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**Zulhasari Mustafa**

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**Musafir Pababbari**

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## RICE FARMING PROCESS AND PEASANT'S DA'WAH STRATEGY IN BULUKUMBA

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### Abstract

This study analyzes the procession of rice planting in Bulukumba and discovers the propaganda strategy in it. This research is qualitative research with a da'wah strategy approach. Data sources are farmers in Bulukumba and data collection is observation, interviews, questionnaires, and documentation. Data processing and analysis techniques consist of three steps: data reduction, data presentation, and research conclusions. The results showed that the rice planting procession in Bulukumba determined a good day to start planting rice, preparing seeds, soaking, storing and sowing seeds, working in the fields, planting, harvesting, and thanksgiving parties. Da'wah strategies are shown in six points: 1) determination of good days, 2) nursery systems in the form of a selection of the best seeds, 3) storage and the procession of sowing, 4) start working in the fields, 5) planting and harvesting, and 6) thanksgiving parties.

Keywords: Da'wah strategy; Peasant; rice farming

### الملخص

تهدف هذه الدراسة إلى تحليل مسار زراعة الأرز في بولوكومبا واكتشاف استراتيجية الدعوة. هذا البحث نوعي بمقاربة استراتيجية الدعوة. كان مصدر البيانات الفلاحين في بولوكومبا وكان جمع البيانات الملاحظة والمقابلة والاستبيان والتوثيق. كانت تقنيات معالجة البيانات وتحليلها من ثلاث خطوات: تقليب البيانات، وعرض البيانات. ونتائج البحث. أظهرت النتائج أن مواكب زراعة الأرز في بولوكومبا كانت تحدد يوماً جيداً لبدء فتح زراعة الأرز، وتحضير البذور، ونقع البذور، وتخزينها وزرعها، والعمل في الحقول، والزراعة، والحصاد، وحفلات الشكر. ظهرت استراتيجيات الدعوة في ست نقاط: (1) في تحديد يوم جيد، (2) في نظام الشتلات يمكن أن يكون على شكل اختيار أفضل البذور، (3) في

نقع موازين التخزين والبذر، (4) في بدء العمل على حقل الأرز، (5) في  
الزراعة والحصاد، و (6) في حفلات الشكر.

الكلمات المفتاحية: استراتيجية الدعوة، الفلاحون، زراعة الأرز

### Abstrak

Penelitian ini menganalisis prosesi penanaman padi di Bulukumba dan menemukan strategi dakwah di dalamnya. Penelitian ini adalah penelitian kualitatif dengan pendekatan strategi dakwah. Sumber data adalah petani di Bulukumba dan pengumpulan data adalah observasi, wawancara, kuesioner dan dokumentasi. Teknik pengolahan dan analisis data terdiri dari tiga langkah: reduksi data, penyajian data, dan kesimpulan penelitian. Hasil penelitian menunjukkan bahwa prosesi penanaman padi di Bulukumba menentukan hari yang baik untuk memulai penanaman padi, menyiapkan benih, merendam, menyimpan dan menabur benih, bekerja di ladang, menanam, memanen, dan pesta ucapan syukur. Strategi dakwah ditunjukkan dalam enam poin: 1) penentuan hari yang baik, 2) sistem pembibitan dalam bentuk pemilihan benih terbaik, 3) penyimpanan dan prosesi menabur, 4) mulai bekerja di sawah, 5) menanam dan memanen, dan 6) pesta ucapan syukur.

Kata kunci: strategi dakwah; Petani; menanam padi

### A. Introduction

In this era of globalization, humans are dealing with shortages of food which is expected to be even more acute in 2020. Modernization of agriculture and forms of agricultural industry has significantly escalated food productivity. But along with the high increase in food production the world is actually facing the danger of hunger which is considered by some experts as the worst in the history of human life<sup>1</sup>. This progress has an impact on changing the mindset of peasant community in various regions in Indonesia, including in the areas of belief and religion.

The implementation of da'wah can run well and effectively, if the tasks of delivering da'wah are carried out in accordance with the plans and provisions set by the policy makers. Thus, the task of delivering da'wah as a plan distribution in terms of various aspects is the best alternative,<sup>2</sup> and therefore it should not be ignored in the implementation of da'wah.

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<sup>1</sup>Dyah Candra Dewi. *Kebijakan pertanian yang memarginalkan petani dan meruntuhkan kedaulatan pangan*. 44–58.

<sup>2</sup>Mahmuddin, *Strategi Dakwah Terhadap Masyarakat Agraris*, *Tabligh Journal* Edition XXVII, June 2013, h. 94.

The implementation of da'wah is very important and strategic for the growth and development of science and technology, especially in terms of the utilization of management. The atmosphere is complex and comprehensive indicating the need to improve self-quality. The management process in the midst of people's lives is required to use strategies to respond to all aspects of human life, as well as overcome and neutralize the existing social upheaval<sup>3</sup>. These efforts lead to the resolution of the problem of da'wah flaring up in community.

The farming procession is often found in peasants community in Gantarang District of Bulukumba Regency, starting from opening the rice-farm to harvesting and thanksgiving. This procession is always followed by rituals. The ritual is carried out when rice seed is stored in *posi bola*, a particular place in the center of house prepared to keep animals from passing on it<sup>4</sup>.

The word "mutual cooperation" has different term in different area. In Selayar, for example, mutual cooperation is termed *Arera*, which means mutual cooperation in a village of *Arera*. This tradition is carried out by peasants in Selayar to lighten a farmer's works and also to establish good emotional relationship among them. Helping each other has become their habit<sup>5</sup>. In this context of maintaining social relationship among people, Barru Religion has the term *Mappadendang*, a traditional party to express gratitude for abundant harvest<sup>6</sup>.

Starting off the rice-farming in Gantarang District, Bulukumba Regency, is much affected by hereditary habits. Many kinds of ritual ceremonial are performed such as seeking good day to start the farming, to soak the seeds, to start planting rice, start harvesting and even rituals are also performed after harvest in the form of thanksgiving.

Noting these conditions, it is necessary to emphasize that the farmer's production has nothing to do with the determination of the good day to start sowing seeds, planting or harvesting rice, but this is influenced by the season and procedures or processions handling plant maintenance.

With reference to Islamic perception, the farmer community is potential to make *syirik* in their habits of performing ritual ceremonial in each phase of farming. Therefore, this study of *da'wah* strategy is intended to see the extent to which the contents of da'wah in each ritual are contained carried out in each procession down to the harvest until the harvest and thanksgiving after the harvest.

This study of the da'wah strategy is intended to see the extent to which the content of da'wah in each ritual is delivered in each phase of farming procession until the thanksgiving after the harvest. Therefore, this article provides description of the da'wah strategy in farming procession in Bulukumba. The problems are formulated

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<sup>3</sup>Mahmuddin, *Strategi Dakwah Terhadap Masyarakat Agraris*, Tabligh journal, p. 94.

<sup>4</sup>Mahmuddin, *Dakwah dan Transformasi Sosial* (Print. II; Makassar: Alauddin Press, 2017), p. 39.

<sup>5</sup><https://makassar.terkini.id/menjaga-tradisi-petani-sulawesi-selatan/>. (Saturday Mei, 25 2019).

<sup>6</sup>Mahmuddin, *Strategi Dakwah Terhadap Masyarakat Agraris*, Tabligh Journal, p. 94.

such as 1) How is the farming procession in Gantarang District, Bulukumba Regency? and 2) How is the da'wah strategy in the farming procession?

## **B. Theoretical Basis**

### **1. Overview of da'wah strategy**

Da'wah strategy of Walisongo's is any method in inviting people to the path of God by mobilizing all potentials and utilizing all resources (both natural and human resources) they have.<sup>7</sup> The da'wah strategy refers to the efforts in achieving the goals of da'wah.

Strategy can be interpreted as a multi-dimensional concept. This strategic concept prescribes that communication is an important element in building relationships with colleagues, especially constitutive management activities.<sup>8</sup> The strategy is the most important part of a constructive communication commitment.

The da'wah strategy developed by Sunan Kudus was cultural in nature and the implementation was based on the cultural paradigm, and places Islam substantially as culture. In this context, Islamic da'wah is not iconoclastic in nature. It means the destruction of local icons.<sup>9</sup> The da'wah strategy refers to the cultural context of the local community.

Instead, the da'wah strategy flows through the "breath of virtue" of the local community. Sunan Kudus departs from a cultural strategy, so that it can show the Islamic world the da'wah in form of culture. The cultural da'wah strategy of Sunan Kudus can be a counter discourse on Islamic radicalism, which preaches religion through political movements.<sup>10</sup>

Da'wah strategy is a series of religious journey to the achievement of the Da'wah method leading to discover the best way for da'wah implementation techniques till the formulation of relevant da'wah tactics.

Da'wah strategy has an important role and function in improving the quality of people's lives. One form of da'wah strategy is through recitation of *yasinan*, a practice of NU as a strategy in spreading religion. Recitation of *yasinan* can be applied as da'wah strategy of NU in connectivity integration.<sup>11</sup> Da'wah delivers messages of kindness. It is in term a process of delivering certain messages in form of exclamation, invitation or calls to truth, both for others and himself.<sup>12</sup> This strategy is

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<sup>7</sup> Hatmansyah, *Strategi dan Metode Dakwah Walisongo* (Al-Hiwar : Jurnal Ilmu dan Teknik Dakwah, 3 (5), 2017).

<sup>8</sup> Mahbob, Maizatul Haizan, Megat Ali, Nik Anis Syakira, Wan Sulaiman, Wan Idros, Wan Mahmud, Wan Amizah. *Jurnal Komunikasi: Malaysian Journal of Communication* Jilid 35 (2) 2019: 49-67.

<sup>9</sup> Syaiful Arif, *Strategi Dakwah Sunan Kudus*, Jurnal Addin, 2014.

<sup>10</sup> Syaiful Arif, *Strategi Dakwah Sunan Kudus*, Jurnal Addin, 2014.

<sup>11</sup> Hayat, *Pengajian Yasinan Sebagai Strategi Dakwah dalam Membangun Masyarakat Mental dan Karakter Masyarakat*, Jurnal Walisongo, 2014.

<sup>12</sup> Toto Tasmara, *Komunikasi Dakwah*, (Jakarta: Gaya Media Pratama, 1997), hlm. 31.



closely related to the da'wah activities studied.

The position of da'wah in Qur'an and Sunnah occupies a principal, central, strategic and decisive position. Therefore, in carrying out da'wah activities material and appropriate methods become must not be ignored. It is intended to avoid operational culpability of da'wah. Da'wah does not frequently bring any changes, though the purpose of da'wah is to make change in target society of Da'wah towards a better and more prosperous life physically and mentally.<sup>13</sup>

Because Islam acts as a subject as well as an object, the essence of Islamic da'wah is the actualization of faith which is manifested in devout people activities and social field which is carried out regularly. It is intended to influence the way people feel, think, behave and act on individual and socio-cultural realities to realize the Islamic teachings in all aspects of human life.<sup>14</sup> Da'wah strategy is a concrete step in wading through da'wah in various Muslim human activities as an effort to straighten out the da'wah that deviates from the da'wah substance itself.

In connection with this, the Messenger of Allah. has explained in various hadiths, among others from Jabir bin Abdullah Rodhiyallohu 'Anhu he told me that the Prophet sallallahu 'Alaihi Wa Sallam said: "It is not a Muslim to plant a tree but what is eaten from that plant as alms for him, and what is stolen from that plant as alms for him and does not belong to a person is reduced but to alms for him."<sup>15</sup>

The hadith illustrates the need to work in the form of farming, so that the results can be eaten and offered to others.

## 2. Overview of peasantry

The term *petani* (peasant) derives from the word *tani*, a livelihood in farming by cultivating land for planting. So *petani* (peasant) is a person whose job is farming.<sup>16</sup>

Peasants are people who have a profession of growing rice plant in field. Whereas the peasants community is identical with the people who live in rural areas who manage paddy field to be their livelihoods.<sup>17</sup>

Peasants are people whose living relies on agricultural land as their main livelihood. Peasants can be divided into three: those who own the paddy field, those who work on their own field, those who work on other person's paddy field or tenant farmer. However, they are frequently called as peasants (*petani*) in general.

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<sup>13</sup>Simak Didin Hafidhuddin dalam Adi Sasono, *et all.*, *Solusi Islam atas Problematika Umat (Ekonomi, Pendidikan dan Dakwah)*, (Cet. I; Jakarta: Gema Insani Press, 1998), hlm. 175.

<sup>14</sup>Simak Didin Hafidhuddin dalam Adi Sasono, *et all.*, *Solusi Islam atas Problematika Umat (Ekonomi, Pendidikan dan Dakwah)*, (Cet. I; Jakarta: Gema Insani Press, 1998), hlm. 175.

<sup>15</sup>Narrated by Imam Muslim Hadith no.1552.

<sup>16</sup>Kamus Besar bahasa Indonesia (Eletronik)

<sup>17</sup>[Http://Www.Academia.Edu/8971716/Fenomena Kemiskinan Pada Masyarakat Petani Sawah Studi Kasus Pada Petani Sawah](http://Www.Academia.Edu/8971716/Fenomena_Kemiskinan_Pada_Masyarakat_Petani_Sawah_Studi_Kasus_Pada_Petani_Sawah) (Selasa, 21 Maret 2017).

Farming is a job that many people in Indonesia work on, especially those living in rural areas. It is one of the alternative jobs to survive that does not require high knowledge but physical energy. Some peasants on the poverty line carry a heavy burden in satisfying their daily needs<sup>18</sup>. Unlike the case noted by White<sup>19</sup> who stated that upper-level households are farmers with large agricultural land, who control the surplus of agricultural products beyond their living needs. Warsani<sup>20</sup> considers that Indonesia is well-known as an agrarian country because most of its residents make a living in agriculture.

The farming community here is those whose daily work is engaged in rice farming activities domiciled in Gantarang District, Bulukumba Regency.

### **C. Methodology**

This research is qualitative research. The approach is a sociological approach which is an approach to analyze the social conditions of society as a whole. It is within society that various social forces relate, develop, experience disorganization, play a role, and so on, giving rise to what is called social interaction<sup>21</sup>. The interaction produces various views on good and bad. In addition, a communication approach was also used in this study. Data sources were religious leaders, community leaders, tenant farmer and local government. They are the sources of information chosen purposively. This technique was applied based on the consideration that they have the authority and potential to provide the information or data needed. The data collection was by interviews, questionnaires, observation and documentation

### **D. Findings and Discussion**

#### **1. Rice-farming procession in Gantarang of Bulukumba regency**

In this review, the rice-farming procession initiation in Bulukumba is delineated, starting from the preparation to harvesting and thanksgiving. The procession was presented below.

##### **a. Determining a good day**

Today rituals in each phase of rice-farming are still performed by peasants in Bulukumba Regency. To start the work, they first consult with people who are considered able to know the good days to start working on the rice fields. The goal is

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<sup>18</sup>Khairani, N. *Dampak Industrialisasi Terhadap Kehidupan Sosial Ekonomi Masyarakat Desa (Studi Kasus: Dampak PT. Inalum Terhadap Warga Desa Lalang Kecamatan Medang Deras)*, 2010.

<sup>19</sup>White, T. J., BRUNS, T., LEE, S. J. W. T., DAN TAYLOR, J. W. *Amplification and Direct Sequencing Of Fungal Ribosom*, 1990.

<sup>20</sup>Warsani, H. *Kajian Pemanfaatan Lahan Sawah Di Kecamatan Kuantan Tengah Kabupaten Kuantan Singingi* (Doctoral dissertation, Universitas Pendidikan Indonesia), 2013.

<sup>21</sup>Soerjono Soekanto, *Sosiologi Suatu Pengantar*, (Jakarta: Raja Grafinda Persada, 2007), hlm. 102.

to have abundant harvest.<sup>22</sup> Nevertheless, Tjamiruddin rejected the statement that there were bad days, because he thought that all days were good.<sup>23</sup> But not everyone agrees with him. Therefore, there are still many people seeking a good day when a celebration or other activity be conducted. Amudding (45 years) said that the rice-farming procession must be started off on a good day.<sup>24</sup> Therefore, he must consult with people who are considered capable to determine a good day to start the farm. Otherwise, starting off the rice-farming on a bad day would yield bas harvests.<sup>25</sup>

Some people argue that there is no need to search a good day for starting the rice-farming procession, because each day is good.<sup>26</sup> There is no a bad day, it depends on the readiness and agreement with the hired-planting laborers. There are also those who argue that it is not necessary to search for a good day if there is an agreement with the hired-planting laborers and adjusted to the schedule of other farmers who have also registered to plant<sup>27</sup>. Another view suggests that the planting system determines the day of planting, because there are two systems of planting: by sowing and by seed. If it is done by sowing system, peasants usually search for a good day to start planting, but if a seedling system is applied, there is no need to search for a good day, because planting time is adjusted to the schedule or date agreed with the hired-planting laborers. Departing from the agreement on the date of planting, the farmers count back to day 21 and on that day the farmer sowed the seeds. After 21 days sowing, the seeds are removed and then planted by the hired-planting laborers<sup>28</sup>.

#### b. Seedling system

Seedlings are stored in a place for approximately 1 month. Then, then seedlings of being considered sufficient age are pulled out and planted in the fields being already ploughed. However, around the year 2000 the system began to change and switch to the direct sowing system. This system change is in line with technological advances and guidance by agricultural extension workers, and it is also affected by the paid-rental system in planting rice.

The peasantry in Gantarang, Bulukumba Regency in preparing seedlings uses two systems, namely the seedling system (sown in one place for up to 21 days) and the direct sowing system in paddy field. In connection with this H. Nasrullah explained that the existence of the two planting systems is influenced by several things:

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<sup>22</sup>Amudding (45 Tahun), Petani, Wawancara oleh penulis, Dampang, 03 Agustus 2019.

<sup>23</sup>Tjamiruddin (73 Tahun), Tokoh Agama, wawancara oleh penulis di Bulukumba, 29 September 2019

<sup>24</sup> Amuddin (45 Tahun) Petani, Wawancara oleh penlis, Dampang, 03 Agustus 2019.

<sup>25</sup> H. Nasrullah (55 Tahun), Petani, Wawancara oleh Penlis, 03 Agustus 2019.

<sup>26</sup> Asrar (47Tahun), Petani, Wawancara oleh Penulis, Dampang, 03 Agustus 2019.

<sup>27</sup> Amudding (45 Tahun), Petani, Wawancara oleh penlis, Dampang, 03 Agustus 2019.

<sup>28</sup>H. Muhtar (61 Tahun), Petani, *Wawancara* dengan penulis di Desa Dampang, 24 Agustus 2019.

- a. Ownership of paddy fields. Those who work on paddy field as a cultivator tends to use the direct sowing system rather than seedling system, because there are differences in costs between the direct sowing system and the seedling system.
- b. Wide arable rice fields. Those who have extensive paddy fields naturally choose the direct sow system because the use of the seed system requires a long time.
- c. Capital. Those who have large capital tend to use the seed system, because the seed system requires large costs such as seedling costs, planting costs, fertilizer costs, cleaning costs, harvest costs and transportation costs. In a direct sowing system, the seedling cost and planting costs and others can be reduced.
- d. Having another job besides farming. Those who have another job besides farming are of course limited in time. Because of this, they tend to use a direct sow system that will reduce the procession time of the rice fields.<sup>29</sup>

The strengths and weakness of the two systems.

- a. Seedling system.
  - 1) Strength. There is no need to fill in the blank spaces even though there are often many places not planted with rice. this rice planting procession with a seed system ends in planting. The rice planting was carried out by a group of hired farmers.
  - 2) Weakness. Large funds and time are needed to be prepared, from sowing seeds to uprooting seeds and planting rice. Therefore, the agreement in advance with the team hired to plant rice must be made.
- b. Direct sowing system
  - 1) Strength: It does not require a long time to wait for the planting period, because after the seeds are sown, the farmers only do maintenance until the time of harvesting. Costs are also reduced because no more funds are needed for the extraction and planting of seeds, which usually cost a lot.
  - 2) Weakness: A lot of empty space is created when sowing seeds. Therefore, the seed sowing system requires a lot of time to fill in the blanks when sowing the seeds. The process of tidying up requires extra energy and time to do it, because each part must be traced to find the empty place to then be planted with rice<sup>30</sup>.

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<sup>29</sup> H. Nasrullah (55 Tahun), Petani, Wawancara oleh Penulis, 03 Agustus 2019.

<sup>30</sup> H. Muhtar (61 Tahun), Petani, *Wawancara* dengan penulis di Desa Dampang, 24 Agustus 2019.

Overall these two systems have advantages and disadvantages. In terms of the yields, the two systems have no difference. The yields tend to be the same. The different is the time of the procession and the costs used.<sup>31</sup>

c. Soaking, storing and sowing seeds

At first the procession of seed preparation was carried out traditionally. Preceding all farming activities is to find a good day begin preparing seeds that were usually taken from the first-previous harvest as superior seeds.<sup>32</sup> These seeds were put into *Kamboti* (a kind of woven made from coconut leaves) with banana leaves were coating inside on which rice seeds were put. The *Kamboti* containing rice seeds was soaked in river water for one or two nights, then raised at home for two nights and kept in the middle of the house. A plate of rice, salt, turmeric and three hazelnuts were put on it surrounding by lights.<sup>33</sup>

The meaning of the seedling procession above is to drive out the rice diseases such as rat pests, plant hopper, caterpillars and *welang sangit*. To prevent it is burning a torch in four corners of the fields to invite the *welang sangit* gathering in the light. This method has been abandoned<sup>34</sup> by using the rice disease-preventing medicines provided by agricultural office.

d. Working on the fields

After the seeds are sown in certain places, farmers start working on the fields in the traditional way, namely by hoeing or plowing the fields with the help of horses, buffaloes or cows. This traditional method takes 3 or 4 weeks. After that, the rice fields are ready to be planted. This work is usually done in mutual cooperation of farmers.

Related to the need of preparing various cakes, *sokko* and other foods during the procession of soaking, storing and sowing seeds, the data show that the peasants in Gantarang Subdistrict stated that 15 people (15.96%) said strongly agree, 21 people (22.34%) agree, 12 people (12.77%) were in doubt, 35 people (37.23%) disagree and 11 people (11.70%) strongly disagree. So those who agreed and strongly agreed reached 38.20% and disagreed and strongly disagreed were 48.93%. Only 12,77% were hesitant. It means that most farmers in Gantarang Subdistrict do not tend to prepare a variety of cakes and other food during the procession of soaking, storing and sowing seeds. The consideration may be in terms of cost or there is another understanding that underlies the rejection.

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<sup>31</sup> Amudding (45 Tahun), Petani, Wawancara oleh penulis, Dampang, 03 Agustus 2019.

<sup>32</sup> Amudding (45 Tahun), Petani, Wawancara oleh penulis, Dampang, 03 Agustus 2019.

<sup>33</sup>Tujuan pemberian *sulo-sulo* atau lampu penerang yang terbuat dari kemiri ini dimaksudkan agar pada malam hari tidak ada tikus yang memakan bibit tersebut sehingga di pagi harinya dapat ditabur benih dengan baik. Abd. Hafid (67 Tahun), tokoh masyarakat, wawancara oleh penulis di Ponre Bulukumba, 8 Agustus 2019.

<sup>34</sup>Abd. Hafid (67 Tahun), tokoh masyarakat, wawancara oleh penulis di Ponre Bulukumba, 8 Agustus 2019.

It is different from Amudding who stated that in Bangkeng Buki Village there were still mothers preparing various cakes with for the sowing seeds. However, the intention is as a form of gratitude to those who helped bringing seeds to the fields.<sup>35</sup>

From the discussion above it can be concluded that the peasantry in the Gantarang District of Bulukumba Regency has not abandoned traditional customs in the activities of sowing seeds. However, this attitude is not comprehensive, because some others have left the habit.

There are various advantages in working on rice fields, returned in terms of economics, purity of religion and the problem of dependence on important products related to obtaining it, guaranteed quality and does not affect the purity of religion.

#### e. Planting and Harvesting

Before planting rice, farmers were usually in quest of a good day to start the cultivation process. They consulted with people who were experienced in determining the good day to start planting. Next, the process of planting began that the peasants called "*mappammula taneng*" (starting rice planting).

The procedure to start planting rice according to Abd. Hafid was by inviting some certain people to start the planting process accompanied by rituals of which the farmers themselves do not know the meaning<sup>36</sup>. After that mutual planting was carried out.

Abd. Hafid said that the procedure to start planting rice developed today or the procedure to start planting rice in Islam is to start it in the morning, then take a handful of seeds to be carried upriver while reading *بِسْمِ اللَّهِ الْكَبِيرِ* three times, read *Salawat* to prophet three times, begin planting 11 sticks of rice then read "Subhanallah, walhamdulillah, wallahu Akbar". This is a form of surrender to God the Almighty.<sup>37</sup>

Furthermore, Abd. Hafid argued that another version of the procedure to start planting rice today which is also considered correct in Islamic is before starting to plant rice the first is to read a prayer to God, that is "*pajajiangnga aseku Puang, pabbarakkai, napodo polei sajingku on manrei*" (Oh my God give the success to this rice, bless it, may my family come to eat it), then read *basmalah* followed by planting 9 sticks of rice while holding breath, one planted in large quantities.<sup>38</sup>

Similarly, at the time to start harvesting, some certain people are called to start the harvest and after that the harvest is carried out in groups with many people. In this case, there is an agreement to get wages for those who do harvesting, usually 7

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<sup>35</sup> Amudding (45 tahun), Petani, *wawancara*, di Desa Dampang, pada tanggal 3 Agustus 2019.

<sup>36</sup> Abd. Hafid (67 Tahun), tokoh masyarakat, *wawancara* oleh penulis di Ponre Bulukumba, 6 September 2019.

<sup>37</sup> Abd. Hafid (67 Tahun), tokoh masyarakat, *wawancara* oleh penulis di Ponre Bulukumba, 6 September 2019.

<sup>38</sup> Abd. Hafid (67 Tahun), tokoh masyarakat, *wawancara* oleh penulis di Ponre Bulukumba, 6 September 2019.

out of 1 or eight out of 1 even nine out of 1. It means that if someone is able to harvest as much as 7 bunch of rice, he then gets 1 bunch as a wage.

The provision applies before the advent of new system called *massampas* system but the distribution is almost the same as harvesting manually. In this system there is also a wage agreement that 1 sack out of 7 comes out as wages. In further developments, the harvest system changed again with the harvest car by calculating the area of the paddy field and deciding how much it would cost.

f. Thanksgiving Party

The questionnaire distribution manifested that implementing the thanksgiving celebration after harvesting is 14 people (14.89%) strongly agree and 34 people (736.17%) agree. It means that there are 51.56% respondents agree with that thanksgiving celebration implementation. The rests of 40.43% disagree and 8.51% are in doubt. The disagreement and hesitancy of respondents with the implementation of thanksgiving celebration after harvesting is probably due to their lack of understanding about the sense of that celebration. However, H. Muhtar said that after each harvest, the peasants generally issue the harvest in part to other people in various manners, such as ceding to distant families who make a visit, issuing *infaq* for mosque building, feeding neighbors, issuing zakat, etc.<sup>39</sup> Likewise, Asrar said that after each harvest, peasants generally issue *zakat* if the yields are sufficient for zakat. Otherwise, if the yields are not sufficient, they give alms to their family and relatives<sup>40</sup>. The conclusion is that peasantry in Gantarang District of Bulukumba Regency after harvesting the rice field issue *zakat*, *infaq*, *sadaqah* to those who are entitled after harvesting.

g. Forms of Thanksgiving after harvesting

After harvesting, the peasantry in the Gantarang District of Bulukumba District issues a portion of their harvest in the form of *zakat*, *infaq* and *sadaqah* or other forms as required in Islamic syaria as an expression of gratitude for harvesting. In this regard, the results of the study showed that 44 farmers (46.81%) manifested the gratitude by issuing *zakat*, 24 people (25.53%) issued an *infaq* on mosque construction, 16 people (17.02%) gave alms to other people, and 10 people (10.64%) invited relatives, family and neighbors to eat together.

## 2. Da'wah strategy in the procession of starting off the rice-farming in Bulukumba

a. Da'wah strategy in determining the good day

1) Preserving *silaturrahim*

Prefacing the procession of starting off the rice farming with determining a good day basically contains meaning more than just for the good day. This activity turned out to be one form to preserve and maintain the social relations among the society in

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<sup>39</sup> H. Muhtar (61 Tahun), Petani, Wawancara, di rumahnya Desa Dampang, 03 Agustus 2019.

<sup>40</sup> Asrar (47 Tahun), Petani, Wawancara, di rumahnya Desa Dampang, 03 Agustus 2019.

the district, particularly. Visiting each other among relatives, relatives and neighbors is a social behavior that is still preserved. It could be that the visit created a new friendship between those who had not yet been acquainted so that social relationships could develop even with those in other regions

## 2) Expanding knowledge

Knowledge cannot be gained only by standing still. We must go through learning activities. To ask questions is actually a learning activity, because by asking we can know what is not well known before. A good day to starting off the rice-farming might be ascertained by asking people who have understanding or experience in the context of a good day to start farming. It can also be perceived having a discussion with people who understand it. In the context of asking questions or discussion, we can expand knowledge not only limited to farming activities but may develop on other themes that previously unthinkable. Thus, one benefit of seeking a good day for starting off the rice-farming is expanding knowledge of peasants in the context of farming or develop their knowledge about things previously unknown.

Hasbullah (49 years) stated that when we discuss about a good day to starting off the rice-farming, we can gain new knowledge and understanding that a good day is just depending on the readiness associated with things to do on planning.<sup>41</sup>

## 3) Management of Time

For some peasants in Gantarang sub-district, Bulukumba regency, starting off the rice-farming on good day is important, not only relates to the good day but also relates to management of time. Opportunities and readiness of peasants to start the work is also a consideration. A good day to start the rice-farming that a clever man advised may not suit with the day the peasants have in opportunity and readiness, so they have to seek another alternative day to start. According to Wahyuddin (37 years old), peasants must now be able to arrange their time including the time to start the field with all things they must prepare.<sup>42</sup>

### b. Da'wah strategies in the seedling system.

#### 1) Choosing the best seeds.

In Al'Quran it is recommended to compete in doing good deeds. The connection with the selection of the best seeds in rice-farming is that if peasants choose the best seed, the farming will be successful. In this case the rice-farming will yield in maximum. Wahyuddin (37 years) stated that to get the maximum yield, good seeds are needed. If we have superior seeds from agriculture, the results are different from the seeds the peasants prepare themselves.<sup>43</sup>

#### 2) Reasoning.

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<sup>41</sup>Hasbullah (49 tahun), Petani, Wawancara, di rumahnya Desa Bontosunggu, 31 Juli 2019.

<sup>42</sup>Wahyuddin (37 Tahun), Petani, Wawancara, di rumahnya Desa Bontosunggu, 31 Juli 2019.

<sup>43</sup>Wahyuddin (37 Tahun), Petani, Wawancara, di rumahnya Desa Bontosunggu, 31 Juli 2019.



In preparing the best seed it is necessary to consider one seed with another. Islam teaches us to consider various aspects before making a choice in order to obtain the right decision. Likewise in choosing the best seeds, peasants need to carefully consider whether the seeds they want to choose are really superior so that the results be optimal. Therefore, the peasants in Gantarang Subdistrict, Bulukumba Regency tend to use the opinions and suggestions of agricultural extension workers in selecting high quality seeds. Islam also teaches us to consider carefully before making decisions, especially in rice-farming be related to livelihoods for survival.

c. Da'wah strategy in soaking, storing and sowing seeds.

1) Seeking sustenance with hard work

Every day we meet people going out for seeking sustenance. Some sell goods and some sell services. Farmers leave house early in the morning not to sell goods or services but to work for which the results are not immediately obtained. There is a process of approximately three months to be able to get results, although the results are sometimes not as expected. However, Islam requires us to work hard in pursuance of our abilities and skills to survive.

Allah says in Surah al-Jum'ah verse 10:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ

تَف

The translation:

*"So if the prayer (on Friday) has been carried out, scatter you on earth (to seek sustenance), and remember Allah as much as possible."*<sup>44</sup>

The intended sustenance must be the right gotten by the right way and begun with the right intention so it produces something right.

2) Resignation

Resignation is surrender to God after carrying out the obligation in the form of working for life by expecting the right sustenance. Whether or not the work we do is successful only God wills. Syarifuddin (54 Years) stated "after we have tilled the fields well, prepared everything well, including preparing the best seeds, then the next process is resignation to God which determines the results to be obtained."<sup>45</sup>

3) Deliberation in colloquy

Islam orders us to make a decision after due deliberation in colloquy in every case carried out jointly in a society between the government and the people or a group of people. This can be seen in the Quran surah Asy-Shura / 42; 38 and QS. Ali Imran / 3; 159. Wahyuddin (37 years) explained that in preparing seed with a sow or seedling

<sup>44</sup>Syarifuddin (54 Tahun), Petani, Wawancara, di rumahnya Desa Dampang, 03 Agustus 2019.

<sup>45</sup>Syarifuddin (54 Tahun), Petani, Wawancara, di rumahnya Desa Dampang, 03 Agustus 2019.

system it is necessary to hold deliberations, especially to immerse the seeds.<sup>46</sup> In addition, Syarifuddin (54 years old) stated that before starting the rice-farming, deliberation in colloquy was held between farmers, agricultural extension workers, and farmer groups. The subject discussed is about the right time to start the rice-farming using two systems.<sup>47</sup>

#### 4) Cooperation

Cooperation means to an understanding and agreement to carry out an activity together with the consequences of sharing the profit and loss together. The cooperation refers to an effort made by two or more people to achieve a goal, it can be an interaction between one person with another person in a social life that one needs the others.

Procession of starting the rice-farming using two systems, the seedling system and the sow system has Islamic content: cooperation between one farmer and another farmer. This cooperation was carried out when delivering seeds to the seedbed and sowing the seeds. Farmers bring seeds to the fields and do sowing together.<sup>48</sup>

#### d. *Dakwah* Strategyin working on the rice-farming

##### 1) Deliberation

Before working on the rice fields, the first to do is to make deliberation with various parties, including the local government, agricultural extension workers, farmer groups and planting teams.

Deliberation is ordered QS. Asy-Syura/42: 38. This verse depicts that every decision making needs to be prefaced with deliberation to produce a final decision acceptable by all parties who will carry out the decision.

##### 2) Providing dishes

In deliberation, various cakes and heavy meals were dished out as part of completeness of the deliberations. Likewise, in working on the rice fields by employing other people, foods were dished out for the workers. So in addition to wage, they were also given food and drinks such as coffee or tea and cakes as well.<sup>49</sup>

##### 3) *Silaturrahim*

*Silaturrahim* is one benefit of the procession of starting off the rice-farming in which there is a meeting between farmers, the government and the rice planting team in discussing the beginning to start the rice-farming procession. *Selaturrahim* needs to be preserved. Therefore, peasants in Gantarang Sub-district, Bulukumba Regency, always build *silaturrahim* as part of the teachings of Islam.

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<sup>46</sup>Syarifuddin (54 Tahun), Petani, Wawancara, di rumahnya Desa Dampang, 03 Agustus 2019.

<sup>47</sup>Syarifuddin (54 Tahun), Petani, Wawancara, di rumahnya Desa Dampang, 03 Agustus 2019.

<sup>48</sup>Wahyuddin (37 Tahun), Petani, Wawancara, di rumahnya Desa Bontosunggu, 31 Juli 2019.

<sup>49</sup>Wahyuddin (37 Tahun), Petani, Wawancara, di rumahnya Desa Bontosunggu, 31 Juli 2019.

#### 4) Praying

Praying is a must to do as a servant of God, because prayer is aimed to the Almighty God. Praying can be interpreted as a request to Allah swt. as the ruler of universe. Praying may be intended to ask for forgiveness, help, life's salvation, as an expression of gratitude, ask for the right sustenance and faith provision, and so forth.

##### e. *Dakwah* strategy in planting and harvesting

#### 1) Praying

Prefaced with praying, the peasants in Gantarang sub-district, Bulukumba regency, plant the growing seeds on the rice-farming. The pray to God is for the expectation of being successful in that rice-farming and so to have good harvesting.

#### 2) Hiring people

The procession of planting rice in Gantarang District, Bulukumba Regency, was carried out by a team hired with payment on agreement between the peasant and the team. This system has been running for a long time as stated by H. Muhtar (61 years) that every activity in fields carried out by other people applied a payroll system, including planting rice.<sup>50</sup> Working in cooperation as the predecessors performed is no longer found today. If the farmer does not have enough money to pay people to plant the growing seeds on field, he must do it himself and it of course requires a long time to finish. In addition, Amudding (45 years) stated that if the peasant has no money to pay people planting the growing seeds on field, he then conducts the direct sowing since the beginning. In this way, the rice does not need to be planted anymore, but to plant the empty spaces.<sup>51</sup>

#### 3) Straightening aqidah.

The method the peasants applied to start the rice-farming is frequently intermixed with the rituals unnecessarily in line with Islamic teachings. Therefore, the rituals in starting to plant and to harvest the rice need to be studied in more depth and to sort out between traditional rituals and religious rituals. This is intended to avoid polytheism in carrying out the ritual.

##### f. Da'wah strategies in Thanksgiving

#### 1) Donating to mosque construction as *infaq*

At the thanksgiving after harvesting, various forms of thanksgiving performed by the peasantry in Gantarang District, Bulukumba Regency. Donating to mosque construction as *infaq* is one of them. This is in line with the statement of Asrar (47 years) that in general the peasantry (farmer community) in the Gantarang District of

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<sup>50</sup>Amudding (45 Tahun), Petani, Wawancara oleh penulis, Dampang, 03 Agustus 2019.

<sup>51</sup>Amudding (45 Tahun), Petani, Wawancara oleh penulis, Dampang, 03 Agustus 2019.

Bulukumba District surrendered a portion of its yield from the harvest for mosque construction and others.<sup>52</sup>

2) Give alms to others

In addition to donating part of the harvest to the mosque, the peasants also give alms to other people or families who come to visit his house. This is in accordance with the statement of H. Muhtar (61 years) who stated that it has become our habit after harvest give something like rice as a sign of gratitude a family visiting our house.<sup>53</sup>

3) Issuing *zakat*

*Zakat* is amount of assets the peasant as Moslem is obliged to issue for those who are entitled to receive, such as the poor and the like, in accordance with what is determined by *syaria*. *Zakat* is the 4<sup>th</sup> pillar of Islam and is one of the most important elements in upholding Islamic law. Therefore, the *zakat* is obligatory for every Muslim who has fulfilled certain conditions. *Zakat* is also a form of worship such as prayer, fasting, and others and has been arranged in detail based on the Koran and Sunnah.

The peasants in Gantarang Subdistrict, Bulukumba Regency, in addition to issuing *zakat* also submit part of their crops to mosque. Syarifuddin (54 years) stated that if the yields are sufficient to issue *zakat* and *infaq* to mosque we would do this obligation as a moslem as part of our gratitude for the success of the current year's harvest.<sup>54</sup>

### **E. Conclusion**

The procession of starting off the rice-farming in Gantarang Sub-district of Bulukumba Regency includes several phases, namely seeking a good day, preparing seeds, soaking, storing and sowing seeds, working on fields, planting and harvesting, and a thanksgiving party. The Islamic content integrated in the implementation of each phase of the rice-farming is 1) sustaining *silaturrahim* among the people, increasing knowledge, and utilizing time management in the phase of seeking good time, 2) choosing the best of others and considering carefully before making a decision in the phase of seedling system, 3 ) seeking sustenance by hard work, surrender or resignation to God, carrying out deliberation in colloquy and cooperating in the phase of soaking, storing and sowing seeds, 4)presenting dishes for other people, giving hospitality and praying in the phase of starting working on the fields, 5) praying, hiring people with wage on agreement, and straightening*aqidah* in the phase of planting and harvesting, 6) donating to mosque construction, giving alms to others, and issuing alms in the phase of Thanksgiving.

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<sup>52</sup>Asrar (47 Tahun), Petani, Wawancara, di rumahnya Desa Dampang, 03 Agustus 2019.

<sup>53</sup>H. Muhtar (61 Tahun), Petani, Wawancara, di rumahnya Desa Dampang, 03 Agustus 2019.

<sup>54</sup>Syarifuddin (54 Tahun), Petani, Wawancara, di rumahnya Desa Dampang, 03 Agustus 2019.

From the research, it was found various changes, namely the seed planting procession was carried out in two ways, namely by direct sowing system and seed planting system, while in terms of production there were similarities, but the difference was the use of labor in the plant maintenance process. Likewise, the belief about the determination of the good day is gradually abandoned, because it is influenced by a changing planting system.

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### Example in footnotes:

<sup>1</sup>Mircea Eliade (ed.), *The Encyclopedia of Religion*, vol. 8 (New York: Simon and Schuster, 1995), h. 18.

<sup>2</sup>Norman Daniel, *Islam and the West* (Oxford: One World Publications, 1991), h. 190.

<sup>3</sup>Syeikh Ja’far Subhānī, *Mafāhim Al-Qur’ān* (Beirut: Mu’assasah Al-Tarīkh Al-’Arabī, 2010)., Juz 5, h. 231.

<sup>4</sup>Syeikh Ja'far Subhānī, *Mafāhim Al-Qur'ān*, h. 8-9.

#### Example in bibliography:

Subhānī, Syeikh Ja'far. *Mafāhim Al-Qur'ān*. Beirut: Mu'assasah Al-Tarīkh Al-'Arabī, 2010.

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Daniel, Norman. *Islam and the West*. Oxford: One World Publications, 1991.

Shihab, Muhammad Quraish. *Sunnah-Syiah Bergandengan Tangan: Mungkinkah? Kajian Atas Konsep Ajaran Dan Pemikiran*. Cet. III. Jakarta: Lentera Hati, 2007.

#### Detail informations of the footnotes:

##### 1. Holy book

Al-Qur'ān, Al-Baqarah/2: 185.

Perjanjian Baru, Mrk. 2: 18.

##### 2. Qur'anic translation

<sup>1</sup>Departemen Agama RI, *al-Qur'an dan Terjemahannya* (Jakarta: Darus Sunnah, 2005), h. 55.

##### 3. Book

<sup>1</sup>Muḥammad 'Ajjaj al-Khaṭīb, *Uṣl al-Ḥadīth: 'Ulumuh wa Muṣṭalaḥuh* (Beirut: Dār al-Fikr, 1989), h. 57.

##### 4. Translation Books

<sup>1</sup>Toshihiko Izutsu, *Relasi Tuhan dan Manusia: Pendekatan Semantik terhadap al-Qur'an*, terj. Agus Fahri Husein dkk (Yogyakarta: Tiara Wacana, 2003), h. 14.

##### 5. Voluminous book

<sup>1</sup>Muḥammad al-Ṭāhīr b. 'Ashur, *al-Taḥrīr wa al-Tanwīr*, Vol. 25 (Tunisia: Dār al-Suḥūn, 2009), h. 76.

<sup>1</sup>Muḥammad b. Ismā'īl al-Bukharī, *al-Jam' al-Ṣaḥīḥ*, Vol. 2 (Beirut: Dar al-Kutub al-'Ilmiyah, 1999), h. 77.

##### 6. Article in book

<sup>1</sup>Sahiron Syamsuddin, "Metode Intratekstualitas Muhammad Shahrur dalam Penafsiran al-Qur'an" dalam Abdul Mustaqim dan Sahiron Syamsuddin (eds.), *Studi al-Qur'an Kontemporer: Wacana Baru Berbagai Metodologi Tafsir* (Yogyakarta: Tiara Wacana, 2002), h. 139.

##### 7. Article in encyclopaedia

<sup>1</sup>M. Th. Houtsma, "Kufr" dalam A. J. Wensinck, at al. (ed.), *First Encyclopaedia of Islam*, Vol. 6 (Leiden: E.J. Brill, 1987), h. 244.

##### 8. Article in journal

<sup>1</sup>Muhammad Adlin Sila, "The Festivity of *Maulid Nabi* in Cikoang, South Sulawesi: Between Remembering and Exaggerating the Spirit of Prophet", *Studia Islamika* 8, no. 3 (2001): h. 9.

##### 9. Article in mass media

<sup>1</sup>Masdar F. Mas'udi, "Hubungan Agama dan Negara", *Kompas*, 7 Agustus 2002.

10. Article in Internet

<sup>1</sup>Muhammad Shaḥrūr, “Reading the Religious Teks: a New Approach” dalam <http://www.shahrour.org/25> Februari 2010/diakses 5 Juni 2010.

11. Thesis or dissertation

<sup>1</sup>Syahrudin Usman, “*Kinerja Guru Pendidikan Agama Islam pada SMAN dan SMKN Kota Makassar*”, *Disertasi* (Makassar: PPs UIN Alauddin, 2010), h. 200.

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