

Research article

Dakwah Values in the Javanese Rewang Culture

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Abstract.

This study focused on the value of da'wah in the Javanese rewang culture of South Konawe. The paper describes the procession of implementing the rewang culture and the values of the da'wah contained in it. The research findings indicated that the Javanese rewang culture in this area is practiced by all groups. Rewang culture is carried out when there is a birth, circumcision, marriage and death. The form of citizen participation in rewang culture is in the form of donations, energy assistance and thoughts. In the rewang procession, the participants already understand their respective jobs. They start the work by setting up tents and a kitchen, then cooking food to serve to invited guests. The rewang procession ends with apologizing to each other and returning the equipment that has been used throughout the implementation and sending food to all parties involved in the cultural celebration. The value of da'wah in the Javanese rewang culture in South Konawe is the teaching of helping, friendship and maintaining ukhuwah. This culture can foster togetherness and solidarity as well as harmony in the community, both in social and religious aspects.

Keywords: rewang, culture, dakwah, Islam

1. Introduction

Islam is a religion of dakwah, which calls on its people to do good and away from evil deeds. Dakwah activity is not understood only to convey religious messages on the pulpit. However, on every side of human life, there are moments for preaching. Good in the social, political, and cultural environment. In cultured life, da'wah propagators spread religious messages through that approach.

Every society has its own cultural system that distinguishes it from other people. So it is with the Puundoho Konawe Selatan community. They have a number of traditions and cultures that are still practiced in everyday life and also passed on to the next generation. One of them is the rewang culture. Rewang culture is a form of help that is done to help the neighbors or relatives who are holding a celebration such as marriage, circumcision, and others.

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Rewang in Puundoho Village is held when there is someone who is holding a celebration. Every citizen who holds a hajatan then the residents are rewang that comes to help and enliven the event. Rewang event is not only attended by Javanese Muslims, but all citizens who live in Pundooho Village. They come to give aid and donations to people who are having a celebration.

Distinctive rewang in the understanding of the Javanese Tribe in Pundooho Village that the virtue values that exist in *rewang* to repay the goodness of others with something more, such as food ingredients or money provided as a savings when later participants held a similar celebration, and commonly referred to as a ride. Then *rewang* members also bring ready meals to their family members at home, because all the time is confiscated at the venue, in Javanese term called *punjungan*. Upon returning home, each member of the *rewang* takes the place of a lift that has been filled by the basic needs of the host.

2. Research Method

This research is a qualitative research conducted on Javanese community in Puundoho Village of South Konawe. The data of this study were collected through observation and interview.

3. Result and Discussion

Value constraints refer to things like interests, preferences, choices, duties, religious duties, needs, security, passion, aversion, attraction, and matters relating to the feelings of the orientation of the selection. [1]. Values are abstract, such as the judgment of good or bad, important or less important, what is better or less good, and what is more correct or less true that can affect human behavior in acting or doing things in social life. In everyday life the value of an action, attitude, fruit of thought contained both in the form of oral, written, and the work never escaped the value by others.

While in Islam, the delivery of good values has been contained in the holy book of the Qur'an and has been exemplified by the Prophet Muhammad. By understanding and upholding the values contained in it, then Muslims will be a virtuous person. Every process in life is inseparable from value, value and judgment. Depending on what is our benchmark in assessing something is a social or religious norm.

Islamic Da'wah is an invitation to do good orally and in writing in accordance with Islamic creed and shari'ah to realize Islamic morals. Propagation material is everything

that should be conveyed by the subject of da'wah, that is the whole teachings of Islam that exist in the Qur'an and sunna of His apostles. Basically Islamic da'wah material depends on the goal of da'wah to be achieved. [2], states that the purpose of dakwah is to cultivate the understanding, awareness, appreciation and practice of religious teachings brought by the bearers of da'wah. Method delivery of missionary material is a systematic way that explains the direction of da'wah strategy that has been established. Dakwah method not only improve the effectiveness of da'wah, but also can remove obstacles of da'wah. Submission of da'wah material with al-Hikmah method is the ability and accuracy in choosing and aligning da'wah techniques with objective conditions of da'wah. Al-hikmah is the ability of missionary propaganda in explaining the teachings of Islam as well as the existing reality with logical arguments and communicative language. Likewise with the method of al-Mauidza Al-Hasanah, the bearers of da'wah touch the heart with soft words with great affection with full of tenderness, do not reveal the faults of others, for advising people with meek can melt the heart hard and tame which is wild, it is easier to bear goodness than a ban or threat. Meanwhile, the method of al-Mujadalah emphasizes the exchange of opinions and discussions conducted by the bearers of da'wah with the object of his da'wah and did not give birth to enemies in order for opponents to accept proposed opinions by providing arguments and strong evidence. These arguments can be derived from religious or cultural-based arguments.

Indonesia is a country that has the world's largest Muslim culture and population. A culture must always be present in the life of society, although they do not know where the beginning of the culture. As in the history of the Indonesian nation, the cultural approach is an approach widely used by scholars in spreading Islam. This cultural approach has been successfully done by Walisongo who has spread Islam to the Javanese society so that Islamic propagation was accepted by the people at that time. From the very beginning of his birth, Islam grew and developed in a state that is not empty of culture. It is this reality of life that guards Islam toward its actual development until it reaches a civilization that represents and is recognized by the world community.

Culture is interpreted as the whole idea and the work of man, which must be familiarized with learning, along with the whole of the results of the mind and the work. [3]. He also stated that there are universal elements in all cultures, one of which is the religious system. The view states that there are elements contained in culture, one of which is the religious system. The values that exist in culture also include social, educational and moral values. Islam divides the culture into three kinds, among which are cultures that are contrary to Islam, the culture of which some elements are contrary to Islam, then culture that is not contrary to Islam for example is a culture rewang.[4]

In general, the concept of Islam consists of two patterns of relationship, namely the vertical relationship of man with Allah SWT. which manifests itself in various kinds of worship. Then the relationship horizontally ie the relationship of human beings that make up the social life so that become a container of culture. [5]. Islam is a doctrine that not only teaches about worship but also bermuamalah ie social life among human beings. Because in life bermuamalah as social beings, humans can not live alone and can not meet their own needs without interacting with others. In the Qur'an and Sunnah there are commandments to help others and connect the ropes of brotherhood as a form of humanity manifestation. Form of humanity manifestations such as mutual help, help, silaturahmi, and mutual care of each other is the values of da'wah contained in the culture rewang.

Rewang in Indonesian language is called helping, which is helping families or neighbors who are having a celebration. Understanding rewang is the mobilization of energy together with the aim of lightening the work of relatives or close neighbors who have jobs. In Javanese society Pundooho, rewang done when one of its citizens held a celebration such as marriage, circumcision, etc. When someone tighten the rope brotherhood soul gotong royong will be easily instilled. Gotong royong is a collaborative activity to complete a certain project that is considered useful for the public interest, while helping to help is a joint activity to complete a certain job that is considered useful for the public interest but for the interests of certain individuals. Rewang is included in the form of help activities. Help or assistance given to others is not to expect rewards and rewards.

Rewang culture is still preserved in the Java community, especially in Bantul, Yogyakarta [6]. Likewise with the community in Gunung Kidul, they still maintain the tradition of Rewang, [7]

Rewang culture is a form of culture that has been formed from the ancestors and continued to the next generation until now. The word rewang comes from the Java language that is helpful. Helping the intended is to help in any case when looking at people who are busy or are having a gawe. Puundooho community means that rewang is to help people who are busy having a gawe so need the help of others. This is also confirmed by an Islamic foundation that there is no prohibition on the good of helping each other. The celebration is synonymous with the celebration of holding events by inviting many guests to celebrate something that is considered happy and celebrated with family, friends and relationships, with a view to sharing happiness. The implementation of rewang is followed by all people from different ethnic groups. The group of people is invited by the host or citizen who has a celebration.

Invitations to the participants rewang delivered directly by the host to convey the intent of his arrival. Invitations to rewang members are done directly by the host and can not be represented, except to the respected and well-done people, usually 7-10 days before the event is held. Thus, rewang members have started working before the event is held until all the series of events are completed.

Puundoho people will attend rewang if invited and those invited do not come empty-handed but there is something they bring as a form of participation. Islam teaches that we must respect neighbors and attend invitations. Meet the invitation is the right and obligation of a Muslim, especially an invitation to provide help. Every Muslim is like a mutually supportive building, so Muslims should help each other. Rewang is usually done by the people of Puundoho Village in order to succeed an event or celebration such as birth, circumcision, marriage, and death. For people who will hold a cultural celebration rewang considered important, because it can complete the heavy or light work that exists in an event or celebration. The rewang tradition, still upheld by the Puundoho people.

The form of community participation in the Rewang tradition in the form of energy and ideas that are needed with full willingness without knowing the time. As for those who can not follow it because there are important things that can not be abandoned, it usually tells the host, but still participates in material form. That is, under any circumstances, every community member invited as a rewang participant clearly demonstrates participation in accordance with their ability and time. There is no standard criterion about the large or small form of donation given. But there is an unstated benchmark or measure of the size of the donation they call general. Those who are in accordance with these rules are considered general, reasonable, no different. If on the contrary, it will be judged as general (unusual) will be considered strange and to be the subject of conversation. The form of participation can be sugar, rice, raw noodles and so forth. The grant was booked by a recorder who would write whoever contributed and what ingredients he or she contributed.

Marcell Mauss, says that basically there is no free or free gift. Because all forms of giving are always followed by something giving back or reward. The habit of exchanging gifts is a social process involving the whole community which is shown in the interaction of society in life. The form of interaction in society can be mutual help as a demands of social life and can be a mutual exchange in gifts involving groups and society as a whole. The reciprocity that occurs in the rewang culture illustrates that the relationship in the Java community is still quite strong. If there are members of the community who have helped, then the feeling of wanting to return the favor always appears in the

members of the community. Replies can be in the form of goods, money, or energy. With the rewang, people in rural areas feel the social, economic and psychological burden that they bear will become lighter. At one time the event organizer will also do the same to help by donating energy or money.

The rewang members have started working long days before the event, they do all the work related to the successful implementation of the event. They are willingly not to do their routine work completely, because some of the time must work on the place of the event. Each member of rewang already understands their respective duties and they always help each other if there is part of the work that requires more power. Every member of the community involved usually understands their respective fields of work, although there is no written division because the detailed committee is only valid on the day of the celebration. The group of fathers takes much more of the skill in areas such as cooking rice and water, washing dishes, serving food, arranging tables, setting up tents and decorations, looking for leaves for food wrappers. In the meantime, youth groups mostly take part in areas that require energy, such as lifting, shouldering, and also decorating. Meanwhile, the group of mothers and women more take part related to kitchen issues such as cooking, wrapping food for guests, cutting cakes, making spices and other related to consumption.

In the first reward procession the tent was made. A tarpaulin or a tarpaulin on the back or side of the house was erected for the purpose of being used as a kitchen to do all the preparation of the dish to be served. Since the tents were set up close neighbors started coming to help. They begin to work in accordance with their respective duties, such as arranging chairs and decorating tents by men and women to make cakes that can make guest gifts or treats, sometimes make jenang (typical Javanese food), fried crackers or just preparing dos of cake boxes, dish cloths, sifting rice, leaf wraps for inviting guest food wrappers. They work it out with laughter by talking and discussing the issues of their lives, whether about their personal lives, about education and the unknown Islamic legal issues.

Once the tent is made, then proceed with making a traditional kitchen. Kitchen is not separated with the equipment used in the kitchen, which is a traditional stove that has a variety of local designs such as pawon. In addition to equipment from clay are also many who use equipment from copper, iron, aluminum, zinc, for example, pans, pans, kettles, and pans. Other equipment made of woven bamboo such as steamer, tampah, and many others.

After all the ingredients and equipment are finished, the processed food is ready to be served to guests or reward participants. The food dish at a party is essentially the

essence of the banquet to the guests. In the final stage of the reward procession, all who come rewang cleanse all equipment that has been used and return to the original place, after all the work is completed then rewang participants mutually apologize to each other and said goodbye to go home to the host. In the implementation of the rewang culture, it is clear that Islamic values such as:

a. Mutual help

Man was created by Allah SWT. as social beings, as social beings certainly can not meet the needs of his own life without the help of others. Therefore it is compulsory for them to help each other out among human beings. Not infrequently human in meeting personal needs, a person sometimes can not afford to fulfill themselves so need the help of others.

From some descriptions of informants show that living bersosial in the sense of neighboring life must help each other to maintain harmony of neighbors, in other words help in goodness and is prohibited to help in terms of evil that has been ordered by Allah swt. Religion of Islam advises its followers to help each other as the word of Allah swt in Surah al-Maidah verse 2: Based on this verse, then humans are encouraged to help each other, as well as mutual assistance, consecrated work and so forth. Because every human being in his life is always face problems so need help from others.

b. Silaturahmi

The breakup of the relationship is because never meet and greet each other, living in urban there is no sense of mutual care for each other even between close neighbors do not know each other. In fact, religious teachings instruct us to connect silaturahmi after we are commanded to be cautious to Allah swt. As Allah's Word in Q.S. An-Nisaa': 1

The verse explains that Allah has ordered man to connect silaturahmi after ordering the cautious to him, because man comes from one soul, and to show that silatutrahmi is done to expect the pleasure of Allah swt, so that it becomes a sign of pervasive piety in the heart and is a guide of faith. The most perfect and cautious human being to His rabb is the one who connects the silaturahmi rope.

Rewang culture is an association that involves many people from different groups, different levels of education, and different ethnicities. So the opportunity for people who do not know each other can become familiar, who are not familiar can become familiar, and the brkconflik can be a good .

Moments in rewang is an arena for proper silaturahmi serve as a method of da'wah. Kollibbatan many people in completing the work to create a sense of unity

among humans that arise in him. The work will feel lightly done and the relationships between neighbors and families become strong.

c. Islamic Brotherhood

Diversity and difference is a very natural thing happening, especially the diversity of religions in which there are many differences in doctrine and culture. Given the diversity and diversity of each religion and ethnicity, the existence of attitudes and ways of life tolerated is needed in supporting the running of social life that is around us to avoid social conflicts.

Your brother's relationship will never be interrupted, if you keep each other's brotherhood. In order for the bonds of brotherhood to be strong, it must love each other. As contained in the hadith of the Prophet. In the hadith explains that the virtue of man is to love his brother, thus encouraging people to plant the values of virtue in life. The ability of the people in Puundoho village to co-exist in a multi-religious and multi-ethnic social environment is a form of social reality in the village Puundoho.

This can happen, because the ability is derived from the attitude and way of tolerance that is owned and able to be applied by the people of Puundoho Village. Attitudes and a tolerant way of life that is applied in everyday life is not only able to be done by one individual, but can be done by all individuals in the village Puundoho together, in order to achieve a harmonious social life. This is demonstrated through the way people live to help each other, help, work together and getong-royong. They are in the rewang culture.

4. Conclusions

In the implementation of the rewang culture in the Javanese community in Puundoho Village there are several related explanations in rewang culture, such as: the parties involved consisting of fathers, mothers, young men and women, the time of the rewang that is during the birth event, circumcision, marriage and death, and the things donated in the form of matter, energy, mind. In the reward procession, rewang participants usually already understand their respective field of work, so they start work with tent and kitchen making and then cook meals to serve invited guests. The final stage in the reward procession is the return of goods that have been used after that all rewang members apologize to each other.

The values of dakwah contained in the implementation of the rewang of the Javanese people in the village of Puundoho Andoolo Subdistrict of South Konawe Regency is the teachings of help, silaturahmi, and ukhuwah. Thus rewang culture can realize a sense

of togetherness and social solidarity can also realize harmony and values of virtue in the community, whether viewed from social and religious aspects.

By observing the implementation of the *rewang* culture done by the Puundoho people as well as some issues that arise from the author's research, then there are some things that writers can suggest as suggestions, among others:

To the young generation now and future generations, in order to maintain the procedures of the implementation of *rewang* and to preserve the tradition that has been and is expected to continue to exist. The authors suggest that despite the differences in the procedures for the implementation of *rewang* both in the past and the present do not lose the values contained therein.

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