, Procurement, and Krakatau Steel is aimed at supporting YASMUI's long-term programs in the field of fostering Islamic converts, economy, and health, which will be beneficial in the future for Bedouin converts or the Bedouin Muslim community for them to be strong in faith, economically empowered, and healthy and prosperous. Currently, the converted assisted villages managed by YASMUI in 2024 are as many as 30 Heads of Families (KK) consisting of 120 people. (Arif, researcher interview April 25, 2024)

The legality of YASMUI was established with the Notary Deed Amsori Hardyanto SH, MKn. No 149, dated September 22, 2017. The establishment of YASMUI was ratified by the Decree of the Minister of Law and Human Rights of the Republic of Indonesia, with the number AHU-0014673. AH.01.04. Year 2017 concerning 45 Ratification of the Establishment of the Legal Entity of the Spirit Building Ukhuwah Islamiyah Foundation domiciled and headquartered at Ruko Sastra Plaza, Jalan Gatot Subroto Km 5.4 Block A Number 17, Keroncong Village, Jatiuwung District, Tangerang City. YASMUI allocated its land to build the Ciboleger Barokah Valley Mualaf Village (LBC), Al Fatih Ciboleger Mosque, and RA (Raudhatul Athfal). YASMUI (Yayasan Spirit Building Ukhuwah Islamiyah) was formed to empower the Bedouin and Sundanese Muslim communities, through a network of doctors in the Indonesian Iktan Dokter (IDI). Primary empowerment is carried out by YASMUI by building houses for converts, giving 30 million for them to build huts to live in when they become converts, the land of Bedouin converts' houses has

been granted by YASMUI, getting prayer tools and cabinets. YASMUI built a 10-hectare Mualaf and Dhuafa Village. The social role of humanity, YASMUI focuses on health by building a Community Health Center (PUSKESMAS) so that the Muslim community and Sundanese Wiwitan want to seek treatment when they are sick, affected by burns, births, dental treatment, and other diseases, so far they are afraid to seek treatment and are afraid to take medicine, because they trust the spells of figures who are respected by the Bedouin community.

Muhammadiyah Leuwidamar

Muhammadiyah Leuwidamar has schools consisting of Bustanul Athfal (BA) Aisyiah, Madrasah Ibtidaiyah (MI) Nurul Huda, Madrasah Tsanawiyah (MTS) Al Muhajirin, and SMK 1 Muhammadiyah 1 Leuwidamar. Each school name is different, but in one Muhammadiyah flag, this is based on the fact that people in the interior, both Muslims and non-Muslims, can blend more closely with Muhammadiyah in society and attend school in Muhammadiyah. Therefore, the big name of Muhammadiyah is disguised in each school name so that the public is closer to Muhammadiyah. (Fauziah, and Eka, researcher interview, May 6, 2024). "If you don't know, you don't love", when the people of Leuwidamar began to know Muhammadiyah, then SMK 1 Muhammadiyah Leuwidamar was last established in 2010.

Muhammadiyah Leuwidamar Lebak Banten, has a collaboration with Lazismu Muhammadiyah, in the Bedouin area which has charities in social and humanitarian services as well as da'wah and education. One of the programs is the Muhammadiyah Central Executive Special Da'wah Institute (LDK PP) to carry out its da'wah activities and nurture Bedouin converts, then collect funds to help dai affected by disasters such as landslides. Ustadz Ujeng Suheli from the 1980s was a senior dai who helped establish Muhammadiyah elementary and secondary education institutions, he received assistance for his landslide house (Yusuf, 2021). LDK together with Lazismu always provide the necessary assistance for the growth of da'wah in Bedouin. The assistance is well used to help dai-dai who work in 3T areas (outermost, frontier, and disadvantaged), isolated tribes, and urban communities, with which LDK PP Muhammadiyah together with Lazismu will continue to strengthen coordination.

The formal educational institutions owned by Muhammadiyah Leuwidamar Lebak Begui consist of Aisyiah Bustanul Athfal (ABA), MI Nurul Huda, MTs Al Muhajirin, SMK 1 Muhammadiyah Leuwidamar. This school is an independent school and has been officially registered with the Ministry of Religious Affairs, and the Ministry of Education of the Republic of Indonesia. Bedouin and non-school converts are free of charge from the School Operational Assistance (BOS) program established by the government. SMK 1 Muhammadiyah Leuwidamar has 2 majors, namely agriculture and workshops. The formal school established by Muhammadiyah is intended to educate the people, the nation, and the Bedouin converts, this school can also be intended for non-Muslims. The curriculum used is still the 2013 curriculum instead of the Independent curriculum due to inadequate Information and Technology facilities and computer labs. Temporarily received private assistance such as Bank Muamalat, Madrasah Tsanawiyah (MTs) Al-Muhajirin and Muhammadiyah 1 Vocational High School (SMK) Leuwidamar, Lebak

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Regency, Banten, received assistance from the Muamalat Institute to build educational facilities and provide social assistance to teachers of the two schools to meet their basic needs. The dynamics of Christianity in the area of conversion development by Muhammadiyah does not exist according to Ustadzah Lilis from the results of an interview on May 6, 2024, because missionaries do not dare and are reluctant to join Muhammadiyah as the second largest Islamic organization in Indonesia after Nahdlatul Ulama.

Muhammadiyah Philanthropy together with Lazismu actively held a sharia literacy program, sharia held for students to form character and understand Islamic values is reading sharia, in addition to that there is assistance for school roof construction funds, as well as basic food social assistance for teachers (Indonesia, 2024). Lazismu has a Bedouin conversion village, usually during Ramadan it provides a lot of basic necessities for dai, dhuafa, and converts in the Bedouin Mualaf Village, Lebak, Banten. This is a strengthening of the Dai Intraducement program in collaboration with the Muhammadiyah Central Government Special Da'wah Institute which has been implemented since 2010. Social assistance is intended for 200 beneficiaries of Bedouin converts in two points, namely Kompol and Nagara Villages, Leuwidamar, Lebak, Banten, and for Muhammadiyah dai. The Lazismu program is also a collaboration in zakat, infaq, and alms donations from the Salam Charity institution domiciled in the UK (Doddy, 2022). With more and more people receiving assistance from the zakat program, Indonesia is also expected to become a resilient country.

Al Washliyah Leuwidamar

Al Washliyah educational institution is a private educational institution, consisting of MI, MTS, and MA (Mesiono et al., 2019). This independently built school was the initiation of Ustadz Suparta and his wife Ustadzah Rosmala Dewi. The year the school was established varies from MI to MA. Officially MI Al Washliyah was established in 2012, MTs Al Washliyah was established in 2017, following MA Al Washliyah was established in 2020. In fostering Al Washliyah converts in Margaluyu village, in addition to building formal educational institutions from MI to MA, there is also an informal institution that has just been built in 2023, namely the Salafiyah Al Washliyah Islamic boarding school at the house of Ustadz Suparta and his wife. The management of Al Washliyah Lebak together with Ustadza Suparta and his wife built an informal education program for Salafiyah Islamic boarding schools for da'wah and social missions in Margaluyu village, Leuwidamar district, Lebak regency, Banten. The existing facilities in the form of rooms, and prayer rooms, the development continues to be carried out to foster students who continue to study after school, the taklim starts from the afternoon at 17.00 WIB day to bakda isha at 20.00. Children at the Aliyah level and colleges, both boys and girls, can recite there to learn Islam to the fullest that they cannot get in the formal Al Washliyah school during the day, such as learning to recite the yellow book (turats), and studying the bare Arabic book. (Rosmala Dewi, researcher interview, May 6, 2024).

Portrait of Al Washliyah educational activities in Leuwidamar Lebak Banten, namely Al Washliyah has formal schools from Raudhatul Athfal, MI, MTs, MA, to Salafiyah Islamic boarding schools. Al Washliyah School is an independently established school and has been officially

registered with the Ministry of Religion, and the Ministry of Education of the Republic of Indonesia. Bedouin and non-school converts are free of charge from the School Operational Assistance (BOS) program established by the government. The curriculum used is still the 2013 curriculum instead of the Independent curriculum due to inadequate Information and Technology facilities and computer labs. Al Washliyah provides economic training to MTs and MA students with the bakery business, and sewing machines obtained from the Paragon – Wardah company. Al Washliyah under the leadership of Ustadzah Rosmala Dewi and her husband Ustadz Suparta practiced independence, skills, and students were prepared to enter the community to become missionaries leading studies, lecturing, and becoming role models.

Al Washliyah also has the Al Washliyah Student Association (IPA) which organizes Basic Cadre Training (LKD) at Madrasah Aliyah Al Washliyah, Leuwidamar, Lebak Banten. The first new LKD activity in 2023 with 71 participants, who studied the basic material of Aqidah Akhlaq, science, organizational administration and management, rhetoric, leadership, da'wah methods and alwashliyah (Syamsir, 2023). In the social field in fostering converts, since 1988 Al Washliyah has had a village assisted by converts, by collaborating with Yayasan Amal Takaful Indonesia and Kafa Bihi Syakurah (KBS), a Takaful Company Agency, to hold social services. The reason is because in Leuwidamar sub-district there is a village of Margaluyu which has a concerned Bedouin conversion economy, social service is carried out to strengthen the relationship between Muslim brothers and sisters that has been established for twenty years. The activities consist of providing assistance in the form of basic food or basic food packages to the poor in Margaluyu Village. During Covid-19, Al Washliyah provided a lot of basic food assistance to help the Bedouin Muslim community in rural areas (Republika, 2015).

In addition, students of Madrasah Ibtidaiyah and Madrasah Diniyah Al Jami'yatul Washliyah, they received stationery and notebooks, as well as compensation for orphans. The assistance is intended to motivate students to be enthusiastic about going to school because it is no longer charged or free, because the dilemma is that Bedouin converts usually ask their children to help them farm and put aside school (Republika, 2015). The dynamics faced by Al Washliyah are no different from YASMUI, namely the flow of Christianization that attracts fostered converts who are already 90% consisting of 120 heads of families from the third line of converts who want to be Christianized by Adventist Christians who live close to them. The prevention is skill training, increasing the construction of Al Washliyah schools, and Al Washliyah's work in the community, and the establishment of Salafiyah Islamic boarding schools to produce a responsible generation of Islam intended for Aliyah students and students, while the living expenses of students and women are borne by Al Washliyah.

YASMUI Muallaf Development Management

The management of YASMUI conversion coaching is carried out by planning through annual and six-month meetings to see *the progress* of ongoing programs. The implementation of the program is divided into the fields of health, Islamic education and economics; health with the existence of free health centers, free medicines, free vitamins, the creation of health cards as a

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guarantee of treatment at the hospital. In the Islamic education program, there are weekly and monthly taklim recitation for fathers and mothers, and for children every afternoon there is a recitation of the Al-Quran Education Park (TPA), and Raudhatul Athfal in the morning, in the economic field there is a farming program, and the harvest is distributed to Bedouin converts, providing basic necessities for their welfare. The organization is by forming an organizational structure consisting of various divisions such as health, economy, education, infrastructure and maintenance, and so on. The evaluation is carried out annually and once every six months. The following is Arif Kirdiyati's statement in YASMUI coaching management:

"The management of the planning and the evaluation, if first there is our annual meeting at YASMUI, usually at the end of the year, so that year we look at the progress that has been going on so far; so what programs have been carried out so far are also interviewed or reviewed from the field of education, from the health sector, the same from the economic field and religious and mental development, so these four areas are reviewed, for example, the field of education, so later it will be seen that RA is managed That is with the madrasah what kind of road, whether there are any obstacles in accordance with the targets and objectives that involve and show the importance of the Education Division, Mrs. Erni. So he will review the programs that have been running. Then the second is the health sector. This is Dr. Eling, so this health field will report daily patient visits, monthly patient visits, and also include drug stocks and others. Now later from these reviews it will be seen. For example, related to the budget from what is available in health. Is the stock of drugs enough so far or should it be arrogant, so if the water is tight this year. So the review that has been going on is the same looking at the obstacles that occur in the field, now this economy has Mr. Evi, so if this economy. Looking at the problem of empowerment, the problem of guidance for strengthening the economy, the obstacle where in addition to strengthening the economy, what is also crucial in this economy is the mobile banks that enter LBC. Including obstacles. What is this, for example, oh the army has a mobile bank, that's why since the last two years the mobile bank has not been allowed to enter the Barokah Valley Ciboleger (LBC) area". (Arif Kirdiyati June 6, 2024).

*"In terms of health management, we know that from their history, they do not interact with health, especially with items that we think are haram like all kinds of medical devices. Yes, indeed, when they were in Bedouin, it was a bit difficult for them to accept them related to medical health. Well, there are usually several things that are done so that they want to, for example, lure because the lure is that if their child is sick, they will be given chocolate, cake. So in addition to being given medicine, there is also a companion if we go around, for example, bringing boxed milk. So every child who attends is given boxed milk. What is this for as a **catalyst** ya trigger for them to want to seek treatment. Well, it's effective then because they see it, oh yes, we can also make it for children, additional food, additional drinks. So in addition, if the parents are usually given this vitamin as what it is, it's like usually the medicine is bitter. But if children's vitamins are adult vitamins, they are like redoxone, when they are put into water; they are colored and foamy. It is also a life of attraction for them. So they must be provoked with new things that make them so interesting. In order to be able to move them to want to participate in programs at YASMUI, yes, so there are indeed two directions to take a direct person-to-person approach and a leadership approach. So*

*seducing the traditional leaders to seduce the traditional heads of Jaro and Puun to convince their citizens to accept this is so effective. So if it is only to the residents, they still feel afraid, but if there is already an indirect order, for example, from Jaro and Pu'un, the residents will automatically obey and will follow. **So the bottom up** is yes, so everything is taken up and down, that's in terms of health, the strategy." (Arif Kirdiyati June 6, 2024).*

"In terms of Islamic education management, so we prepare uniforms, we give bags and shoes because this is a new and slightly luxurious thing for them if people wear shoes, wear uniforms and also wear bags to school, this kind of pulling thing that we do to attract badu children to want to go to RA or to madrasah, So that's what was done, yes, because they were the important thing, at first the parents were the parents, when the parents had entered the mu'alaf, we would have a program like the children so that they know how to write, read the Quran, write and read Latin, there is also a strategy that YASMUI has done to do it effectively, thank God, now the children are asking their parents for school. The recitation is there every afternoon at the landfill for the children, it is the same fate for the children, so while the parents are every Monday night and Friday morning, thank God there are also children outside the LBC who enter; there are about 50 people, all of them including Bedouin children. So not only from mu'alaf but also joining with people outside mu'alaf is also there. Facing people who are mu'alaf and mu'alaf there are similarities, there are differences, such as we will lure chocolate or their mother to direct it, we give basic necessities or whatever it is, well when it comes to joining non-mu'alaf people, the strategy is the same, or they are indeed willing to join. Well, usually these non-mu'alaf children like to see the crowd of children so they don't get seduced". (Arif Kirdiyati June 6, 2024).

"In terms of economic development, YASMUI has 10 hectares to cultivate, so there is the planting of cassava, bananas, beans without capital, the important thing is just manpower. YASMUI used to be YASMUI when it was running, they just had to go around farming activities, the land from YASMUI even we have rice fields that are cultivated alternately, which means this. This season is A, tomorrow is B. That's what arranges. We have six plots of rice fields, that's quite a harvest, so these six plots alternate so this season, for example, the A, next season the B, these six are divided by 30 Heads of Families (KK) so one family can work on five seasons at a time. So this season will be four seasons off, the fifth season, six more for him. The season is the rainy season or the season, yes, once every six months, the crop will be divided equally, yes. Once harvested, it can get 2-3 tons, 2-3 tons divided by 30 families, there are 1 family with one sack. That's how the plan is planned, now the implementation is carried out with programs in YASMUI such as recitation, TPA, RA, providing basic necessities, conversion villages, farming to grow rice, beans, and so on, to the health sector, namely providing medicine, bringing Bedouin converts if they are sick to the health center or to the hospital." (Arif Kirdiyati June 6, 2024).

"Regarding the organization of YASMUI, there are three points from the issue of health, economy, and education. Well, later it will be for utilities, so this utility sees, because we also have buildings in YASMUI such as mosques, homestays, and water installations are also reviewed. For example, last month, a few months ago, there was a breakdown, there was a replacement Well, this is right, this costs money, so, these four pillars that are always reviewed are actually utilities that are actually supporting facilities such as mosques, homestays, water and electricity installations. Now later it will be evaluated for planning,

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implementation, and organization well. For the evaluation, there is an evaluation every six months, well, when the evaluation, say this is an economic aspect, it turns out that the money is not enough, the expenditure is 5 million per month. Then, of these 5 million, it turns out that the use of more than 5 million is to meet the needs so if there is a shortage, for example this month, 300 thousand will be there, yes, later another administrator, so I am the one who is responsible. The donors should be fixed and tentative. For the first, it can be in the field of education, this is usually seen 6 months, are there children who often do not enter? It will be seen later. Oh, try to cross-check to his house, to his son. What are the obstacles, for example, embarrassment, damaged shoes, torn shoes, or damaged clothes, later a way out will be found. The teaching system still uses the 2013 curriculum for RA because it can be easily accepted by children, the Independent Curriculum pattern is too high for Baduy children. Well, so a solution, another method was found to be easily accepted by singing, by playing, so that it could be accepted by children. Well, for annual evaluations, it usually looks at the pattern of needs of upgrading teachers. For example, oh this teacher needs to be trained, this teacher needs to be at least S1 yesterday. Well, it must be sought for further education, that's why the two teachers who exist in YASMUI have now been included in the S1 education program for Early Childhood or RA. This also applies to medical activities like earlier, for example, lack of medicine, so if every day, there is a daily report on the number of patient visits. So how many people visit the clinic per day, and what kind of medicine is given. Well, from there, it can be seen that for the stock of medicine, it turns out that it takes so many months to continue the schedule for the visit of the nurse midwife, as well as how much is the visit schedule of the nurse midwife. It has also been well scheduled, so, thank God, there is nothing lacking because if you are not present, there is a notice the day before so it is easy to find a replacement for the sustainability of the clinic". (Arif Kirdiyati June 6, 2024).

"Our curriculum is still using 2023 because if the Independent Curriculum is sometimes not accepted, it is out of the box, sometimes if the Independent Curriculum is like, nature schools closer to it are given freedom to their students. Meanwhile, in Badu, who is already free, is very natural every day. If the natural school has an Independent Curriculum but the high cost is too high and it is not, yes, it is too high and YASMUI has not been able to implement it because there must be the provision of some supporting tools that are only small but suck up the budget there while YASMUI does not have cooperation with the local government, there is no subsidy from the local government. There have been efforts to give proposals or forms of cooperation with the government from the village level, sub-district or to the district level, to the provincial level to propose a shortage of props, a shortage of supporting tools, directly Mrs. Kartina as the person in charge of RA, it usually immediately makes a proposal. So requests for example benches, requests for sports equipment, but yes, usually also waiting lists and stopping. That's why sometimes the friends in RA are just going to the road as it is, the important thing is that the children can get an education and school runs normally. The treasurer has done it as an institution, as a foundation, has done that, but there has never been a serious assumption from the local government". (Arif Kirdiyati June 6, 2024).

"For the hospital, so if YASMUI is a cooperative relationship with Rangkas Hospital, so if the Puskesmas is the same as the hospital in Rangkas, they do not receive a Certificate of Incapacity (SKTM), Bedouin residents on average do not have BPJS, if they do not have

BPJS, the cover of both is SKTM, while the Puskesmas and Haji Darmo, the hospital in Rangkas has declared that they do not accept SKTM, only accepts BPJS, which means that if this SKTM is covered, it will be covered by the regional finance of the APBD. Now in fact the APBD does not budget sick people using SKTM, so finally 2 years ago we opened an MOU with Banten Hospital which is financed by the province. So if all residents are in any condition if they are sick on a referral from the Bedouins, Banten Hospital must accept. Now when he was accepted at Banten Hospital, that day was also made (Social Security Organizing Agency, Contribution Assistance Recipient Participant (BPJS PBI). BPJS is free from the government, if directly the person who is taken to the hospital immediately gets BPJS. Now when that person has no referral to the hospital, so all Bedouins when they are sick for the first time we make this SKTM can basically be accepted by the hospital. Now for this free BPJS PBI application, the procedure must be submitted from the village directly to the Social Service. And it is only opened once a year while if people are sick, they don't know the time, whether it is February, half a year. Now this is what we are collaborating on. So our clinic, it directly refers to the Banten Hospital in Serang. When the patient has arrived in Serang, later the hospital will automatically make the BPJS PBI, because it happens that the hospital will have a large budget in the hospital, while the provincial finances are said to be limited. So we must open communication with all parties in this matter. First, there are two BPJS. BPJS Mandiri, this is paid by people and BPJS PBI which is borne by the government for the poor and unable to afford it, this is indeed the easiest and immediately active within 30 days from the first creation, but as a consequence, every month the residents have to pay. What is now increased to Rp50,000 per patient head so if one Bedouin has three children, husband and wife, it means that there are 5 times Rp50,000 means Rp250,000 per month must be borne by the Bedouins, it is heavy. Second, for BPJS PBI, the submission is only opened by the Regency Social Service. So social institutions like YASMUI cannot apply for free BPJS from the government, so to be honest, we make SKTM come to Banten Hospital automatically after registration, immediately changing to BPJS PBI". (Arif Kirdiyat June 6, 2024).

"If you look at this health success indicator, it's really a bit long, so first it can only be seen after so many years. Well, there are several diseases that can be seen as a success, the first of which is the emphasis on maternal and infant mortality rates before, the maternal mortality rate of this baby is quite high. So the maternal mortality of babies in 2022 and 2023, it is up to 6 to 10 mothers who die per year and babies 8 to 12 children who die every year. This is due to ignorance and lack of understanding of reproduction in Bedouin women, such as pregnancy checks, continuing to handle pregnancy if there are complications. Well, this is what sometimes does not help. Now if our fields in the field find for example complicated things, it is immediately referred to the hospital without waiting. Well, in the past, people usually got pregnant when they wanted to give birth, there were complications such as breech, or the baby did not come out, or the amniotic fluid ruptured first, or for example prematurely at 3, 6, and 7 months of gestation. This is now quickly addressed. So the mother who had a miscarriage was immediately taken to the hospital in a matter of hours with assistance from the midwife. Well, looking at these numbers, it is indeed quite significant to emphasize the maternal mortality rate in the Bedouins. Well, this is what finally sees the indicators of success in reducing the maternal mortality rate of babies. Second, the highest is to reduce the death rate due to snake bites. Because the majority of this Baduy area is still

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forested. So if when clearing land or harvesting, there must be people who are bitten by a ground snake whose death threat is 3 out of 10 deaths. So if 10 are bitten, it is certain that 3 can die if they are not given snake venom medicine, now thank God for 3 years we have continued to assist to provide snake venom to patients who bite snakes. Well, so after there is assistance for baby mothers, assistance with snake bites, this seems to be a drastic decrease in the number of TB spreads, including now which is rather severe, reducing the spread of TB in the Bedouins. Tuberculosis is an infectious disease that if one person has been detected in one village, screening must be carried out immediately. Well, in fact, almost all villages in Bedouin must have been affected by tuberculosis, well, these are those who are now taking samples for research. Well, but this is indeed a long work for the future, so if you look at the success, there is still a long way to go, but yes, if you stop in the middle of the road, it will also be a pity for them, but at least there is already this, progress, progress in the past few years, especially the one I lead at YASMUI". (Arif Kirdiyat June 6, 2024).

Management of Muhammadiyah Conversion Development

The management of the development of Muhammadiyah converts was carried out with initial planning which was prepared from small Muhammadiyah recitations from these conversations that the Diniyah school for children emerged, then because of the need for the school if it had to move would cost a lot of money from education and accommodation, the parents of the students asked to hold a school from Madrasah Ibtidaiyah (MI), then the process then Madrasah Tsanawiyah (MTs) emerged. The Muhammadiyah 1 Vocational High School (SMK) became the last school to be established after MI until MTs was established. It can be concluded that everything is in the process of not directly appearing from Kindergarten to SMK. In the implementation of the Muhammadiyah development program, there are mass circumcision and qurban, then monthly and weekly routine recitation by religious leaders, and national and international pencak silat competitions which are attended by Muhammadiyah Leuwidamar students from MI to SMK levels. The organization of this school was made in connection with central Muhammadiyah and central Muhammadiyah to provide land for the expansion of the school, as well as the mothers of the Muhammadiyah Aisyiah organization, and the formation of the organizational structure in the school. The following is the statement of the vice principal of Muhammadiyah Leuwidamar, Lilis Fauziah:

"Regarding the management of conversion coaching by Muhammadiyah, from the beginning of planning, implementation, then organization and evaluation, I moved to 2009, if for the management of the coaching from MI MTS, MA or SMA, SMK is the coaching planning if in the past it was the story of his wife Ustadz Engkos, in the past there were recitations at such events in the community, if initially Ustadz Engkos used to live in this mosque teaching children that afternoon, yes, here is Diniyah's name. So there are recitations, recitations like associations, yes, the associations before they finally established Diniyah or up to the level of Tsanawiyah, Aliyah and SMK, yes, then behind the school there is a Bedouin settlement, yes, the people who live are not converts at all, yes, mixed with people who can't afford it. Well, those in the badu settlement are Muhammadiyah assisted residents. So every time there is someone from the center, for example, Aisyiah's mothers who are from Jakarta who hold recitation also gather at school. So from the usual recitations

with the children, Diniyah, it is the same with the fathers, school mothers who continue to be local residents as well as from Kompol who are from Cicakal also sometimes like to gather here regularly. In the past, it was actually like non-formal circles of recitations, then with so many people enthusiastic about the recitation, educational institutions were created from kindergarten to vocational school, everything was processed according to needs. Yes, the history of the school that is in the useful complex of Muhammadiyah in Ciboleger is the history of MI in the past, there was also MI before that there were also not two because of the shortage of educators at that time, yes, the community came to Abi Engkos's house so that the school was re-established because of the demands of the community. The process was Diniyah used to be in a mosque, after that there was the Telkom building which became the office now, the Telkom building was donated from Telkom because it was no longer functioning, so the office is now MI, Usually it is partitioned into two classes or three classes like that used to be. From MTS from MI Anyway, MTS is in 1999, right? if MTS was established in 1999". (Lilis Fauziah, June 8, 2024).

"The implementation of the coaching was continuous and sustainable, previously the MTS local lived in the MI local building first. MTS has never received a building from the government, from donors all to one locality, two localities, yes, now we are making one more locality, that's from all donors, all self-helped. Well, the Central Muhammadiyah contributes in the form of a land that is also that large, from there, it is a gift from the center. Many graduates here also go to the achievement path later directed to the University of Muhammadiyah, so it is prioritized for outstanding converts. Well, until now, converts who have reached college have Ustadz Qasjah's children, that's also the route from here, too, now it's been said that I want to go abroad, I don't know if it's okay, but yesterday we talked like that, but I was offered to go there to Egypt, if I'm not mistaken. Those who became missionaries were like Ustadz Qasjah, he converted and now also teaches in Cicakal whose son wants to be offered abroad". (Lilis Fauziah, June 8, 2024).

"The organization, if from the beginning, the implementation planning will occur from the planning and then it will be implemented, now there is an organization and the organization of Muhammadiyah follows the central or central instructions, then the evaluation is from yes according to the curriculum, MI is the same, they should have an invitation to them. Yes, if those who are offered are also offered, there are those who are offered sympathizers themselves, such as MI So they also invite them to go to school here, but there are also those who are offered not to pay, aka free of charge, only uniforms, sometimes uniforms, yes, if the orphans of that party usually mean not in public, yes, it is free, but not in front of other children, so they are usually called to the office, so I am afraid that there will be social turmoil as well So, the feelings are taken care of. Here when the distribution of student report cards is filled with compensation for orphans, converts there are also sometimes social services as well as funds from permanent and tentative donors, not limited to anywhere, sometimes there are from Aisyah's mothers from the center, Aisyah's mothers. Thank you, if mass circumcision is also usually from Mrs. Aisyah, there are also those who want to continue their S2, Oh, the government, that means that at first, it was indeed from the implementation of the implementation program, there was a stigma from the community that Muhammadiyah was viewed religiously even though we in the world also participated in religion, so there was a vocational school. So the story and teachings of

Muhammadiyah are flowing in any way, but now they have accepted it. Here you can convert here, you can have students from non-Muslim circles from now on, there are also those who are secretly like parents, secretly like school". (Lilis Fauziah, June 8, 2024).

Al Washliyah Coaching Management

The management of Al Washliyah Leuwidamar coaching is carried out with *the first planning*, is about the management of Bedouin converts 90% of the Bedouin community, the initial history of the establishment of Al Washliyah Leuwidamar Lebak Banten from the Diniyah afternoon school named Al Iqra house in the 1980s, which was later changed back to Al Washliyah. The implementation is with the existence of strategies and programs for fostering Bedouin converts, namely by establishing formal schools which are marked by operational permits for the establishment of MI, MTs, and MA, the financial assistance comes from BOS (School Operational Assistance), the curriculum uses the 2013 curriculum, and establishes the Al Fitroh taklim council, establishes a Salafiyah Islamic boarding school, teaches students the art of angklung skills, gives speeches or lectures (muhadoroh), qasidah, and proficient in leading recitation and taklim in the community. Al Washliyah Philanthropy is a coaching in the economic field, namely by training MTs and MA students for economic independence by making bread and sewing clothes, the plan is that clothes will be used as convection if students are proficient in sewing. 15 pieces of sewing machines and bread ovens were obtained from Wardah Cosmetics PT Paragon which was then managed by Al Washliyah Leuwidamar for the economic independence of its students and students.

The development of converts to Al Washliyah Leuwidamar educational institution is broadly oriented to the world of Islamic education and economic progress with the skills of students to make small businesses such as making bread, beads, sewing mukena and clothes. Al Washliyah's plan is to establish a campus, but it is still hit by costs, but in terms of human resources, there are already 5 Al Washliyah teachers with S2 education who are prepared for university teachers for S1 students. In producing a generation of Bedouin Muslims who are useful in the community, Al Washliyah from madrasah Ibtidaiyah to Aliyah has been taught yasin tahlil, prayers, leading taklim studies, becoming an Imam and muadzin in the community and the obligation at school to give speeches in Muhadoroh extracurricular (speeches/lectures). The organization of Al Washliyah is carried out with the establishment of school and Islamic boarding school organizations, and the evaluation of Al Washliyah is held in meetings with parents, teachers, and the central Al Washliyah.

The dynamics of Al Washliyah in fostering Bedouin converts throughout the in-depth interviews are: *first*, about funds to maximize facilities such as school benches, building operations, and so on, because of that, financial assistance from the Ministry of Education and the Ministry of Religion of the Republic of Indonesia as well as donors remain both from individuals or *Corporate Social Responsibility (CSR)*. *Second*, the Christianization dynamics of Adventist Christianity, namely Protestant Christianity that believes in the second coming of Jesus Christ as soon as possible. The following are the results of the researcher's in-depth interview on May 6, 2024 as follows:

Ustadz Suparta: "The general public with what is here is all Baduy or not, this is not a lot of the majority, this is 90%, generally if this community is 90% from Baduy, yes there are already descendants, so this child is already a mu'alaf but mu'alaf is not a mu'alaf but his descendants. In the 80s I entered (Islam) also because of my family, my brother and my brother, my father, me and my sister were also attracted because they went to school at a religious school. The school has not been established yet, has it not been just a religious school first, in the afternoon, if that's the case, I will join the students to study. Going back and forth in 2004 tried to establish this school which was founded by Mr. directly, yes, at that time Al Washliyah had also disappeared, sir, from the circulation here I came to this Madrasah house, the name is not Al Washliyah, what at that time, Al-Iqro's house, yes, this school has not existed, once or twice, it was dismantled with Al Washliyah because I wanted to build two floors, right, there was no continuation, I established it, yes, little by little, I established it twice, which The first time, in 2004 I started to establish in 2006 after that I was looking for Al Washliyah because it was called Al-Iqro. I searched and traced the people, finally I was invited to meet why this is Al-Iqro's name, why Al Washliyah is missing, many questions, finally I changed it again because I think it is because of Al Washliyah. I established MI in 2006 at that time, after that in 2016 because my parents said "Sir, where is our child if you graduate from elementary school?" people who were already in school at MI earlier, yes, I just returned it to the community if we wanted to try again for MTS. MTS is MTS 2016, 10 years after that initially in Diah first in 2008 then MI 2008, remember in 2008 only MI the operational license went down from 2012 now from 2012 it passed 6 years it was only in 2015 we established MTS. MTS from 2016, 3 years of the first batch, 3 years ago, our generation has not established MTS, still being considered, going out, graduating, out, there are students who get married, at first the parents said sir, if the school goes out, the cost will be big again, yes, if we agree, yes, we will establish MTS in 2016, go through MTS, also I think the children if they pass MTS, sir, if they can, they want to have an aliyah. Initially, studying at school, we chased after them, the students were samperined, let's go to school, school, so that they want to go to school. When this is the case, we have a school, then stand alone, then look for what the name of the student is until it is searched, now come alone". (Suparta, researcher interview, May 6, 2024).

Ustadzah Rosmala Dewi: "Continue in 2019, sir, establish Aliahnya again in 2019? 2019 means that it has only been 6 years and 6 years, yes, this one batch has been incubated by other people as well as their generation because it has not yet had an operational permit, it has not come down, nor has it come down, but the permit has not been dropped, but the operation has been. 2019 was completed only yesterday, 2023 is the operation, right, sir? the permit is an operational permit in Kemenang all". (Rosmala Dewi, researcher interview, May 6, 2024).

Ustadzah Rosmala Dewi: "It's just used as a representative, anyway from 2009 until yesterday 2018 we walked angklung like that for the art because the goods were destroyed. The leader of the waspars is now I am waiting, now I am waiting. We tried the culture, but suddenly came out to perform like that, yes, our name is in this regency, we are Cijantung, yes, we are borrowed by representatives in our education department, yes, we are picky, but yes, you are not fostered, but I said yes, yes, it is like there are activities, experiences, so the times are more familiar, yes, if there is a conversion village here, it is not like getting funds for the settlement from outside,

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which is called Kopo, yes, Kopo is a conversion village, In the past, it was a project, but now it's no longer here, Kopo" (Rosmala Dewi, researcher interview, May 6, 2024).

Ustadzah Rosmala Dewi and Ustdaz Suparta established Al Washliyah oriented to its students who are proficient in communicating with the community by debriefing them to become ustadz/ustadzah in the community. In addition, Al Washliyah students and students are also educated to be economically independent and have income from their skills.

Ustadzah Rosmala Dewi: "There is Quran Hadith, Fiqh, Akidah Akhlak, SKI, Arabic, with BTQ. So there are 6 things that are possible if everything is in the lesson, which we are given Mts and Aliyah. If the book is yellow at the Boarding School, if it is not at school. But if it's Friday, even though we use it like what it's called, there is a sequence that we use at school, if it's Friday we collect, tawasul. In the Pondok so from that origin we recite the book if we recite the Quran at dawn, we usually tadarus if that night we have muhadoroh (lecture) so it is learning. Friday night, yes, it's normal, so we are taught that we are the ones who lead their turns, including Sunday at the ta'lim ceremony, the students are like the ngaji who is the hut, but the taklim assembly is the congregation, the mothers, but the majority is 90%, yes, so that the mothers can follow, usually if they lead the prayer anywhere, there is only one leader, if here I have gotten used to being a student. Everyone reads the same, the residents also read the same, so we tawasul is the same, so why is it time to be deployed, so that not only can they pray, but they can also communicate with the community. So if this mindset, I want this school to be based on economics, so I want students not only to be able to study but also to be able to earn money so that they can make money. Especially women, if women can only recite it, it is rare that if it is not a coincidence that can make a keychain, there are many, at least later they know the economy, they are taught, including this bread." (Rosmala Dewi, researcher interview, May 6, 2024).

Ustdazah Rosmala Dewi told how Al Washliyah fostered Tsanawiyah and Aliyah students to be economically independent by sewing and making bread, here are the findings of the interview:

Ustadzah Rosmala Dewi: "But the one who gave the machine from Wardah cosmetics is a collaboration, so the one who gives the machine (sewing) these tools (oven), the dawn prayer makes it fermented. Moreover, yes, ma'am, sewing machine, sewing machine, yes, yesterday there was actually weaving, we just weaving is very complicated. Bedouins on average have the ability to weave, it's just that we weave differently, weaving differently. The capacity is so much if the two-door is four open, eh four ovens, four pans. Yes, one baking sheet contains 17 seeds. How many minutes does the oven have you covered? The old one is fermented, if it is fermented for four hours. If we are called what it is. The developer has a little bit of seven hours. Oh, so there must be a lot. Fermentation. Okay again that time. Let me use it, yes. Permipan. Permipan. If we don't use this preservative. It's not good, so we're only four or five days. So why not use preservatives, so it's delicious, so it's delicious. The preservatives are hard so we don't use them, because my son also likes to eat. Make your own meals, yes. We use Dancow milk for this milk, not any milk. We already have 211 stalls that have been filled. Those schools that have cooperated are also some schools that have cooperated, if the recitation is for catering, yes. Yesterday was just during Eid when they came home with money. Yes, that's right. Sometimes we do dough 7 times

a day, sometimes 5 times, depending on the demand of the community, if we come out today, how many psc does it mean, it depends on that. We 1 time the dough is 3 kilos of flour, the result is 215. The profit is only Rp. 15,000 per dough. Sometimes 1 day we do 7 times, sometimes 5 times. So per dough is thin, yes, we only pay Rp. 1000 (per bread) it's already outside, if in the factory it's only Rp. 600. So if the itinerant trader comes from me, it's almost Rp. 600. It's a stall for Rp 800, the stalls sell for Rp 1000. Sometimes 1 dough is only Rp. 15,000, sometimes eaten, but I like to practice in the factory, yes from there, if you want to calculate the profit with me, it is thin. It's very small, so yes, especially if you've eaten it, sometimes you fail, if you fail, it's already difficult. The stitches are most like a torn shirt like that, for robes, convection like that, not yet. So it's still a pattern like that. So yesterday we also made batik still helped, not full of them, because indeed the 14-day learning is only a short time, if we can ask for it. I said that if the learning is doubled, it turns out that if the learning is plus finances, it must be increased, so it is rejected. Like the father (Ustadz Suparta), he likes the father. For their income, the torn clothes were collected for Rp.15,000. If the people here make clothes and so on, I have not received it. Yesterday, this Secretary asked me to make clothes, I didn't give it, I was worried that the results would be bad. Well, at the beginning it's already bad, it's ugly, if it's bad at the beginning, then finally it's bad. So that's why we haven't received the clothes yesterday unless something is torn" (Rosmala Dewi, researcher interview, May 6, 2024).

CONCLUSION

This study describes the management of Bedouin converts through formal and non-formal education conducted by YASMUI, Muhammadiyah, and Al-Washliyah, with the aim of improving the welfare and quality of human resources of the Bedouin Muslim community. Formal education includes levels from Aisyiah Bustahul Athfal to Madrasah Aliyah and Vocational School, while non-formal education is carried out through regular recitation in majelis taklim. The stages of Islamic development include the introduction of akidah and fiqh in the early stages, kalam science in the middle stages, and tasawwuf in the final stages to prepare converts to become preachers. In addition, coaching also includes philanthropy in the social and humanitarian fields, such as housing, health, and job training to strengthen the Bedouin economy. In its development, converts are also given training and socialization related to parenting, healthy lifestyles, and skills to support MSMEs. Legal advocacy is also needed in dealing with various social problems. To achieve optimal results, the government's role in sustainable development is needed, especially in strengthening the faith, economy, and human resources of the Bedouin community, as well as dealing with the intense dynamics of Christianization. Social humanitarian empowerment in Islamic education, economy, health, and settlement zoning needs to be the government's attention, which has been optimized by Islamic philanthropic institutions such as YASMUI, Muhammadiyah, and Al-Washliyah.

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