

## Mosque Da'wah Program and Muslim Youth: Study on Management of Saba Baduy Program in Banten

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**Abstract:** The creative da'wah programs of mosques will be a strong attraction for their congregation. Saba Baduy is one creative program hold by the Youth of Masjid Agung Ar Rahman Pandeglang that combines da'wah and cultural values. This study aims to examine the planning process of the Saba Baduy program so that a comprehensive pattern of the program can be drawn. This study used a qualitative method. The data were collected through interviews and document studies. The results of this study found that there are four key success factors of the program planning: determining program goals and targets, planning for locations and transportation systems, preparing creative events, as well as security and comfort services for participants. In addition to these aspects, the right way of communication with the Baduy Ethnic during the program is also an essential supporting factor. The impact of this study will be beneficial in the development of other creative da'wah programs in various mosques in Indonesia.

**Keywords:** Saba Baduy Program, Strategic Planning, Mosque Management

**Abstrak:** Program Dakwah Masjid yang dikemas dengan kreatif dan menarik akan menjadi daya tarik yang kuat bagi jamaah. Saba Baduy merupakan sebuah contoh program menarik Remaja Masjid Ar Rahman Pandeglang yang menggabungkan nilai dakwah dan budaya. Penelitian ini bertujuan untuk mengkaji proses perencanaan program Saba Baduy sehingga dapat tergambar pola pengelolaan program tersebut secara komprehensif. Penelitian ini menggunakan metode kualitatif, di mana pengumpulan data dilakukan melalui wawancara dan studi dokumen. Di antara temuan penting yang dihasilkan dalam penelitian ini adalah empat aspek perencanaan yang menjadi kunci sukses program, yakni: penentuan tujuan dan target program, perencanaan lokasi dan sistem transportasi, penyiapan kreativitas acara, serta layanan keamanan dan kenyamanan peserta. Di samping aspek-aspek tersebut, cara komunikasi yang tepat dengan pihak Suku Baduy saat pelaksanaan program juga menjadi faktor pendukung yang sangat diperhatikan. Hasil penelitian ini akan sangat bermanfaat dalam pengembangan program dakwah kreatif lainnya di berbagai masjid di Indonesia.

**Kata kunci:** Program Saba Baduy, Perencanaan Strategis, Manajemen Masjid

## **Introduction**

As the largest Muslim population country in the world, Indonesia has a large number of mosques. However, most mosques have limited functions related to ritualistic programs and Islamic studies only (Hasan & Sulaeman, 2019). However, mosques should also function as centers of civilization with various aspects of people's lives such as economy, education, politics, and even culture (Riwajanti et al., 2017). The mosque's da'wah development in people's lives requires creativity in mosque program management, including da'wah programs with cultural values.

One model of the mosque's da'wah program with cultural value belongs to Masjid Agung Ar Rahman Pandeglang, the largest central mosque in Pandeglang Regency. This mosque is located on Jalan Masjid Agung No. 2, Pandeglang Village, Pandeglang District, Pandeglang Regency, Banten Province. The location is right on the west side of the Pandeglang square, behind the Pandeglang government office. Masjid Agung Ar-Rahman Pandeglang is one of the oldest and historical mosques in Pandeglang, founded in 1870. This mosque was built on waqf land from Raden Adipati Arya Natadingrat. The waqf land was allocated for mosque buildings, funerals of the founder's family and several former Pandeglang Regents, and religious education institutions (Kementerian Agama Republik Indonesia, n.d.). From time to time, this mosque has undergone four renovations, either the expansion of the building arena or two towers building.

In general, the socio-religious conditions of the majority of the people around Masjid Agung Ar Rahman follow the worship procedures of the Nahdhatul Ulama organization. This condition also influenced the da'wah pattern of this mosque. However, people who are Muhammadiyah-affiliated also participate in mosque activities. In addition, the community living around Masjid Agung Ar Rahman are very heterogeneous, of whom are the natives of Pandeglang and others are the Javanese people who live in Pandeglang.

The potential congregation of Masjid Agung Ar-Rahman Pandeglang is not only from the adult segment (especially office employees) but also from the youth segments. IREMA (Youth Association of Masjid Agung Ar Rahman), as the youth da'wah organ of the mosque, is a forum for teenagers to learn Islam, instill religious norms through recitation, improve reading of Al Qur'an, and add other religious provisions.

The Youth Association of Masjid Agung Ar-Rahman Pandeglang has various creative and attractive activities, including the Saba Baduy Program, a nature tourism activity in the Baduy Ethnic area. This valuable cultural program is rarely found in other mosques. This program was first held on July 6-7, 2019, coinciding with a week after Eid al-Fitr 1440 H. This event was a part of a series of events after the activities of the Ramadhan Islamic Boarding School. The most attractive point of this event is its integrative values ranging from da'wah messages, cultural values, and social values. As said by Siti Mela Ismawati, one of the committees in charge of managing the event, that from this program, participants can directly identify Baduy culture, customs, and the peculiarities of the Baduy Ethnic community (Interview with Siti Mela Ismawati as Saba Baduy event coordinator on 11 August 2020).

Saba Baduy is a program to strengthen brotherhood between participants, the committee for the Baduy community itself. This program segment is teenagers at the level of high school students. The number of participants who took part in this program was 43 people consisting of teenage boys and girls. Most of the participants are alumni of the Ramadhan Pesantren activities, and others are new participants around the Pandeglang Regency.

The program started from the preparation process conducted for one month. It consists of concept preparation, administration equipment, and registration of participants, as well as the maturation of activity details. Other starting activities were arranging a permit to the Chair of the Council of Masjid Agung Ar-Rahman Pandeglang and coordinating with the religious and public relations fields to obtain approval for the program. After obtaining permission from the Mosque Council, the committee applied for permission from the Baduy ethnic administrator and conducted a site survey.

Instead of a natural tour, in the program's participants were encouraged to maintain Islamic values such as the five daily prayers and other Muslim obligations during the trip and at Baduy Dalam locations. In addition, the participants conducted some cultural activities such as talk shows with the Baduy community regarding various matters related to their customs, religion, culture, and livelihoods. In addition, the group of participants provided social assistance in the form of primary necessities and food for the Baduy Dalam community. It was also a gratitude expression to the Ethnic for accepting them warmly.

Baduy refers to a Ethnic's name located in Lebak district, Banten Province, about 50 km from Rangkasbitung city. In general, the Baduy Ethnic consists of two groups, namely Baduy Luar and Baduy Dalam. The difference between them is that the Baduy Luar are familiar with electronic devices and Islam religion, while the Baduy Dalam is the opposite. The Baduy Dalam Ethnic does not yet know Islam and still believes in ancestral spirits, namely the Sunda Wiwitan Religion, and has thicker cultural rules. In addition, both groups are different in their dress style, lifestyle, and customs. The Baduy community has many unique features, such as their residence direction and shape, namely Nyulah Nyanda, typical clothing forms, and farming methods, namely farming in Huma or the forest (Syarbini, 2015).

Ahidin et al. (2018) describe the Baduy community are very closed to outsiders' influences. The clothes of the Baduy Dalam, which are all plain white, means that their lives are still sacred and not influenced by an outside culture. Another uniqueness that distinguishes the Baduy Ethnic from other Sundanese Ethnics is implementing the tradition as part of a legal culture that still adheres to its legal culture originating from the traditions of their ancestral roots, which are still well preserved. For example, the traditional internal marriage is highly guarded (Mustomi, 2017).

According to Pielichaty et al. (2017), a program is a project that originates from an idea that is implemented into action until completed. Management of a program involves careful monitoring and managing each stage to ensure that the program is efficiently, professionally, and concisely accomplished. In program management, five functions are highly interdependent and contribute to the success of the program, namely: decision making and implementation, program governance, stakeholder involvement, change management, and program management to generate maximum benefits (Thiry, 2015).

The main elements in program management are: understanding the external environment, establishing a vision, defining the nature and scope of the program and formulating clear objectives, tasks planning, organizing, managing the program, monitoring and evaluating as the project develops, implementing and controlling, and taking corrective action (Tum et al., 2006). While Allen (2010) suggests that program planning has several elements to be considered, namely: initial planning and budgeting, organization and timing, location, transportation, guest arrival, venue requirements, who it is all for, food and beverage, and other significant elements.

Event management has emerged as an independent entity in the academic and applied fields in the last 30 years. Even though, the event product has existed for roughly as long as human beings have existed. Certainly, events have played an important role in history as a part of celebration, religion, and community since recorded time (Backman, 2018).

Researches on event management or event planning in Indonesia continue to grow from time to time. The high diversity of Ethnic and languages diversity will affect the events management type in Indonesia so that it presents a particular interest to study. With a strong level of religiosity in Indonesian society, planning and managing religious programs is an attractive topic of study to be explored, including the study of mosque program planning.

Among these few studies, for example, the research of Junianti et al. (2016) hat examined the planning of environmental interpretation programs at the Kawah Ijen Natural Tourism Park, described several planning aspects such as program themes, target audiences, and efforts to involve the community in the environmental interpretation program. Another study conducted by Maisaro et al. (2018) examined the management process of character education strengthening programs in elementary schools. This study described the planning stages, the parties involved in planning, the process of implementing and evaluating the program. Meanwhile, Setiowati and Budiono's research (2019) described the planning of the Supplementary Feeding program for Toddlers and found inappropriate targets in the program.

Meanwhile, a previous study on mosque program management by Erisandi et al. (2019) explained the planning steps of the Mosque Youth Association program, such as goal setting, program planning, as well as scheduling and budgeting for mosque program plans. Another article by Thoha (2020) examined the management of the mosque program from the point of view of marketing management. Previous research on another kind of creative da'wah was carried out by Suryadi (2019). This study found one creative da'wah model in the Kirun Campursari opera art performance in Ponorogo. This opera performance was supposed to contain some elements of da'wah, namely: *da'wah bilhikmah*, *al-mau'idhah al-hasanah*, and *al-mujadalah*. Ansori (2019) emphasized that the essence of da'wah is essentially all activities to invite people to do good with the ultimate goal of happiness in this world and the hereafter.

As a da'wah program with cultural value, the level of the program results of Saba Baduy depends on its planning quality. Careful planning will result in success at the end of program implementation. The well-planned event of the mosque will impact the efficiency in event expenses. Eventually, the efficient mosque events can become the outputs measures of performance indicators of the mosque (Rahman et al., 2015). This study on Saba Baduy Program Planning describes the success factors of the event. During limited research on the management and planning of religious programs in Indonesia, the results of this study will be very useful for enriching program management practices in religious institutions. It is also beneficial as a guide for other mosques in planning and managing creative and highly appealing da'wah programs.

## **Research Method**

The method used in this research is the qualitative method. Creswell (2014) suggests that qualitative research relies more on text and image data and has unique steps in data analysis. Qualitative research seeks to obtain research results naturally. The data are collected and analyzed as words or pictures without emphasizing quantitative numbers (Sugiyono, 2015). The approach used in this research is a case study where this type of research reveals in-depth about the planning of the Saba Baduy program. In this study, researchers tried to examine deeply the Saba Baduy planning process held by the Youth Association of Masjid Agung Ar Rahman Pandeglang. This research was conducted within six months, namely August–December 2020 and January 2021 at Masjid Agung Ar-Rahman Pandeglang.

Data collection techniques used by researchers are interviews and documentation. This interview process involved seven informants from elements of mosque management, committee, and program participants. Documentation involved activity proposal documents, participant data, schedule of events, registration forms, letters, and other documents. The data validation technique used is triangulation. Triangulation attempts to check the validity of data obtained from different sources using the same technique. According to Denzin, there are four types of triangulation: sources triangulation, methods triangulation, investigators triangulation, and theories triangulation (Moleong, 2014). To find out or compare whether the report on the research results is following the data or not, the researcher uses a source triangulation technique. With source triangulation, the researcher compares and double-checks the

trustworthiness degree of information through different times and tools. The data analysis technique used is the model of Miles and Huberman 1992. The analysis process consists of three steps: data reduction, data presentation, and concluding (Ahyar et al., 2020).

## **Results and Discussion**

### **Saba Baduy Program Planning Process**

In the results of this research and discussion, the researcher describes more deeply the data that has been obtained from the interviews and document studies of the Saba Baduy program activities to help the validity of the data that the researchers present. According to Judy Allen, planning a program has several elements that need to consider: initial planning and budgeting, organization and timing, location, transportation, guest arrival, venue requirements, who it is all for, food and beverage, and other considerations (Allen, 2010). The research data is analyzed based on the elements above.

#### **1. Initial Planning and Budgeting**

According to Judy Allen, in the early stages of program planning, an organization must define the aims and objectives of the program, how to design creative and innovative programs, and visualization and monitoring of the budget required by the organization (Allen, 2010). The initial planning and budgeting process is also well carried out in the implementation of the Saba Baduy program, at least in three aspects:

##### **a. Determination of program objectives**

This event is unique because it combines two elements at once: youth da'wah and cultural da'wah. The main objectives of the Saba Baduy program are Islamic da'wah, introduction to Baduy culture, and nature tourism carried out during the travel process, where the committee also provides insight into natural knowledge. Arriving at Baduy Dalam, all the guests respect their cultural wisdom.

From the very beginning, the aim of this program was not only a natural tour but also to explore the distinctive culture of the Inner Baduy, the life order of the Baduy Ethnic, their customs, history, and religion. In this program, participants also carried out Islamic da'wah and held their Islamic values, such as keeping their five prayers either on the road or among the Baduy community, of

whom the majority were not Muslims. They carried out other da'wah activities by inviting each other to social services, in donations of rice, side dishes, and others. The collected donations were then handed over to the Baduy chief (Puun) and distributed to the Baduy Dalam community themselves.

In addition to the direct objectives, the expected outcome of the Saba Baduy program activities is that participants are interested in becoming IREMA organizational administrators or participating in IREMA activities such as regular studies, congregational prayers at the mosque, or active in other activities. This outcome was achieved when several Saba Baduy participants became active in other IREMA activities and even became IREMA administrators. This was also acknowledged during an interview by Agis Muslim, one of the participants from the Pandeglang Tanjak Gardu.

The participant number target of the Saba Baduy is 60 participants. However, the target achieved was 43 people. This number is affected by the very distant location requiring solid physical endurance to get to the Baduy Dalam location. The participants who took part in the Baduy saba activity were the alumni of a series after the Ramadhan Pesantren event, and others came from far away, such as Cibaliung sub-districts Menes around Pandeglang district.

b. Event creativity planning

Creativity was built and packaged in such a way by the committee while still based on the values and goals. A committee member in charge of the field coordination section stated that a creative event must be unique and have characteristics relevant to the event's image to display.

c. Sources of funding

In this Saba Baduy event, the committee opened registration for participants with an entrance ticket price of Rp. 120,000-per person. With these costs, participants got consumption, lodging, uniforms, and medicines.

2. Organization and Timing

The second step in planning a program is managing the human resources needed, the targets to be worked on, and the implementation time as planned (Allen, 2010). The organization and timing in the Saba Baduy program included four



components: participant registration, permit planning, committee determination, and implementation time.

a. Registration of participants/Registration

In the registration process for Saba Baduy activities, the committee made a registration form that included several data on prospective participants: full name, age, complete address, medical history, phone number, climbing experience, and is equipped with the participant's signature. From the results of document studies and interviews, it is known that the applicants who enroll in this program came from various sub-districts in Pandeglang Regency.

b. Permit planning

Before the Saba Baduy activity started, the committee first made a permit letter to the organizational builder, a permit letter to the participants' parents, a vehicle loan letter to the TNI AD Battalion 320, and a permit and notification letter the Baduy Ethnic. The ability to comprehend the function and relationships of stakeholders in the planning of an event can provide tools to event producers and planners for the efficient administration of the event (Todd et al., 2017).

c. Committee

Saba Baduy program committee consists of a supervisor, person in charge, chief executive, secretary, treasurer, event section, equipment section, field coordination section, consumption section, health section, and documentation section.

d. The preparation time

The Saba Baduy Program, held on 06-07 July 2019, was prepared with a timeline of complete and detailed work for the committee.

3. Location

Location for the implementation of the Saba Baduy program is the Baduy Dalam. The journey from Baduy Luar to Baduy Dalam takes about six hours. On the way to the Baduy Dalam location, several posts were passed, such as determining the next travel post, collecting entry ticket data, and others.

#### 4. Transportation

Transportation is a means to access and reach the determined location of activities (Allen, 2010). One of the interview results told about how the committee considered choosing the type of transportation means to be used. In the end, the decision came in the truck using through collaboration between the committee and the Indonesian National Army (TNI AD) Yonif 320. Before the decision was taken, there were two planning options in determining the means of transportation to consider: public transportation cars and TNI trucks. The discussion was about four perspectives: technical, economic, participant psychology, and program follow-up.

From a technical perspective, the option of the public car has the disadvantage of being small in capacity. Meanwhile, the large number of participants with their luggage tended to exceed the car's capacity. Otherwise, a large number of units was to be needed. From an economic perspective, public car rental cost was predicted to be higher than the cost of borrowing a TNI truck. Viewed from the psychological perspective of the participants, the use of TNI trucks turned out to give the impression of being more secure, considering that the TNI is the defense and resilience of the nation. From the last perspective, in the aspect of follow-up activities, the cooperation built with the TNI will be the gateway for the next more strategic cooperation for the development of Islamic da'wah. Thus, the TNI truck option was chosen as the option that best suits the needs. The loan process is carried out by submitting an official letter to the TNI AD Yonif 320 command headquarters.

#### 5. Guest Arrival

In the Saba Baduy program planning, the arrival of participants can be divided into two: arrival at the initial meeting point during departure and their arrival at the location of the Baduy Ethnic.

##### a. The arrival of participants at the meeting point

The committee welcomed the arrival of participants when they are going to gather at Masjid Agung Ar Rahman Pandeglang to prepare for departure, distribution of transportation, giving directions, and checking in for participants' attendance.

##### b. The arrival of participants at the location of the Baduy Ethnic

Before the arrival of the participants, the committee first communicated and coordinated intensively with the Baduy Ethnic apparatus. Thus, the arrival of the participants and the committee was immediately welcomed by the Head of the Baduy Ethnic. In addition, the participants were also amicably welcomed by the Baduy community with the various services offered, such as lodging, food, and prayer places.

## 6. Venue Requirements

In designing a program, a program planner needs to look at the accessibility and capacity of the space needed to participate in activities comfortably (Allen, 2010). Sibility and capacity of the space needed to participate in activities comfortably (Allen, 2010). From the results of interviews, most of the core activities of Saba Baduy were not indoor conducted, but outside their homes or in the yards of Baduy residents. The core activity was guided by the event section with other committees and attended by all Saba Baduy event participants. The main event is a talk show or an interview with the Baduy residents. In this session, the participants were divided into several groups based on the talk show themes related to history, culture and cultural customs, religion, life order, the differences between the Baduy Luar and the Baduy Dalam, and others. With this format, the main requirements that are most needed were a large area, security, and comfort for participants in listening to talk shows. This outdoor activity ran optimally even without lights due to the absence of electricity in the Baduy Dalam Ethnic.

## 7. Who is it all for?

The main targeted segment in a program can be determined from the demographic aspect so that the committee can adjust the concept of the event to meet the needs of the participants (Allen, 2010). As a mosque is a non-profit organization, efforts to identify the *stakeholders* to be served and understand their needs and desires are an essential foundation in program management, as Thoha and Al Mufti (2020) described in their study the importance of understanding the stakeholder perspective in the management of non-profit organizations.

From the results of an interview with Siti Mela Ismawati as the event section, it was found that the main segment of Saba Baduy participants were teenagers of high school age. As the results of the interview are as follows:

*"The age of the participants is high school students, around 16-17 years old and over. We also do not want to take risks, so we choose those who are already independent, namely the high school level."*

#### 8. Food, Beverage, and other Accommodation Planning

Determination of food and drink must adjust the event type or the agreement of the organizing committee (Allen, 2010). In this Saba Baduy activity, the participants' food and beverage were prepared independently as personal provisions that each brought. In this Saba Baduy activity, the participants' food and beverage were prepared independently as personal provisions that each brought. Instead of food and beverage planning, other accommodation details should also be carefully planned. Planning these participants' needs was grouped into three needs, including food and beverage needs, equipment needs, and medicines.

##### a. Food and Beverage Needs

Food and beverage needs were regulated to be provided personally. Considering that the trip to Baduy is quite far, the supplies included lead rice, side dishes, drinking water, and rice.

##### b. Equipment needs

Equipment needed to be brought by participants such as flashlights, jackets, proper and suitable clothes, prayer tools, toothpaste, stationery, compass, Al-Qur'an, and others.

##### c. The need for medicine

The committee prepared some medicines for emergency needs, while the participants were also instructed to provide their medicines for their particular needs. As stated by Ustadz Hidayatullah, S.Si in the interview:

*"We had informed participants, especially those with congenital diseases, to bring their particular medicines."*

#### 9. Other Consideration

In planning other details of events, the readiness of all committee elements in mastering event design and attention to every detail is essential to note, such as the welfare and safety of participants or documentation in taking photos at every

moment of the event (Allen, 2010). In the Saba Baduy planning process, the detailed planning involved the readiness of all committee's duties and the coordination mechanism of the committee during the event. This is the result of an interview with Siti Mela Ismawati as the committee of the Saba Baduy event.

The interview results found that the committee readiness and coordination of fellow committees during the running event where needed. So that the desired activities are following what is desired and the coordination carried out can create cohesiveness, togetherness, and mutual assistance. This was conveyed during an interview by Ustadz Endang Hidayatullah, S.Si as the head of IREMA and also the person in charge of the Saba Baduy program:

*"Coordination between committees will train cohesiveness in an organization, togetherness, friendship, and kinship. This will be a lesson for IREMA, the committee, and all participants".*

The details planning of coordination in the Saba Baduy Program is as follows:

- a. Coordination between committees during the event was carried out when the core committee conducted surveys and submitted notification letters to the Baduy Ethnic. The survey team notified the results of the survey to other committees. A visit to the Baduy Ethnic did not require a permit, but it was sufficient to give verbal notification of the time and purpose of the visit to be made. While in the Baduy Dalam environment, the committee and participants were not allowed to take photo documentation or play with their cellphones. If caught, they will be penalized. Documentation could be taken while still in the Baduy Luar area. Before entering the Baduy Dalam area, visitors paid an administration fee in the form of an entrance ticket of Rp. 5000,- per person. Participants were also prohibited from bringing soap, cosmetic tools, shampoo, and the like. When they arrived in Baduy Dalam, the committee rented three houses for lodging. The accommodation required an administration fee of Rp. 150.000.- per night. These rules required close coordination and supervision between committees.
- b. Coordination was also much needed between the event section and the Field Coordinator, especially when the event was in progress. In this case, the event section cooperated with the field coordinator in gathering participants, including continuing the event learning culture or a question and answer session with the

Baduy Chief. The event section guides activities learning culture according to the time stated in the schedule of events. At the end of the program, participants presented the results of Saba Baduy's activities and their experiences.

- c. The health department recorded participants who were sick while on their way to be given first aid drugs. The provided health history data form assisted this coordination system that all participants owned.
- d. The equipment section coordinated with other sections regarding the need for equipment in every session and the availability of first aid drugs.
- e. The documentation section took photos for documenting each activity, and during the trip, except when arriving at Baduy Dalam, all documentation activities are stopped.

### **Success Keys in Saba Baduy Planning**

From the description of the planning process above, researchers found four aspects of planning that are the keys to the success of the Saba Baduy program, namely:

#### **1. Determining program goals and targets**

The success of a program begins with clear goals and clear targets. Likewise, the Saba Baduy program has three integrated goals: tourism and nature reflection, introduction to the cultural wisdom of the Baduy Ethnic, and Islamic da'wah. Among the outcomes targeted in this program is the recruitment of program participants to become members and administrators of the youth organization of the IREMA mosque. These goals and targets made the Saba Baduy program planning process clear direction from beginning to end.

#### **2. Planning of locations and transportation systems**

As Saba Baduy is a kind of natural tourism program and a visit to indigenous Ethnics who live in remote areas with a long journey, the location and transportation system planning is a vital aspect. The selection of a TNI truck as a means of transportation for participants to the location of the Baduy Ethnic was the right and planned choice. This is because this TNI truck has four advantages: more significant capacity, lower cost, more secure security, and the opportunity for other collaborations after this program.

#### **3. Preparation of event creativity**

Preparation of event creativity with a not-short duration, of course, requires relevant creativity to the content of the event itself. Saba Baduy's creativity is

uniquely packaged for travel, talk shows with ethnic leaders, learning culture, participant presentations, and other outdoor activities. During this activity, participants were to be at one with nature, experiencing the life of the Baduy Ethnic, which does not depend on electricity and cellphones, and an atmosphere of cross-cultural intimacy. It is the creativity of this event that gives the participants such a deep impression.

#### 4. Participant security and comfort Participant security and comfort

Participant security and comfort services are a significant part of planning in the Saba Baduy program activities. Moreover, this program involves a long journey and a reasonably long distance. In addition, participants even stay overnight in the Baduy Ethnic. The committee's initiative in conducting an initial survey to explore the customs regulations that apply to the Baduy Dalam Ethnic is the key to the security and comfort during the event. Apart from these four factors, the ability of the committee to get to know the leaders of the Baduy community or the head of the Puun, interact with them, and build trust from them is considered by researchers as one of the other supporting factors in this Saba Baduy program.

## Conclusion

This study yielded exciting findings of the process of planning a creative da'wah program for Youth at the Ar Rahman Pandeglang Mosque, Saba Baduy. Four aspects of planning become keys to the program's success: determining program goals and targets, planning for locations and transportation systems, preparing event creativity, and providing security and comfort services for participants. In addition to these aspects, the right way of communicating with the Baduy Ethnic during program implementation is also a significant supporting factor. The results of this study will be very useful in developing other creative da'wah programs in various mosques in Indonesia.

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