Contextualising Islamic Education Management: Integrating Local Culture and Religious Values in the Muslim Convert Community of Outer Baduy

Hinggil Permana[1)] , Undang Ruslan Wahyudin[2)] Ridwan Irwansyah[3)] Iqbal Amar Muzaki[4)], Zenab Elfzzani[5)]

[1,)] Universitas Singaperbangsa Karawang, Indonesia
[2)] Universitas Singaperbangsa Karawang, Indonesia
[3)] Universitas Singaperbangsa Karawang, Indonesia
[4)] Universitas Singaperbangsa Karawang, Indonesia
[5)] University of Zawia, Libya

e-mail Correspondent: hinggil.permana@fai.unsika.ac.id

Info Artikel	Abstract
	This study develops a culturally grounded Islamic education management model tailored for the Muslim convert community of the Outer Baduy Tribe in Banten Province, Indonesia. The model is implemented through the Paket School program, which serves as an alternative pathway to formal education. By integrating Islamic values with local cultural principles such as honesty, cooperation, simplicity, and collective responsibility, the model ensures that Islamic teachings are accepted without causing cultural resistance. This research uses a qualitative case study approach, involving 35 key participants, including traditional leaders, Paket School educators, and community members from three main villages. Data were collected through participatory observation, in-depth interviews, and document analysis, and were analysed using thematic analysis. The findings reveal that the educational management system in the Outer Baduy community is flexible, participatory, and culturally relevant. The alignment of Islamic education with local customs through adaptive scheduling, the use of the local dialect in instruction, and community participation has proven effective in promoting both educational and behavioural outcomes. The success of the Paket School program in fostering Islamic identity and strengthening cultural values highlights the importance of integrating local wisdom into educational management. However, the study's focus on a single community and the short observation period limit the ability to generalise the findings. Future research should explore similar models in other indigenous communities, using longitudinal or mixed-methods approaches to gain deeper insights into the long-term effects of culturally grounded educational management. This research contributes to the development of inclusive, adaptive, and sustainable educational practices for marginalised and indigenous communities.
	Abstrak *Penelitian ini mengembangkan model manajemen pendidikan Islam berbasis budaya yang disesuaikan dengan komunitas mualaf Suku Baduy Luar di Provinsi Banten, Indonesia. Model ini diterapkan melalui program Sekolah Paket, yang berfungsi sebagai jalur alternatif untuk pendidikan formal. Dengan mengintegrasikan nilai-nilai Islam dengan prinsip budaya lokal seperti kejujuran, gotong royong, kesederhanaan, dan tanggung jawab kolektif, model ini memastikan ajaran Islam diterima tanpa menimbulkan resistensi budaya. Penelitian ini menggunakan pendekatan studi kasus kualitatif, melibatkan 35 partisipan kunci, termasuk tokoh adat, pendidik Sekolah Paket, dan anggota masyarakat dari tiga desa utama. Data dikumpulkan melalui observasi partisipatif, wawancara mendalam, dan analisis dokumen, serta dianalisis menggunakan analisis tematik. Temuan penelitian menunjukkan bahwa sistem manajemen*

pendidikan di komunitas Baduy Luar bersifat fleksibel, partisipatif, dan relevan dengan budaya lokal. Penyelarasan pendidikan Islam dengan adat lokal melalui penjadwalan yang adaptif, penggunaan bahasa daerah dalam pengajaran, dan partisipasi komunitas terbukti efektif dalam mendorong hasil pendidikan dan perubahan perilaku. Keberhasilan program Sekolah Paket dalam memperkuat identitas Islam dan nilai budaya menunjukkan pentingnya integrasi kearifan lokal dalam manajemen pendidikan. Namun, fokus penelitian pada satu komunitas dan periode observasi yang pendek membatasi kemampuan untuk menggeneralisasi temuan. Penelitian selanjutnya sebaiknya mengeksplorasi model serupa di komunitas adat lainnya dengan menggunakan pendekatan longitudinal atau metode campuran untuk mendapatkan wawasan lebih dalam mengenai efek jangka panjang dari manajemen pendidikan berbasis budaya. Penelitian ini berkontribusi pada pengembangan praktik pendidikan yang inklusif, adaptif, dan berkelanjutan untuk komunitas terpinggirkan dan adat.

INTRODUCTION

Educational management is a fundamental element required in all aspects of educational life. It functions as a mechanism to ensure that every learning activity is carried out systematically, purposefully, efficiently, and sustainably. In the context of Islamic education, management plays a vital role not only in administrative organisation but also in integrating Islamic values with learners' socio-cultural dynamics, through its main functions: planning, organising, implementing, and evaluating. Islamic education can be adapted to the social, economic, and cultural characteristics of its community (Winardi 2004). This becomes even more crucial in remote or indigenous areas where traditional social systems dominate, and customary laws deeply influence community life. Within such contexts, a context-sensitive educational management model is essential to ensure that Islamic education is not perceived as a threat to local traditions but as an instrument of social and spiritual transformation that harmonises with local culture (Dessler and Phillips 2011).

This condition necessitates a well-structured, culturally informed Islamic education management system that can effectively balance Islamic principles with local customs, thereby avoiding tension and social fragmentation (Shalahuddin et al. 2024). In the absence of adaptive and participatory management, Islamic education activities in indigenous communities typically become sporadic, heavily dependent on individual initiative, and vulnerable to misunderstanding or rejection. Previous experiences in other indigenous settings show that religious education introduced without cultural mediation often leads to conflict between traditional authority figures and new religious actors, resulting in disrupted learning processes and weakened community trust (Hanafi et al. 2021). This underscores the urgency of a managerial system that does not merely deliver content but rather orchestrates a harmonious integration of Islamic teachings within existing cultural hierarchies.

Therefore, culturally grounded educational management becomes essential not only as an administrative necessity but as a strategic mechanism for sustaining communication, acceptance, and relational harmony between Islamic values and local wisdom. In the Outer Baduy context, management functions, planning, organising, implementation, and evaluation must be rooted in indigenous governance patterns such as musyawarah, collective responsibility, and respect for customary leaders (Malakolunthu 2010). When these functions are culturally aligned, Islamic education can be perceived as complementary rather than oppositional to local identity. This alignment fosters community members' willingness to participate in learning activities while also preserving the symbolic authority of traditional leaders, who serve as cultural gatekeepers.

Previous studies have emphasised the importance of educational management in enhancing the effectiveness of Islamic learning (Behera et al. 2025) Highlighted that the success

of educational policy depends heavily on organisational culture and institutional adaptability (Lee, Cha, and Ham 2023a) Stressed the integration of local values in multicultural learning to enhance educational relevance across diverse communities (Khalifa, Gooden, and Davis 2016) Criticised the overly formal and standardised Islamic education models that fail to reach marginalised and indigenous populations. Meanwhile, research on indigenous groups, such as the Baduy, has primarily focused on anthropological and sociological aspects (Alhassan et al. 2025) Without exploring how educational management functions can be operationalised contextually. Existing studies on nonformal education in indigenous communities are primarily descriptive, outlining learning activities without presenting a comprehensive management framework to ensure continuity and social acceptance.

However, recent international literature reveals an even more apparent research gap. Studies by (Mccarty and Lee 2014) Noted that very little has been published that articulates indigenous perspectives of educational management, indicating that management models genuinely grounded in local cultural perspectives remain underdeveloped. Furthermore, (Slimi and Villarejo-Carballido 2024) Found that while multicultural and inclusive education has advanced globally, managerial approaches oriented toward indigenous or rural communities remain scarce, particularly in nonformal Islamic education contexts. Similarly, (Wahyudin et al. 2024) Emphasised the need for adaptive and participatory educational management to overcome the rigidity of formal systems that are insensitive to socio-cultural realities. Collectively, these studies reveal that the main gap lies in the absence of an operational and measurable framework that integrates managerial functions with local wisdom, especially in rural or indigenous Muslim convert communities.

Addressing this gap, the present study aims to develop an indigenous culture–based Islamic educational management model for implementation in nonformal education settings within rural or indigenous communities. The study focuses on analysing how local cultural values can be integrated into the four primary management functions: planning, organising, implementing, and evaluating, so that Islamic education can operate effectively while preserving cultural identity. The empirical context of this research is the Outer Baduy Muslim convert community in Banten Province, which serves as a case study for testing the proposed model. Theoretically, this study seeks to expand the conceptual framework of Islamic educational management toward a more participatory, contextual, and culturally grounded paradigm. Practically, it provides policymakers, educators, and non-formal institutions with insights for designing Islamic education systems that are inclusive, adaptive, and sustainable for indigenous and remote communities.

METHOD

This study employed a descriptive, qualitative case study approach to examine the management of culture-based Islamic education within the Muslim convert community of the Outer Baduy through the Paket School program. The research was conducted over six months, from January to June 2025, in three main villages of the Outer Baduy area. These locations were selected because they represent active Muslim convert communities engaged in non-formal Islamic learning activities. The research informants consisted of traditional leaders, Paket School educators, and community learners who were directly involved in the management and implementation of educational programs. Informants were selected using purposive sampling with the criterion of having participated in educational activities for at least six months. In total, 35

informants were involved, including six traditional leaders, five Paket School teachers, and twenty-four community learners.

Data collection was conducted through three primary techniques: participant observation, in-depth interviews, and document analysis. Observations were made during learning sessions, community meetings, and religious events to record management practices, interaction patterns, and community participation (Chaaban et al. 2023). Document analysis included reviewing meeting notes, attendance records, class schedules, and learning materials. Data analysis followed Miles and Huberman's interactive model, consisting of data reduction, data display, verification, and conclusion drawing. (Sugiyono 2016). Data validity was ensured through source triangulation *(with leaders, teachers, and learners),* method triangulation *(utilising observation, interviews, and documentation)*, and member checking with key participants to confirm the accuracy of interpretation. (Snyder 2019).

Table 1. Informant Table

Code	Status	Function and Role
TL01 **TL02** **TL03** **TL04** **TL05**	Traditional Leader	1. Guides educational activities, ensuring alignment with local customs 2. Decides on the schedule and locations for educational sessions, overseeing the activities 3. Aligns education with local customs, acts as a cultural mediator 4. Organises the rotation of learning locations at community members' homes
TS01 **TS02** **TS03** **TS04** **TS05** **TS06** **TS07** **TS08**	Paket School Teacher	1. A facilitator who uses the Baduy dialect in instruction 2. Integrates Islamic values with local wisdom in teaching 3. Prepares materials and resources for teaching 4. Involves the community in the learning process 5. Provides religious education and guidance 6. Acts as a facilitator, adjusting teaching methods to the community's characteristics 7. Organises training and practical sessions for learners 8. Teaches basic literacy and writing skills
CM01 **CM02** **CM03** **CM04** **CM05** **CM06** **CM07** **CM08** **CM19** **CM10** **CM11** **CM12** **CM13** **CM14** **CM15** **CM16** **CM17** **CM18** **CM19** **CM20**	Community Member	1. Assists in preparing the learning space and teaching materials 2. Organises the rotation of learning locations and responsibilities 3. Provides support to teachers during the learning process 4. Assists in teaching children during study sessions 5. Prepares learning materials and helps with class administration 6. Contributes to planning and organising the learning schedule 7. Organises the rotation of learning spaces and meeting locations 8. Helps in improving literacy and writing skills among participants 9. Supports the teaching process by providing real-life examples from daily life 10. Provides feedback on the learning process and outcomes 11. Provides space for learning at their home on a rotating basis 12. Assists in managing the classroom and religious teachings 13. Monitors students' discipline and helps improve their behaviour 14. Helps organise the schedule and meeting locations 15. Facilitates communication between community members during the learning process 16. Contributes ideas and support for learning activities 17. Actively helps increase community participation in education

Source: Data Collection, 2025

RESULT AND DISCUSSION

Result

Outcome-Based Islamic Education Planning for the Muslim Converts of the Outer Baduy Community

The planning of the Paket School program in the Outer Baduy community was designed participatively to balance the demands of the equivalency curriculum with the values and rhythm of local customary life. The learning materials adopt the structure of the official curriculum but are contextualised to remain relevant to local experience. In an interview, a traditional leader explained how the learning schedule is determined through deliberation, taking into account the community's primary activities.

This statement shows that planning the study time is not merely a technical matter, but the result of deliberation to avoid conflict with farming work and customary practices. Field observation notes confirm that learning sessions indeed take place in the late afternoon or evening, consistent with the community's daytime farming pattern. This reflects that planning was intentionally made flexible and adaptive to the agricultural cycle and local social activities. Besides scheduling, planning also stipulates the use of the local language as the primary medium of instruction.

The goal is for participants, most of whom are encountering formal education for the first time, to understand the material quickly. The selection of the Baduy dialect as the language of instruction is embedded in the planning and directly observed in teaching practice. Observations show that teachers interact with participants using everyday language and examples such as stories about the fields that align with Islamic values like hard work and honesty, aiming to connect Islamic teachings with customary habits. Furthermore, planning involves local stakeholders from the beginning: customary leaders, volunteer teachers, and residents. One participant emphasised the collective role of residents in preparing the learning space.

> *We set the learning schedule together with the teachers and elders. Usually, we study after returning from the fields, at night. So it does not clash with our traditional activities (TL3).*
> *I arrange the rotation of houses for study so that everyone feels responsible. When we take turns, all residents are involved. Source (CM14)*

This quote indicates that planning also includes arranging the rotation of learning locations and the division of responsibilities, agreed upon collectively. Field observation captures that this rotation truly takes place; residents' homes or community halls are used alternately, underscoring broad community involvement in organisation and, at the planning stage, in establishing this mechanism. On the other hand, the adjustment of learning materials is designed to be contextual. Formal content is linked to farming activities, collective work, and customary practices, combined with moral and spiritual Islamic values. Such planning enables nonformal Islamic education not only to meet academic standards but also to gain social acceptance within the community. This aligns with previous experiences in providing nonformal education in Baduy communities, which noted the need to adapt activities to customary practices, including choosing timing and location to avoid conflict or rejection.

Overall, the planning results show a combination of: 1) placing the official curriculum within a local framework; 2) using culturally relevant language and examples; 3) flexible scheduling through deliberation; and 4) broad involvement of customary leaders and residents in establishing the program's principles and mechanisms. This kind of planning creates a strong foundation for

nonformal Islamic education to run effectively, be accepted by the community, and not disturb the local socio-cultural balance.

Organisation of Outcome-Based Islamic Education for Converts in the Outer Baduy Community

The organisation of the Paket School program in the Outer Baduy community appears highly intensive, involving residents, customary leaders, and volunteer teachers in a collaborative work pattern that rotates and adapts to field conditions. On the ground, this structure is not just a line of command or an administrative mechanism; it is realised through daily practices that were directly observed and confirmed by informants. Rotation of homes as the centre of organising learning spaces. At each meeting, a resident's house becomes the central place for learning.

This statement not only underscores residents' participatory role but also demonstrates the existence of a social agreement on task-sharing. Field observations showed that the rotation is indeed carried out consistently. When a meeting ends at one house, a brief coordination is conducted to determine the next house, without needing a new formal instruction. At the host house, residents arrange simple seating mats, carpets, woven mats, or pieces of cloth, set up lighting with simple lamps, prepare a wooden chalkboard or similar media, and ensure the space is sufficiently safe and comfortable. On several occasions, observations noted adjustments to the class location if the weather changed, for example, moving activities to a drier part of the house during rain, without postponing the meeting time. This practice demonstrates high organisational flexibility while also maximising the use of available resources, active collaboration among customary leaders, volunteer teachers, and female volunteers. The organisational structure is also built on the routine communication between customary leaders and teachers.

> *We cooperate with customary leaders to arrange schedules and ensure activities comply with customary norms. Teachers not only teach but also act as facilitators, adjusting methods to the characteristics of participants. Volunteers, including women, help prepare teaching materials, arrange the space, and assist children with reading and writing." (TS06-TS02)*
> *I arrange the rotation of houses for study so that everyone feels responsible. When we take turns, all residents are involved". (CM10-02)*

This explanation was documented in observations, where teachers and customary leaders were seen having brief discussions at the beginning of meetings to ensure that time, space, and procedures do not violate prevailing customary rules. In terms of teaching materials, female volunteers prepared handmade books, arranged the space, and helped children read or write. Observations recorded several instances in which female volunteers led small sessions for children who were not yet fluent in reading, sitting beside them and guiding them as they pointed to writing on the wooden board. These efforts are not merely logistics but an integral part of the organisational network that maintains smooth learning and keeps the atmosphere warm and mutually respectful.

Besides that, Women's involvement as organisers and learning companions. Women's presence is not passive. They actively take on strategic roles in the organisation, whether preparing the space, arranging materials, or accompanying children as they read short prayers. In some sessions, observations recorded that they also acted as mediators when participants asked questions they did not understand. This presence adds a broader layer to the organisation than a purely formal structure: it fosters a sense of safety, warmth, and smooth interactions in learning.

The classroom becomes not only a place to receive knowledge but also a well-maintained community space.

Moreover, the organisation of local resources is structured but straightforward. The books and wooden boards used in class are made or prepared together with residents. Observations showed that the wooden boards are carried from house to house, then cleaned and stored again in a safe place after use. Handmade books are recreated or added to every few sessions if new material or additional practice is needed. When lessons require concrete examples, such as calculations of harvest yield or local stories, these simple materials are sufficient to support the learning process. Such an organisation emphasises that physical limitations do not become a barrier because the community develops an economical and responsive work system to meet immediate needs.

Although there is no rigid formal structure, the organisation appears to have a clear task division. Rotating houses act as hosts, teachers, and customary leaders arrange schedules and norms, volunteers *(including women)* prepare materials and spaces, participants, especially children and adults who learn, perform the role of receiving and applying. Observation notes recorded that after class ends, there is a quick shift from formal activity to other daily activities. Participants return to their own homes, as do volunteers, a sign that this organisation has merged with the community's rhythm.

Overall, findings on organization show a collective work network that runs rotation of learning spaces consistently and independently, brings together customary leaders, teachers, and volunteers in ongoing coordination, gives significant roles to women in logistics and educational accompaniment, uses local resources efficiently, and quickly adjusts location and needs, ractices coordination without a rigid hierarchy but with clear responsibility, so the program continues to run even in a nonformal and limited context.

Implementation of Result-Based Islamic Education for Converts in the Outer Baduy Community

The implementation of the School Package program in the Baduy Luar community appears to be adaptive, participatory, and deeply connected to residents' daily lives; volunteer teachers link academic material to local experiences, and the community actively provides logistical support and participates in the learning process. The findings of this study reveal that the implementation of Paket School A and B within the Muslim convert community of the Outer Baduy Tribe plays a crucial role in expanding access to education while strengthening the internalisation of Islamic values adapted to local cultural contexts. This equivalency education program represents a distinctive model of Islamic education management based on indigenous culture, in which all management functions, planning, organising, implementation, and evaluation are carried out through principles of participation, cooperation, and deliberation (*musyawarah*).

Learning activities are conducted, using community halls or residents' homes as classrooms. Schedules are arranged flexibly according to the agricultural cycle and social activities, usually taking place in the late afternoon or evening after work in the fields. This adaptive management system allows Paket Schools to operate effectively without disrupting the longstanding cultural traditions of the Baduy community.

In substance, the learning materials in Paket School A and B fully comply with the official government curriculum, as regulated by the Directorate of Equivalency Education under the Ministry of Education. The curriculum encompasses core subjects, including Indonesian

Language, Mathematics, Natural Sciences, Social Sciences, and Civics Education. However, the teaching process is adapted to the social and cultural realities of the Outer Baduy community. Teachers apply contextual approaches by linking lessons to daily life using examples from farming, collective work, and traditional customs that align with Islamic values such as honesty, diligence, modesty, and responsibility.

Observations show that teaching and learning activities at the Paket Schools are highly participatory and dynamic. Teachers act not only as instructors but also as facilitators, tailoring learning methods to students' characteristics. Community members actively participate by preparing the learning space on a rotating basis, so that every household shares responsibility for hosting classes. Volunteer teachers collaborate with traditional leaders to arrange class schedules and ensure that all activities respect customary norms.

> *We study after coming back from the fields, usually at night, so it does not clash with traditional activities. The teachers and elders decide the study schedule together," (TL03-01-05). The teacher uses our language and tells stories about the fields. So we quickly understand that Islamic teachings are the same as our customs that value hard work and honesty," (CM22-11-07).*

Interviews with teachers revealed that the teaching methods used are adaptive and communicative. They relate academic lessons to real-life experiences, for example, by teaching mathematics through crop yield calculations or explaining moral concepts through local folktales with ethical lessons. A female volunteer teacher explained that many women now participate actively, both as learners and as assistants in children's classes. They help prepare learning materials, set up study spaces, and assist children with reading and writing. This increased participation of women has made the learning atmosphere warmer and more inclusive, contributing to a stronger sense of ownership among families.

Figure 1. Implementation of Paket School Learning in the Baduy Community

Field documentation recorded 24 active participants, consisting of 13 Paket A learners and 11 Paket B learners. Despite the informal setting, community commitment is high, with an average attendance rate exceeding 90%. Learning records indicate improvements in literacy, memorisation of short prayers, and growing awareness of the importance of education. Interviews with traditional leaders confirm that the Paket School is not perceived as a threat to their culture but as a means to strengthen moral values consistent with both Islam and Baduy tradition. They emphasised that education is well accepted because it does not disrupt the community's social balance but rather enriches local knowledge without eroding cultural identity.

Outcome-Based Islamic Education Evaluation for Converts in the Outer Baduy Community

Regarding evaluation, learning activities at the Paket Schools adhere to official government standards for equivalency education. The evaluation process consists of two layers: internal behavioural assessment and formal academic testing. Internal evaluations are conducted jointly by teachers and traditional leaders through observations of learners' discipline, responsibility, and participation in communal and religious activities. Formal evaluations take the form of national equivalency examinations organised by the Lebak District Education Office at the end of each semester. These exams assess basic academic competencies such as reading, writing, arithmetic, and general knowledge, including Islamic education. Before the formal exam, teachers provide special review sessions focusing on literacy, prayer recitation, and short Qur'anic surahs to ensure learners are adequately prepared.

Documentation of learning outcomes shows significant improvements in both academic performance and behavioural transformation. Learners who previously could not write are now able to read short prayers and write their names. Records also show improvements in discipline, cleanliness, and participation in religious activities. Teachers documented these developments as indicators of success not only in cognitive learning but also in affective and spiritual growth.

> *We make our own books, and the teacher often writes on wooden boards. Even though it is simple, we are happy because learning makes us more confident," (TS09-01-04).*

> *We take exams from the education office, but before that, the teacher trains us to write and read prayers so we are ready for the Paket test," (CM10-07-03).*

Overall, the findings demonstrate that Paket School A and B successfully integrate the national equivalency education framework with local cultural and spiritual values, resulting in a model of Islamic education that is contextually grounded and socially accepted. This integration is achieved through participatory management practices that align the entire educational process with the rhythms of community life, ensuring that learning activities do not conflict with agricultural duties, customary obligations, or collective routines.

The management model that emerges from this system is characterized by strong community participation across all stages of management, the seamless blending of Islamic principles with local wisdom, flexible scheduling that accommodates the livelihoods of learners, the consistent use of the Baduy dialect as the primary medium of instruction to enhance comprehension and cultural resonance, and a dual-layer evaluation approach combining academic assessment with behavioral observation that provides a holistic picture of learners' cognitive, affective, and spiritual development. Collectively, these elements illustrate how Paket Schools function not only as centres of formal learning but also as culturally congruent spaces that sustain both educational progress and the preservation of indigenous identity.

The diagram highlights the central role of traditional leaders as cultural gatekeepers, bridging ancestral traditions and Islamic values. At the same time, Paket facilitators and community volunteers serve as technical implementers, ensuring that learning activities adhere to communal agreements. Overall, the findings confirm that Paket School A and B function not only as formal equivalency programs but also as strategic platforms for the peaceful internalisation of Islamic teachings in harmony with the indigenous identity of the Outer Baduy community. A management model built on community participation, flexible scheduling, local cultural integration, and behavioural evaluation has proven effective in striking a balance between religious education and the preservation of local traditions.

Discussion

Outcomes as the Point and Flexible Management of Integration Between Islamic Ethics and Baduy Local Wisdom

The findings of this study indicate that the outcome-based education management model functions as a mechanism for integrating Islamic values with the cultural system of the Outer Baduy community. The outcomes prioritised in Paket A and B, honesty, discipline, cooperation, simplicity, and responsibility, are not merely academic competencies but behavioural transformations that align closely with pre-existing Baduy ethical norms. This alignment allows Islamic values to be accepted not as new or disruptive elements but as extensions of the community's long-standing moral tradition. This supports (Lee, Cha, and Ham 2023) The argument is that successful Islamic education must focus on moral citizenship rather than merely on cognitive achievement.

In the Baduy context, value acceptance depends on whether new teachings strengthen, rather than weaken, the community's ethical foundations. Because the outcomes of the Paket School reinforce culturally recognised virtues such as cooperation and modesty, Islamic education gains moral legitimacy from traditional leaders. This resonates with (Behera et al. 2025), who highlight that cultural legitimacy is the critical determinant of educational success in traditional or minority communities. Consequently, the outcomes in this study do not serve as technical indicators but rather as mechanisms for cultural alignment. By emphasising behavioural transformation, the education system enables Islam to be gradually and peacefully internalised. The outcome-based management model thus becomes an integrative framework that harmonises Islamic spiritual objectives with the Baduy community's cultural identity.

The managerial process within Paket A and B, characterised by deliberative planning, flexible scheduling, the use of local language, and adaptation to agricultural cycles, reflects a culturally responsive management style. Such flexibility allows education to operate without disrupting the established rhythms of community life. This supports (Malakolunthu 2010) An assertion that effective multicultural education requires alignment with local socio-cultural structures. Traditional leaders hold a decisive role in facilitating this integration. Their approval grants moral authority to educational activities, making participation a socially binding obligation for community members. This confirms (Abdul, Zakaria, and Palawa 2022) Findings that traditional leaders often serve as symbolic carriers of organisational values and are crucial to the legitimacy of community-based education systems.

Community-based organisations, such as rotating houses as learning spaces and involving women in logistics and children's guidance, indicate that managerial processes arise organically from pre-existing social structures. Unlike formal educational institutions, this model's effectiveness lies in its ability to operate *within* the community's cultural framework. As a result, Islamic education is not perceived as a competing system but as one that harmonises with and strengthens local traditions.

Behaviour-Based Evaluation as a Foundation for Religious and Cultural Stability

The dual-layered evaluation system combining formal equivalency assessments with behavioural observation emerges as a key mechanism for integrating Islamic education into Baduy cultural life. Behavioural indicators such as discipline, cooperation, religious participation, responsibility, and cleanliness serve as the primary measures of learning success. This aligns with

(Arifin et al. 2020), who argue that the essence of Islamic education lies in cultivating character and ethical behaviour.

Behavioural evaluation also reinforces cultural continuity. In the Baduy system, moral maturity is assessed through everyday actions rather than formal examinations. When Islamic education fosters improvements in culturally meaningful behaviours, it is perceived as strengthening rather than altering local culture. (Bandura 1977) The The theory of observational learning supports this dynamic, highlighting that behavioural modelling in social environments leads to stable, socially accepted forms of learning. This evaluation approach produces an *acculturative* form of religious identity, in which becoming Muslim does not require abandoning cultural identity. Instead, it allows Islamic principles to blend naturally with Baduy ethical norms. Behavioural evaluation thus serves as a stabilising mechanism that harmonises Islamic religious values with indigenous cultural ethics.

Figure 2. Management Model of Indigenous Culture-Based Islamic Education in Paket School A and B
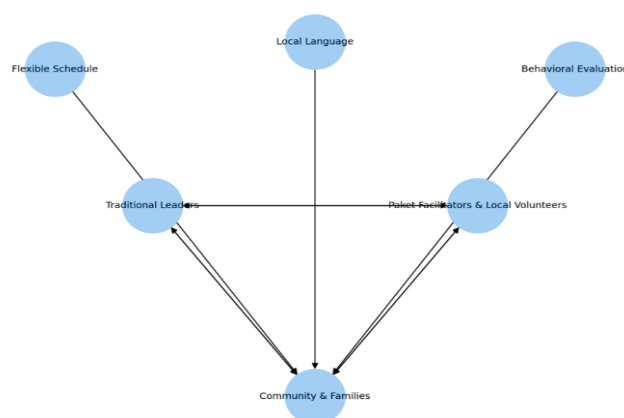
Source: Field Data, 2025

The religious conversion occurring among the Outer Baduy community represents a phenomenon far more complex than a mere shift in beliefs. The internalisation of Islam reshapes social roles, relational norms, leadership patterns, and daily practices previously grounded in customary law. Because of this complexity, Islamic education within this community cannot operate through formalist approaches typical of pesantren or state schools. The central problem raised in the introduction of this study, the absence of an operational, culturally grounded management model capable of facilitating religious transformation without generating cultural resistance, is answered directly by the empirical findings. (Kritpracha, Kaosaiyaporn, and Atisabda 2015).

A core finding of this study is that the effectiveness of Islamic education in the Baduy Luar area depends on how cultural norms are operationalised within the four classical management functions: planning, organising, implementing, and evaluating. Unlike formal institutions where authority is bureaucratically assigned, the authority that shapes Paket Schools derives from deeply rooted cultural legitimacy (Jääskä et al. 2022). Community meetings (*musyawarah adat*) are not merely consultative gatherings; they function as normative anchors that authorise educational decisions and provide a moral mandate for participation. Once a learning schedule is ratified through customary deliberation, it becomes socially binding, often more binding than formal administrative directives. This demonstrates a managerial logic that previous studies (Nitjarunkul 2015)

The contribution of this study lies in demonstrating that culture serves as the governing logic, enabling Islamic educational management to function smoothly and without conflict. Earlier literature on indigenous education consistently emphasises the importance of respecting local wisdom, yet often treats culture as an external variable that educational programs must adapt to. The present findings move beyond that perspective by showing that culture is not merely a contextual factor; it becomes the managerial infrastructure itself. Cultural values dictate not only *what* is taught, but *how* planning is conducted, *who* is authorised to teach, *where* learning takes place, and *when* education can occur within the rhythms of agricultural and ritual life. This provides empirical support for, and extends, the theory of culturally responsive education (Yousapronpaiboon 2014). In this context, cultural systems serve as mechanisms of control, motivation, and evaluation functions usually reserved for formal schooling (Suyadi et al. 2022).

Framing culturally rooted pedagogy as an ethical approach to learning, this study demonstrates that etnopedagogy also operates as an effective managerial mechanism that stabilises the continuity of non-formal Islamic education. What makes this culturally grounded system powerful is that it addresses the core challenge identified in the introduction (Farahani and salehi 2013). Islamic education in transitioning indigenous communities fails not because of content, but because of managerial mismatch. By reorienting managerial functions through indigenous cultural logic, Paket Schools achieve what formal models cannot: an educational transformation accepted, sustained, and embraced by the community (Laeheem, 2018).

Earlier studies on management in indigenous contexts (Lathifah, Setyaningsih, and Wulandari 2022) acknowledge That local leadership influences educational acceptance, yet they often stop short of analysing its structural implications. The present study demonstrates that traditional leadership constitutes a managerial structure parallel to, and sometimes more dominant than, formal educational governance. In this community, power is moral rather than bureaucratic. This reconfigures the meaning of the organising function within the management framework (Wahyudin, Winara, and Permana 2021).

This dual system of authority, religious and customary, represents a significant conceptual innovation: dual-legitimacy governance in indigenous Islamic education. (Afifudin 2015). Formal facilitators contribute religious knowledge, while customary leaders contribute social legitimacy. Educational programs grounded in such dual legitimacy avoid the cultural resistance commonly reported in studies of indigenous schooling (Amirudin 2017). The literature (Maryati, K. Suhandi, and Permana 2020) recognises that culturally inclusive teaching increases engagement, but this research reveals a deeper managerial phenomenon: etnopedagogy sustains management itself. Teaching methods grounded in local metaphors, ritual rhythms, and everyday experiences not only support learning but also increase attendance, reduce absenteeism, and foster community ownership.

This participatory orientation aligns with (Baharun et al., 2021), who argue for community involvement in program planning, but the present study adds new understanding about its structural implications. Women who assist in children's classes, families who rotate hosting responsibilities, and elders who monitor behavioural change collectively carry out the *"actuating"* function of educational management. This is consistent with (Arifin et al., 2020). This model addresses the key challenge raised in the introduction: how to develop a management system that supports religious formation while preserving cultural identity. The integration of etnopedagogy with participatory management constitutes the central technical contribution of this research,

producing a culturally grounded Islamic educational management model suitable for indigenous communities undergoing religious transition (Abacioglu et al. 2023).

Culturally Based Islamic Education Management Model

The management model derived from this research can be synthesised into a set of interrelated principles that collectively guide the operation of Islamic education within Paket School A and B. Central to this model is active community participation, in which residents contribute to planning, organising, and sustaining the program, ensuring shared responsibility and strong social ownership (Abdullah, 2014; ElKaleh, 2019). Islamic values are integrated with local wisdom in both curriculum content and teaching methods, enabling learners to understand religious teachings through culturally familiar narratives, practices, and symbols (Nasional 1982).

This structured discussion shows that the management of Islamic education for the Outer Baduy *mualaf* is most effective when ethnopedagogy, participatory leadership, and adaptive planning are integrated throughout the educational process. It positions culture not as a barrier but as an asset in achieving educational goals and sustaining long-term community engagement (Imam Mahali 2016). To illustrate the interconnection between cultural principles and core management functions identified in this study, Figure 3 presents the Culturally Based Islamic Education Management Model developed in the Outer Baduy Paket Schools (Arar et al., 2022). The diagram maps five key principles of community participation, integration of Islamic values with local wisdom, flexible scheduling, use of the local dialect, and behaviour-based evaluation, showing how each element supports planning, organising, implementation, and evaluation within the indigenous social structure.

Figure 3: Culturally Based Islamic Education Management Model
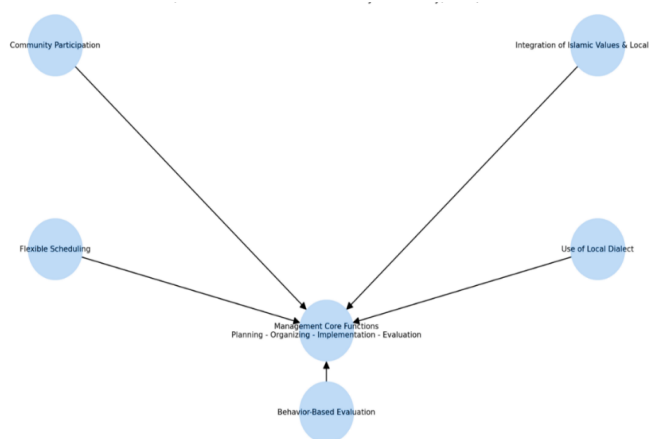
Source: Data Collection, 2025

The findings of this study confirm that the success of Islamic education management in the Outer Baduy Paket Schools is driven not merely by the availability of learning resources but, more critically, by the community's capacity to integrate Islamic values with their cultural identity. They represent culturally embedded management strategies that preserve tradition while facilitating the emergence of new forms of religious knowledge. (Haq et al., 2022). This alignment between Islamic values and Baduy norms allows Islamic education to retain legitimacy. It ensures that educational change is framed as an extension of ancestral ethics such as honesty, communal responsibility, and modesty, rather than a replacement of them. This finding deepens earlier theories on culturally responsive educational management. (Lynn et al., 2011) by demonstrating

that cultural responsiveness is not merely an educational adaptation, but a structural requirement for managing learning processes in indigenous environments (Bandura, 1977).

Moreover, this study demonstrates that the cultural managerial integration observed in Paket Schools is not an isolated phenomenon but a transferable principle. Indigenous communities worldwide often operate on relational governance, consensus-based decision-making, and strong traditional leadership, all of which significantly influence the feasibility of educational intervention. In such contexts, management models rooted in bureaucratic norms are insufficient and often counterproductive (Amin et al., 2021). The model developed in this study, grounded in community participation, value integration, flexible operational rhythms, linguistic inclusivity, and behaviour-oriented evaluation, offers a replicable framework for other indigenous settings navigating religious or educational transitions. It provides policymakers and education managers with a conceptual tool to design culturally congruent nonformal education systems that honour local identity while achieving broader educational objectives (Shofiyyah et al., 2023).

Perhaps the most significant implication of these findings is the reconceptualisation of management itself. Rather than being defined solely by formal structures, documentation, and administrative hierarchies, management in indigenous Islamic education must be understood as a culturally mediated practice, enacted through social trust, collective responsibility, and moral authority (Evans et al., 2017; Halimah et al., 2024). By demonstrating how these indigenous mechanisms enable the full cycle of educational management to operate effectively, this study contributes an important theoretical advancement. In indigenous learning contexts, culture is not a variable within management; it is the medium through which management becomes possible.

The novelty of this study lies in the development of an Islamic education management model that is fully rooted in the indigenous culture of the Outer Baduy community, positioning culture not merely as a contextual factor but as the primary managerial system governing planning, organising, implementing, and evaluating educational activities. This research introduces five culturally embedded mechanisms: community participation, value integration, flexible scheduling, the use of the local dialect, and behaviour-based evaluation, which serve as integrative bridges between Islamic values and local wisdom. This approach produces a new and effective management framework for indigenous Muslim convert communities, one that has not been operationally articulated in previous studies.

CONCLUSION

This study demonstrates that an outcome-based education management model effectively integrates Islamic education with the cultural principles of the Outer Baduy Muslim convert community. By aligning Islamic values with local norms such as honesty, cooperation, simplicity, and collective responsibility, this model ensures that Islamic teachings are accepted without cultural resistance. It is further strengthened through flexible planning, community-based organising, the use of the local dialect during instruction, and evaluations that emphasise behavioural transformation. The management practices rooted in local culture, such as adaptive scheduling, value integration, community participation, and behaviour-oriented assessments, have successfully harmonised Islamic teachings with indigenous wisdom. As a result, Paket Schools A and B have been instrumental in fostering Islamic identity among Baduy Muslim converts in a peaceful, contextual, and sustainable manner.

However, this study is limited by its focus on a single indigenous community and the relatively short observation period, which restricts the ability to assess long-term impacts or variations across different cultural settings. Future research should explore similar models in other indigenous communities and employ longitudinal or mixed-method approaches to gain deeper insights into the behavioural, cultural, and socio-economic transformations that occur over time. It is also recommended that further development of culturally grounded Islamic education management models continue to inform educational policies and practices, ensuring they are more inclusive, adaptive, and sustainable, particularly for indigenous and marginalised communities undergoing religious transition.

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