DA’WAH STRATEGY IN STRENGTHENING THE COMMUNITY’S ECONOMY IN BIRA VILLAGE BULUKUMBA REGENCY, INDONESIA

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ABSTRACT
This research aims to examine the da’wah (The word da’wah, rooted from Arabic language, means calling out or inviting to Islam/ Preaching of Islam) strategy in strengthening the local people’s economy in Bira Village, Bulukumba Regency, Indonesia. The research focus covers the people’s economic sector development such as; weavers, souvenirs and the values spread through da’wah in strengthening the local people’s economy. The research approach is qualitative using case study method. The techniques of data collection were observation, interviews, and analysis of secondary data and related documents. The collected data were analyzed by conducting several stages such as data display, data reduction, data interpretation and conclusion based on selected themes. The research result shows that women (wives) are the people who take responsibility of the family economy after their husbands’ death. Their economic sector includes sarong weaving and souvenirs making. The values of da’wah in strengthening the people's economy are conveyed through their good deeds and sincerity at work, strengthening work ethic, honesty, trust, and responsibility in work. Thus, these positive work ethics support the women in making woven sarongs as part of their local culture and business identity.

Keywords: Da’wah Strategy, People's Economy, Indonesian community.

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1. INTRODUCTION

The word culture, in relation to humans has two sides of life, namely material and spiritual sides. The material side includes works, creation, will, and feeling (in Indonesian term means: karya, cipta, karsa, and rasa). Therefore, a high-level culture surely indicates an advanced society while a low-level culture indicates an underdeveloped society. Bira village, Bulukumba regency is located 163.7 km from Makassar City which is mostly inhabited by 2,154 women and 1,916 men. Most of the men (husbands) are sailing to satisfy their children and wives needs. The men usually leave their wives for several months, and in some cases they leave for years. However, when leaving home, the men did not give any life provision for their family. Hence, in order to make and sustain their living, the women start working by weaving sarong or making shellfish souvenirs because Bira Village is one of the most popular tourism site in Bulukumba regency. Besides that, the place is very crowded compared with the other places in Bulukumba regency. After their husbands’ death, woman work and take responsibility for their family living needs, including their children’ educational need and so on. These single-parent women are required to make their own living since they cannot depend on government’s supports all the time. Hence, they need special skills amongst which including weaving and making selfish souvenirs.

Based on the above background of the community, this study aimed to examine the da’wah (The word da’wah, rooted from Arabic language, means calling out or inviting to Islam/ Preaching of Islam) strategy in strengthening the community’s economy in Bira Village, Indonesia. The research focus covers the community’s economic sector development and the values spread through da’wah in strengthening their economic activities in Bira village.

2. LITERATURE REVIEW

2.1. Da’wah strategy

Anwar Arifin (2011) defines da’wah strategy as the right collaboration of all elements of da’wah starting from the dai or mubaligh as well as their organization or institution, messages, methods and media in accordance with the audience condition and situation. The definition of da’wah strategy was also proposed by Moh. Ali Aziz (2009) who defines da’wah strategy as a plan with series of activities designed to achieve the objectives of certain da’wah. In order to achieve these objectives, several things need to be put in attention such as: (1) strategy or plan forda’wah, which requires methods and utilization of various resources; and (2) how the strategies are prepared to achieve certain goals. According to Sayyid Qutb, Muslims’ responsibility in upholding their religious duties including calling people to the right path (da’wah) are much related to their duty and responsibility as Allah’s vicegerent (khalifah) on this earth. This will include showing good example in conduct and more importantly their religious commitment to other fellow men (Daud Ismail, 2016).

Based on the formulation, the da’wah strategy is the stages of da’wah carried out by starting the design and designing the implementation process in order to achieve the agreed goals. The concept of da’wah strategy in Indonesia was written by Abdul Munir Mulkhan, which is shown as follows: (1) Reviewing the da’wah approach by focusing on the central effort of da’wah planning oriented to solve the problems faced by the ummah or community; (2) Shifting the place of da’wah (converse communication model); (3) Conducting a constructive positive approach for da’wah objectives (4) Developing information system, which is able to reach people more widely and foster more effective communication. Based on the several meanings, da’wah strategy thus considered as an effort or activity, a tactic carried out in order to achieve the purposes of da’wah.
2.2. People's Economy

Happiness is one of the pursuing life goals of human. Furthermore, economy is one aspect of happiness source. Jack Rothman, as quoted by Edi Suharto, mentioned that there are three models of community development to strengthen community economics, namely local community development, social planning, and social action. It is stated that economy is a life support that becomes the basic capital in the movement of life and becomes the benchmark for social welfare. The convention of ILO 169 in 1989 defined community economics as a traditional economy that becomes the basis of the locals in maintaining their livelihood. The development of community economics is based on locals’ knowledge and skills in managing their environment and land for generations. Furthermore, community economics is said to be an economic system which based on economic strength of society. Muhammad Said and Mahmuddin(2015) stated “Along with economic development increasingly market-oriented mechanism and the shift of economic structure, development gap between regions in Indonesia is unavoidable. Gap in Indonesia is often found that GNP grows rapidly, but along with it, increasingly unequal distribution of income is experienced.”

The emphasis of economic equality and just distribution of wealth are not new whilst its importance has been stressed since the 1950s and 1960s within the Muslim countries like Egypt and Pakistan as well. By the early and mid-twentieth century for instance, the concept of social justice spread to those Muslim countries whose economic resources, political affairs were under the Western domination. As a result, there emerged some Muslim thinkers who proposed some alternative solutions in the form of writings including that of books and journal articles articulating social solutions in a practical and realistic manner, in true accord both with the spirit of Islam and the contemporary human situation (Asyraf, 2012).

Thus, economy is the basic capital in fulfilling the needs of life while being a measure of the lives of each individual. Community economics with a basis of humanistic economics is based on achieving a broad level of community’s welfare. Economic development is necessary to avoid various forms of free competition, monopoly, and oppression of one another. Community economics generally includes five things, namely: (a) the availability of job opportunities; (b) the implementation of social security system for community members in need; (c) the even distribution of material capital ownership; (d) the implementation of free national education for every member of community; and (e) the guarantee of independence for every member of community to form and become a part of economic unions. This study therefore will look into the current economic activities started by those group of women, besides da’wah strategies practiced by them towards attracting customers and marketing their products.

3. METHODOLOGY OF RESEARCH

This study used a qualitative type of research. The determination of research sources and informants in qualitative research is closely related to contextual factors, which serves to capture as much data and information that will be useful for data analysis material. The data sources for qualitative research come from community members, which are not limited only to religious figures, public figures, or local government, but also to include all components of individuals, organizations, communities, and society.

In accordance with the type, characteristics, and sources of research, the data collection in all activities of this study is carried out by the following techniques: (1) interview, researcher held a Q&A session with several interviewees including craftsmen (weavers and ornamental makers), public figures, community members, and related parties considered relevant to the research problem; (2) observation, carried out on the object of research in Bira village,
4. RESULT AND DISCUSSION

4.1. Business Sector of Community Economics

Sarong Weaver

Result of the study shows that women’s main job in Bira village is weaving Sarong. There are at least one or two looms in almost every column of the residents’ houses and all are operated by women in Bira village. The women weavers consist of girls, middle-aged women, and old women (widows). According to Salmah (2017), women in Bira village considered weaving as permanent job as it is promising and able to fulfill their daily needs and even their children’s tuition fees. Weaving skill is one of the skills mastered by women in Bira village. This skill is used as a basic source of livelihood in order to fulfill their needs. In the meantime, Rina (2017) revealed that weaving is the only job for women in Bira village. Hence, becoming a weaver is the main choice for them to fulfill their daily needs.

Souvenir

According to secretary of Bira village, souvenir making skill began to be on demand by the people of Bira village, especially in Liukangloe village. This skill is self-taught so the quality of the product sometimes is poor. However, villagers began to be eager to make souvenirs when some of them were selected and sent to Situbondo to learn how to make ornaments. The program was carried out as the initiative of the Bulukumba district government or more precisely the head of industrial service with those representative, the villagers were enthusiastic to form groups in making ornaments and souvenirs. According to Narmah (2017), making creation such as souvenirs is in great demand by women in Bira village. Handicrafts like ornaments began to appear around 2008, and the training to make ornaments was held for the first time in Situbondo in 2014. These groups of craftsmen are now triumphant and producing handicrafts that will be marketed around Bira coast. The handicraft products are in high demand by domestic and foreign tourists too due to the quality of the products. From the observation conducted by the researcher, it shows that the handicraft venture can improve the villagers’ welfare, as it becomes one of the alternatives to support community’s economy aside from weaving skills.

According to Irma (2017), the total capital required for souvenir making from clams is not too costly. Energy preparation, clams, glue, triples and several others are the only things needed. Clam materials are obtained from the beach of Liukangloe Island (it has begun to be limited in numbers) and some are obtained from outside of Liukangloe Island, which is from Java Island, specifically in Situbondo. Result of the study also shows that reasons for the women in Bira working as Sarong weaver include: (1) there are no jobs available for them other than weaving Sarong; (2) to help husband who is no longer able to work; (3) weaving is a hereditary work; (4) to help increasing the family incomes left by their husbands; (5) to support themselves who are already old and have no one to finance them; (6) they are widows with many children to support; (7) weaving does not require them to leave house as the job can be done in the column of stilt house and they can simultaneously take care of their children; (8) weaving does not require a large amount of capital because capital comes from entrepreneurs who come from outside preparing the materials.
4.2. Values of *Da'wah* in Strengthening the Community's Economy

In the matter of embedding *da'wah* values in strengthening people's economy, the researcher formulates the values of *da'wah* as follows:

4.2.1. Introducing sincere intentions (*ikhlas al-niyyah*) at work.

The first thing that needs to be done in strengthening the people's economy is to built from within itself, namely sincere intentions. The development of human resources that have the right *aqeedah* is then equipped with various skills in the form of training and designing *sarongs* that have varied motives and develop local potential such as boat drawings and white sand potential, as well as the beautiful shellfish design that can be sought by the tourists. A sincere intention for the sake of God Almighty in every activity intention is very important. The value of work be in the form of worship or not very dependent on its intention. Human activities and works will be calculated charity deeds according to their intentions. A sincere intention is the foundation of each person's activities. The intention for the sake of Allah and believe that Allah will monitor individual’s work are important.

4.2.2. Strengthening work ethos as part of Islamic teachings.

Strengthening management institutions program in the community by establishing a special unit known as *Unit PembinaanPembuatanSarungdanCendera Mata* (UPPS dan CM) in each hamlet whose task is to foster and to sell the local handicrafts. With this program, people can be more enthusiastic in their work, especially if they can be instilled with a religious approach in the form of a description relating to the world of work is part of Islamic teachings or pedagogy.

Work ethic as a positive value management system strongly supports efforts to carry out tasks. The main principle in the work of ethic is working as a worship. All religious people must fully believe that work is worship since it becomes one form of worship to Allah the God almighty. Besides, it is also a service to the nation, state and religion. Starting from that belief, working hard is a necessity that is carried out sincerely. All forms of work that are based on the motivation of worship will get reward from someone, the government and the state and its religion, because it is a commendable act and get the reward of goodness from Allah SWT.

To grow the work ethic in an Islamic way, in carrying out the duties and functions of work, one needs to instill hard work. A person is required to work hard in carrying out the work. That means working with the mind, energy, and sincerity that been fully devoted to something that has been assigned to him. Everyone will have a higher spirit in him, if all of the activities are based on Islamic teachings, as Islam commands us to work hard and not justify despair, because we cling to have honesty, obedience, loyalty, and cooperation. Everyone should have high ideals in order to achieve a better future. As a farmer, don’t just be a farmer for a lifetime, but you should have a better dream than only just being a farmer.

4.2.3. Teaching the importance of the values of honesty and trust.

The *da'wah* approach through embedding values of honesty and trust can be a motivation in completing the work. Based on the results of interviews with weavers it is said that, in general the weavers in Bira Village are only hired laborers. Thus, those workers only get a salary from someone who orders a *sarong* making for a certain period of time. In this context, the values of honesty and trust plays a very significant role in sustaining the people's economy and job in Bira Village. These people will get more income generation if their customer believe in their products and confident with their attitudes.
4.2.4. Instill trustworthy values at work.

One of the values of da‘wah applied in Bira Village is to instill trustworthy values in work. If the wives are not trustworthy at work, then certainly they will not be able to complete their work on time. If that happens, they will automatically be late in receiving wages, if they do not receive wages, then there will be a problem in fulfilling their daily needs, including paying the cost of education for their children. This was also due to the fact that all costs and living expenses will depend on income from the weave. Therefore, no matter what the position and duties and responsibilities of a person, it is necessary to attach to him the values of trust in work. Any position and rank inherent in a person is a mandate from Allah Almighty, Thus, with a belief that the position in work is a mandate, it must be carried out and held as well as possible including to be accountable to superiors, the nation and to God Almighty. Likewise the work as a weaver, is also a great mandate from Allah SWT.

Trusteeship and trust are sincere and priceless awards to those honest people. Trust given is usually preceded by observation and assessment of the behavior of the people who want to be given a mandate. Giving trust to others is a result of long observations about what, who and how he will get that trust. Whatever someone's job is, with whom he works, wherever he works, it should be insured in him that he is being monitored by Allah almighty. This is in accordance with the word of God in az-Zalzalah verses 7-8 stating, ’so whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it’.

4.2.5. Encourage woven sarong making as part of the local culture

Developing business in gloves making and souvenirs opens employment opportunities to local community besides improving the people's living standards. These people are aware that hard work and sincere intentions to make a halal living to support their families is a job that gets merit and goodness from Allah SWT. These mindset and belief were embedded by the religious preachers towards the Bira women in order for them to survive from the life they experienced so that the sustenance or rezkiobtained still maintain as halal or permissible for consumption. This motivation continues to be voiced by the da‘i in each meeting. This is also done in order to stem the insistence of the current globalization that is sweeping in Bira. In addition, the presence of Bira village known for its beautiful and clean white sand has made the place as one of the tourist destination visited by foreign tourists throughout the years. More importantly, Bira village requires a strong religious and cultural defense in fortifying its young generations from being influenced by the globalization socially and culturally leading the generations gradually from their local culture and devout Islam.

5. CONCLUSION

Based on the field research, it shows that weaving skill is one of the skills possessed by women in the village of Bira, Bulukumba Regency, Indonesia. The skill is monopolized by the women in the village and is used as a source of life and basic livelihood in order to fulfill their daily needs. Weaving is one of the job or skills possessed by most women in Bira village. Therefore, being a weaver is the right choice for women besides other skills such as making souvenirs like wall decorations, tissue holders, necklaces, bracelets, and table ornaments made from shellfish. Furthermore the da‘wah strategy is used in strengthening the economy of the people in Bira village. This is embedded in the form of sincere intentions in work, and strengthen work ethos as part of Islamic teachings. In addition, the strategy of da‘wah can also be inculcated in terms of honesty, self-confident, good morality, integrity and trust towards themselves and customers dealing with their products. Moreover the economic sector in sarong weaving and souvenirs making are famous in the area. The da‘wah strategy is very important to be practiced because the community's economic development conveyed
through their good deeds and sincerity at work, strengthening work ethic, honesty, good morality, integrity, trust, and responsibility in work will make the village more popular for tourist destination which already known for its cultural richness and traditional identity.

REFERENCES


