



Problematics of Contemporary Problems and Cultural Poverty Challenges

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ABSTRACT

The more serious problems of contemporary da'wah today align with the continued development of increasingly complex social human life, one of which is the challenge of cultural poverty. Implementing the da'wah function at least motivates the da'wah target always to try to avoid poverty. The purpose of this research is to find solutions to the problems of contemporary da'wah in terms of facing the challenges of cultural poverty experienced by people who are passive in trying, including those who face fatalistic thoughts about sustenance that has been arranged by Allah SWT so that there is no need to try to find food. The research method used is qualitative research with a library research approach. The study results show that contemporary da'wah's problems have faced various challenges and difficulties, both internally and externally. The challenge of cultural poverty finds at least four classifications of discussion: forms of cultural deprivation, the impact of cultural lack, the causes of poverty, poverty, and its alleviation strategies. Furthermore, the function of da'wah in overcoming cultural poverty will only be optimally achieved if the community realizes the importance of effort and hard work, including increasing the application of social care among fellow believers, which is very much needed in social life.

Keywords: *Cultural Poverty, Problems, Preaching*

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INTRODUCTION

Da'wah Islam is an activity to change the old situation to a new problem that is much better (Guleng dkk., 2019) so that a better order of family life (surah), social groups (jama'ah), and society (ummah) is formed (Charu ummah). Namely, the community consists of quality individuals according to the guidance of the Qur'an and

hadith, and one of these quality community lives is avoiding all forms of poverty both culturally and structurally.

The problem of poverty, Ali bin Abi Talib once said that if poverty had a human form, then I would kill him. Poverty is one of the social problems whose existence coincides with the beginning of Allah SWT, creating humans who live in this universe (Zhai dkk., 2021). The concept of poverty is not merely a lack of money to make ends meet but also concerns one's mentality when living life (Lim dkk., 2020). Poverty always results in people's behavior which in anthropological terms is called the culture of poverty, which is forced to ignore two important aspects (Wahsner dkk., 2019), namely health and education. So it is logical to say that poverty is a common enemy of humankind.

In general, two factors cause poverty, namely structural and cultural (Sharma dkk., 2020). An unequal structure, both in terms of the means of production and the economy as well as in politics and power (local, national, or global) (Bello-Chavolla dkk., 2021), will give birth to poverty in society (Zhong dkk., 2019). Likewise, the culture and attitude of life of a person or an organization that does not have a hard work ethic, a spirit of achievement, and the ability to develop a business, will be trapped in poverty (Wang dkk., 2019). From the two factors mentioned above, Islamic da'wah comes to change the human mindset so that humans always try to be better as Bakhyul Al-Khuly stated that da'wah is changing the situation of the people to a better position (Theobald dkk., 2020). then Ali Mahfudz said that da'wah is a series of giving motivation to recipients of da'wah always to do good and stay away from bad. In this article, we will discuss the problems of preaching and the challenges of cultural poverty.

RESEARCH METHODOLOGY

In this study, this article uses a qualitative research method that aims to explain a phenomenon in depth and is carried out by collecting data as deeply as possible using a library research approach. Qualitative methods prioritize observation of phenomena and examine more into the substance of the meaning of these phenomena.

RESULT AND DISCUSSION

Problems of Da'wah Today

Today's da'wah problems are faced with various challenges, both internally and externally. These challenges arise in modern society as it is today. Building a spiritual mentality of contemporary society faces many challenges, including global challenges due to the sophistication of science and technology produced by humans (Voysey dkk., 2021). Instantly studying Islam through the media influences human attitudes and behavior instantly too. Islam should be studied in depth so that the Aqidah is not easily shaken (Hamjah dkk., 2020). Religion has begun to lose its appeal when it does not provide material benefits (Ives & Kidwell, 2019). That is why some social scientists

predict that the more modern a society is, the more religion will be removed from the social life of that society.

The problems of our da'wah today should be managed with professional da'wah management (Héliot dkk., 2020), with highly dedicated da'wah staff willing to do good deeds. To change the gloomy face of Muslims (Braam & Koenig, 2019), it is necessary to have Islamic preaching that can cure the diseases of a materialistic society.

This moral and ethical vulnerability appears increasingly transparent in pornography and pornographic action because advances in information technology tools such as television, DVD/VCD, internet networks, mobile phones with sophisticated facilities, etc., support it. The explosion of information and technological advances in various fields should be kept from passing by. Muslims must try to prevent and anticipate by strengthening *aqidah*, which combines science and technology (Agarwala dkk., 2019). Few people have become victims of the effects of the globalization of information which has clouded their Islamic identity and made the future of the younger generation even bleaker (Francis dkk., 2019). If Muslims are complacent with the luxury of living with its various facilities, they will slowly abandon religious teachings. Thus there will be a spiritual emptiness that will damage the personality of every human being (Ungar & Theron, 2020). In addition to that, the weakness and backwardness of Muslims in accessing information from time to time, in turn, will also make our da'wah steps even more lagging.

The Challenge of Cultural Poverty

Forms of Cultural Poverty

Cultural poverty can be found in several Indonesian societies, with people in the lower classes, such as fishermen and farmers (Bahar & Maker, 2020). According to Lewis, there are patterns of behavior and attitudes shown by people with low incomes as the most appropriate way to continue to live a life of deprivation (Marcondes & Day, 2019). This way of life then becomes the foundation for the formation of a culture of poverty that they have (K. C. K. Cheung & Chou, 2019). This culture of poverty then encourages the realization of attitudes of accepting one's fate, begging or expecting help or alms, which is a form of adaptation that is rational and quite clever in efforts to overcome the poverty they face.

The form of cultural poverty that exists in Oscar Lewis' book *The Story of Five Families in Mexico* tells the story of five families in their daily lives (K. C.-K. Cheung & Chou, 2019), where there are different patterns in each family with other incomes, also with other classes (Fusar-Poli dkk., 2021). Some families live at a level to make a living, where the husband becomes an authoritarian and powerful male figure accompanied by his wife, who is close to the ideal figure of being simple and obedient, and children who meet the requirements of rural norms, strict, respectful, and appreciative. However, as they age, they change in response to outside changes. Families are living in cities where their children help support the family; religious life becomes more important, the system of adoptive fathers or guardians still functions, and they still retain their rural relatives and beliefs and customs, but there have been

changes very striking where the mother becomes the dominant figure in a family, greater freedom for her children, the standard of living continues to increase with the purchase of goods in installments. There are the poorest families in the city, where their children do not get a much better education than their parents (Liu dkk., 2020). Wives have enormous influence, and they use it even though they still show obedience to their husbands. In assessing the relationship between parents and children in the five families, children had a closer emotional connection with their mothers, all children respected their fathers and had a sense of affection, and all mothers were devoted, self-sacrificing, and highly oriented towards the child (Andoni dkk., 2019). Fathers are more authoritarian, less child-oriented, and spend much time outside the home (Ben dkk., 2019). In this story of five families, the younger generation enjoys greater family stability and a longer childhood than their parents did.

The form of cultural poverty can be seen from the characteristics that exist in it. There are several characteristics of Lewis and Harrington's culture of poverty at several levels, namely at the individual level. People living in a culture of poverty practically do not experience childhood or experience very short childhoods because children in these families are forced to work too early to make ends meet. Family needs, and because sexual relations are very open and permissive in this group, cause children to mature sexually before their age. At the family level, it appears that the family does not have a fixed pattern in which activities are carried out because of impulses or needs that come at any time (impulse determined), as well as in subsistence relies on the role of women (female based) because men have a very high tendency to strong against acts of violence (action-seeking). At the level of social and social institutions, people infested with a culture of poverty have very low social integration abilities because their sense of identity is weak, social relations are full of distrust, and low power to accept and tolerate disappointment. At the mental level, there are several general characteristics, namely delayed language skills, difficulty delaying gratification, an inability to think conceptually, and a strong tendency to use motor reactions to overcome disappointments and failures. These patterns are passed down from generation to generation (personality of poverty).

The Impact of Cultural Poverty

The concept of cultural poverty shows that people experiencing poverty are poor because they are poor. Children eat improperly (Aplin, 2019), receive minimal education, and accept the notion of family or colleagues that poverty is inevitable (Cogburn, 2019). This gives rise to the idea that poverty is a certainty, so there are actions that violate the rules to be something that naturally happens. The impact then is the emergence of crime and violence that always accompanies their daily lives, also giving rise to shared poverty conditions. Lewis concluded that this deviant state was rooted in poor environmental conditions, which tended to be passed down from generation to generation. In other words, the poor have socialized poverty values and behaviors, and as a result, these behaviors perpetuate their poverty. Violent and criminal

acts occur because of their inability to think conceptually and a strong tendency to use motor reactions to overcome disappointment and failure.

Violence is a social behavior that becomes a product and a stimulant of one's behavior toward others. Violence is a structured response from the sediment of various unsatisfactory experiences. The illegality of violence as one of the impacts of cultural poverty occurs because people experiencing poverty tend to have low education. Therefore they are always unable to compete when there is a competition to fill job opportunities or compete in other fields; they sometimes even lose before competing. A kind of social inequality engulfs the lives of people experiencing poverty. When people with low incomes can accept the social gap as a fate that does not need to be regretted or is still within the tolerance threshold, this gap is not a problem. However, when this gap begins to be seen and understood as exploitation or considered outside the tolerance threshold, it can lead to violence.

The culture of poverty has spawned acts of violence that are considered legitimate. Violence becomes their daily bread, and poverty appears to force them to commit criminal acts. As an illustration, there are poor people at a red light intersection; they operate daily with the same pattern. Approaching the car when the red light is on, he stretches out his hand to beg while carrying their 'work' equipment and a sharp metal object (zinc) to be used when they are 'stuck'. When they didn't get what they asked for, thoughts arose that they had to eat that day, even though there was no money. This condition causes them to be depressed, and without thinking twice, they commit acts of violence.

Factors Causing Poverty

The problem of poverty is problem that has become a common enemy, especially for third-world countries that are developing with different levels of intensity and scope of problems (Ardean dkk., 2021). Poverty can be defined from various dimensions, such as social, political, religious, cultural, and, of course, the dimensions of the economy. In the large Indonesian dictionary quoted by M. Quraish Shihab, the word 'poor' is defined as having no assets, deprivation, or low income. At the same time, fakir is defined as a person who is very deprived or poor. When viewed from the origin of the original language (Arabic), the word poor is taken from the word Sakana, which means silent or calm. In contrast, the fakir is taken from the origin of the word 'fair', which originally meant backbone, so fakir can be understood as a person with a broken spine; another meaning is the burden he carries is so heavy that it breaks his spine.

Structural poverty is directly caused by a system or institutional arrangement, including rules and rules of the game that are applied unfairly so that it is easier for the community to access the needs and requirements needed (Wimalawansa & Dissanayake, 2019). Meanwhile, cultural poverty is more caused by sociocultural factors and the mental attitude of the local community (Ranabhat dkk., 2020). Mubyarto, an agricultural expert during the New Order regime, argued that poverty can also be divided into two types: absolute and relative.

Where absolute poverty is understood as poverty related to the non-fulfillment of basic food and drink for a decent life due to low income of a person, meanwhile (Tao dkk., 2019); relative poverty is more poverty which is determined by the development of the community needs because needs are not only physical but also non-physical needs such as education, health, entertainment and so on.

Factors causing structural poverty, according to Idrus Abustam, are caused by institutional factors in a broad sense, which does not only include the organizational structure but also includes the rules of the game that are applied. They overcome, for example, the lack of fertile land, the lack of land utilization, and the occurrence of land degradation. Other triggering factors include low levels of education, low labor productivity, poor public health, traditional barriers, and limited job opportunities.

The factor of shortage of natural resources in the sense that the inability to develop natural resources can affect other factors contributing to poverty due to underdevelopment in the infrastructure sector which includes areas that are still isolated, limited capital, narrow land ownership, unequal profit-sharing systems and low levels of low wages and so on. The other side that causes poverty and underdevelopment is the lack of equal opportunity for every individual to actualize himself. Even more emphatically, Sritua Arie was quoted by Idrus Abustam, explaining that poverty and underdevelopment are caused by factors that destroy opportunities that occur as a result of the process of exploitation, and can be seen in the form: Unfair exchange in exchanging commodities, Unfair payment for employee services and The imposition of relatively burdensome levies from the authorities on the lower strata of society (low-income or poor layers). The commentator, M. Quraish Shihab, argues that the dominant factor causing poverty is the attitude of silence, reluctance, or not being creative in trying. So that this reluctance to try is included in the category of self-abuse, while the inability to try consists of the persecution of other human beings, even though it is explicitly acknowledged that poverty occurs more caused by factors of imbalance in the acquisition or use of natural resources.

Some of the factors that cause poverty, as described above, place more emphasis on the limited natural resources and human resources as individuals who do not stand alone as factors driving poverty and underdevelopment but are also heavily influenced by sociocultural aspects of the local community, which give birth to the system others that affect the mental attitude of other members of society.

Poverty and its Alleviation Strategy

Every problem that arises from human life is always believed to have a solution as an alternative to the problem itself (Qiang Dkk., 2019). The issue of poverty is understood as part of a social problem (social pathology) that has attracted the attention and thought of almost all nations in this world. To get out of it and at least minimize the impact caused by poverty, a strategy or systematic planning is needed for its alleviation.

The strategy in the 'Big Indonesian Dictionary' by the Department of P and K puts forward a detailed plan regarding activity to achieve a specific goal (Qiang dkk., 2019) in the theoretical approach by scholars of social sciences, such as Effendi's opinion that

strategy is essentially planning and management to achieve goals. Likewise, Atmosdirjo's opinion was quoted by Rasyid, who emphasized strategy, in essence, concerning the allocation of resources according to time and space in such a way as to achieve the objectives. Science. Because the development of science and technology has considerably influenced the meaning of strategy, it is understood as the art of achieving goals and science.

The description of the strategy above, when linked to poverty alleviation efforts, can be understood as a plan that is systematically arranged through actions that are prepared in stages and continuously in responding to challenges or problems that may occur and those that have occurred as a result of the previous steps. Suppose the strategy is related to poverty alleviation efforts. In that case, it can be understood as a systematic and planned effort to carry out poverty alleviation efforts to achieve goals. Valid until the world of doomsday, poverty is always there everywhere, including in countries classified as the most advanced.

Therefore a strategy is needed to solve it with various approaches relevant to the factors that cause poverty and underdevelopment of a place or region, respectively. For the condition of the Indonesian people, it requires a long-term and comprehensive alleviation strategy which is the substance of various forms of poverty as discussed earlier, while the techniques that are considered the most basic are as follows:

Empowerment of the populist economic system, this system is considered tested and resistant to the waves of the financial crisis that hit the Indonesian people in 1998 until now; efforts to strengthen and empower small and medium enterprises are part of a long-term solution, considering that their numbers are so large and moving in the informal sector. However, its role in national output is still very small. So it becomes a joint task how to transform the economic structure towards a balance without causing social turmoil and vulnerability.

Institutional and regulatory reforms in the structural system of the economy are considered to be the cause of structural poverty due to social injustice, which has an impact on the difficulty of creating social mobility, especially for small communities living below the poverty line so that problem-solving strategies are of course only possible through reform or overhaul of the shackled social structure as well as the institutional and policy factors surrounding it by increasing one's abilities and self-confidence.

Improving Indonesia's human resources through a strategic approach through education and training is considered a long-term solution to poverty alleviation. This is because all the development programs that have been launched to tackle poverty, both government and private, aim to improve people's welfare, such as building roads, bridges, production, and marketing infrastructure, building schools, and public health centers, providing subsidies and various types of credit, increasing job opportunities. Ja and try, but if it is not followed by increased human resources through training and education strategies, especially in poverty-stricken areas, it is believed that it will not be effective and successful in alleviating poverty, especially related to cultural poverty.

Empowerment of the people's economy, supported by the quality of human resources for small and medium entrepreneurs, will increase people's welfare. The inability to implement a populist economic system coupled with the poor quality of human resources for small entrepreneurs engaged in the informal sector has implications for small entrepreneurs' weak access to markets, difficulty accessing capital and banking sources, their low ability in management and organization, soft control technology and the problem of developing partnerships and so on. Therefore, according to Subiakto, the need for implementing a populist economy and improving human resources is considered a strategic step to empower small entrepreneurs engaged in the informal sector, plus managerial improvement and the ability to dynamically function management functions, both planning, organizing, leading, and controlling.

From a religious perspective, put forward by commentator M. Quraisy Shihab, poverty alleviation strategies argue that many approaches can be taken to alleviate poverty. Still, the outline can be divided into three main points, namely: The obligation of every individual servant of Allah; this is reflected in the commitment to work and try because working and testing is the first and main effort set out in the Qur'an to eradicate poverty which is mandatory for every individual. Obligations of other people or the community this are reflected in the guarantee of one-family homes and social security in the form of obligatory Zakat and alms: A warranty for one family; if one is unable to meet their basic needs, then the Koran comes with the concept of obliging to provide a living for the family or in other terms between one family so that each family must guarantee and be sufficient for each other, Zakat, that in Islamic law, zakat assets given to the poor should be able to meet their needs for a year, even if possible for a lifetime. Government Obligations The government is obliged to provide for the labor of every citizen or citizen through legal sources of funds, such as taxes, both individual taxes and other additional taxes set by the government.

From a sociocultural perspective, poverty is always associated with the mental attitudes and behavior patterns of humans or society, sometimes forming impoverished cultures born of social and economic misery and the inability to get out of the confines of structural poverty. Efforts to get out of the mental attitude and mindset mentioned above require the formation of a creative and independent mentality from community members. More strictly, Selo Soemarjan, quoted by Alfian, argued that a creative person usually has an independent nature, that is, believes in himself and has a strong character or personality, enabling him to develop his thinking as far as possible, which is then creative and innovative.

Cultural Da'wah

Cultural da'wah has a close relationship with artistic Islam because cultural da'wah emphasizes an Islamic cultural approach. Cultural da'wah is an effort to convert Indonesian society (Islamization). Cultural da'wah is an effort to understand and use the artistic potentials of society as a vehicle for teaching down-to-earth Islam, Islam that can bring about change, turning potential into a movement for social progress.

According to Amin, in general, da'wah is a form of calling (to propose), invitation (to summon), call (to call), and invitation (to invite) to do something good. In addition, Bakhtiar, quoting the opinion of Bahyul al-Khuly, said that da'wah is trying to change a situation to a better position following Islamic teachings. The cultural approach in conducting da'wah aims to ground Islamic education among the community so that people can understand and study religion as an expression of cultural and social beings. This approach is expected to revive Islamic-minded institutions such as Sharia-based financial institutions, kadi institutions, and so on.

The word cultural itself, which is behind the word Islam, comes from English, culture, which means decency, culture, and maintenance. Another theory says that culture comes from the Latin culture, which means to maintain or work on, to process. Meanwhile, Koentjaraningrat divides culture into three forms, an ideal form, namely a form of culture as a complex of ideas, ideas, values, norms, regulations, and so on; a form of behavior, namely a form of culture as a complex patterned behavior activity of humans in society, and the form of objects, namely the form of civilization as objects of work.

According to Abdul Munir Mulckham, the concept of cultural da'wah is related to efforts to improve existence in the cultural dimension of society. According to him, the issue of da'wah is a sociocultural issue such as poverty, education, health, and welfare. One of the triggers for the founding of NU in 1926, which traditional clerics spearheaded, was none other than the result of an epistemological conflict between orthodox clerics who wanted to preserve the tradition of schools of thought or the Islamic cultural model against modernist-puritanical Islamic figures who tended to purge Islam from culture local. According to Muhammad Alim Ihsan, an artistic approach to preaching is persuasive and soothing. This aligns with the term 'unity in aqidah, tolerance in furu'iyah issues in dealing with the ummah al-Sabah (objects of da'wah who have embraced Islam). Meanwhile, preaching to non-Muslims with a cultural approach aims to introduce the virtues of Islamic teachings to them.

In simple terms, the purpose of cultural da'wah can be understood as da'wah activities by paying attention to the potential and tendency of the community to preserve the local culture that does not conflict with Islamic values. It means a cultured society with a direct understanding, views, and practice of Islamic teachings from the Qur'an and al-Hadith.

Removing suspicion and bringing up the passion for building cultural friendship and social harmony within the body of Muslims is absolute to create a harmonious atmosphere in the atmosphere of individual and social life. Because harmony itself is essentially a manifestation of human will and God's will between the servant and God, which must be based on reason and will, anyone who submits himself to God should be able to mingle with other members of society.

Through this assimilation, the building of Muslim and social society can be arranged beautifully. For Mawdudi, Islamic society is a utopian society different from other societies, usually bound by ethnicity, skin color, and regional boundaries within

Choudhury. This is where the power of Islamic ideology penetrates ethnic, cultural, and geographical barriers. Cultural da'wah is an effort to convert Indonesian society (Islamization). Cultural da'wah necessitates efforts to assimilate with other groups without being haunted by hypocritical feelings and straddling loyalty to 'aqidah.'

The Function of Da'wah in Overcoming Cultural Poverty

The English Dictionary by Collins Cobuild (Taboada dkk., 2020) explained that if we mention the function of something or someone, it means that what we mean is the use of something or someone. Something can function if it works under the desired goals.

While da'wah means 'call, call, and invitation'. So that Islamic da'wah means a call, a call, and an invitation to follow Islamic teachings (Pei & Buyanova, 2019). According to Syeh Ali Mahfud in the Hidayaturmursyidin book, da'wah is a call or invitation to a good path and follow the instructions of Islam so that the world will be happy in the hereafter.'

Poverty is not an everyday situation or a condition that humans want to aim at, both individually and in society (Ding dkk., 2020). Therefore, inviting poverty is certainly not the goal of da'wah. On the other hand, da'wah aims to improve a situation. Thus, it can be said that getting individuals or communities out of poverty towards prosperity is one of the functions of da'wah. In the opinion of M. Quraish Shihab, perfect preaching is preaching that can encourage people to achieve physical and spiritual well-being. The question is, has the missionary function in overcoming the problem of poverty gone as expected? Can we say that da'wah has not succeeded in achieving its goals and tasks because of the increasing number of Muslims living in poverty?

Helping poor individuals or communities escape their difficulties is an order in Islam. Some charges are obligatory, namely Zakat, and those that are sunnah, such as sadaqah or infaq. Zakat, one of the pillars of Islam, is a religious obligation imposed on every Muslim. According to Saefuddin in Mohammad Daud Ali, the word zakat in the Koran is mentioned 82 times and is always summarized with the command to pray. This certainly reflects the importance of the obligation to tithe in helping the poor escape poverty. Zakat is a form of social solidarity. Humans cannot live without other people. The fortune he gets is the result of the contributions of others. So it is true that God commands people to spend part of their wealth to help others. Of course, it can be questioned, if we can see with naked eyes, that although many people are poor in our country, there are still many people who are able and live a luxurious lifestyle, have made pilgrimages and pilgrimages many times, then why are so many still trapped in poverty? Have those who are rich paid their Zakat? Or could those rich have carried out their zakat obligations but are not on target? Of course, we can ask the next question when we talk about zakat mal and sadaqah.

To answer the questions above, of course, we need to continue our education for society and ourselves as Muslims. Is it true that I have carried out God's command to pay Zakat and give alms and infaq to needy people? How big is the real treasure that I

have spent? Are there any treasures I have hidden from human eyes so I don't have to pay Zakat? I am willing to spend some of my wealth to help poor people escape their troubles. Am I afraid of becoming poor because I gave some of my wealth? Of course, many more questions can be raised to do the author's research. The function of da'wah in overcoming poverty will not achieve the maximum goal if we are not aware of the importance of social solidarity. Self-correction is needed before we blame others (government, capitalists, rich industries, and so on).

CONCLUSION

Culture has made poverty remain sustainable in their lives. The existence of a view of life or the values they hold helps push them down into poverty. This poverty is more caused by culture, where poverty is not caused by limited economic access but rather due to the values, outlook on life, and norms that develop in a society. Poverty arises from within the poor themselves. This habit has caused them to be trapped in poverty.

Violence is a clear visible impact of this cultural poverty. The frequent use of violence has provided an opportunity for those with a culture of poverty to overcome various acts of violence. Violence is used as a way out and as if it were a legitimate action they commit. All of that is based on the fact because they are poor, it is permissible to commit acts of violence.

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