



Strategy for increasing the production of indi silk craftsman Sharia economic perspective in Wajo regency

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ABSTRACT

This study aims to find out what the strategy for increasing silk production in Wajo Regency is, what the resources are for silk artisans, what the challenges faced in producing silk are, and whether the production of silk artisans in Sengkang is by sharia economic principles. This qualitative descriptive study narrative describes the condition of the silk craftsman business in Wajo Regency. Data collection methods are observation, interviews, documentation and triangulation. Data analysis techniques include (1) Descriptive Analysis guided by the steps of qualitative research data analysis, namely data reduction, data presentation, and drawing conclusions and (2) SWOT analysis. The results of this study indicate that 1) Business development planning for silk artisans in the district Wajo includes product innovation, marketing innovation, workforce innovation, capital innovation, facility and infrastructure innovation. The view of Islamic economics shows that the behaviour of Rasulullah SAW as a benchmark in doing business has been implemented by Silk Craftsmen Business actors in Wajo Regency, namely honest behaviour, *amanah* (responsibility), *fathanah* (intelligent), good intentions and *tabligh* (delivering) 2) Strategies for Increasing Craftsmen's Business What business actors do is build business networks, determine the right location, set prices according to product and service quality, select human resources according to abilities and behaviour, and support and guidance from local governments. Furthermore, based on the SWOT analysis, the right strategy to increase the business of silk artisans is a strategy that supports an aggressive growth policy (Grow Oriented Strategy).

Keywords: Silk craftsmen; Islamic economics; improvement strategy

1. INTRODUCTION

Sengkang, the capital of Wajo Regency, is located approximately 250 km from Makassar, the capital of South Sulawesi Province, and has long been known as a trading city because its people are very good at trading. Various necessities of life such as clothes, shoes, bags, electronic goods, cloth and sarongs and even other basic needs are relatively low prices compared to other areas.

On the one hand, Sengkang is one of the cities with a very high economic turnover in South Sulawesi, besides being known as a trading city. Sarong Sutera is the separate capital of Wajo Regency, which is increasingly familiar to the ears and hearts of those who have visited this city. The softness and smoothness of the woven sarong Sengkang silk are already famous even in foreign countries.

The activities of Wajo people in managing silk have been carried out from generation to generation, both as sideline activities and managed on a household scale, even in medium-sized industries. In almost every sub-district in this area, silk activities are found starting from upstream to downstream processing activities, silkworm rearing activities to the spinning process into yarn woven into a piece of silk cloth.

In the local (Bugis) language, silk is called "*Sabbe*", where in the process of making silk thread into silk sarongs, people generally still use traditional looms, namely gedogan looms with various motifs produced such as the "*Balo Tettong*" motif (striped or upright), motifs ("*Makkalu*" (circular), "*mallobang*" motifs (empty squares), "*Balo Renni*" motifs (small squares). In addition, some are also produced by combining or inserting "Wennang Sau" (warp) embossed and motifs "*Bali Are*" with additional thread inserts similar to *Damas* fabrics.

Seeing the potential for the development of silk in Wajo, in 1965, a female figure who was also a "*Ranreng Tua*" Wajo aristocrat, Datu Hj. Muddariyah Petta Balla'sari initiated and introduced a new loom from Thailand capable of producing natural silk (a kind of Thai Silk) on a large scale. He also brought in a weaving expert from Thailand to teach the use of these looms to the local community and pass on various weaving skills to produce high-quality silk production. Starting this initiative spurred perseverance and opened up insights into the community's and other artisans' creativity to develop silk-making activities in Indonesia Wajo Regency.

Silk improvement activities in Wajo Regency can be found in all existing Districts, but specifically in increasing natural silk and silk thread production concentrated in Sabbangparu District and the areas for improvement are spread across Pammana District, Tempe District, Bola District, Gilireng District, and Majauleng District. While the silk

weaving industrial centre is located in the Tanasitolo District, and the areas for improvement are scattered in the Tempe District, Majauleng District, and Pammana District.

Silk improvement activities for both the upstream industry, which includes natural silk by planting mulberry plants, raising silkworms (*Bombyx mori*, sp), and cocoon production, as well as the downstream industry, which includes spinning silk yarn, weaving silk cloth, and increasing the diversification of products from silk, can be found in Wajo District.

The background of the Wajo people, who are known to have a high entrepreneurial spirit, has an impact on their high motivation to increase silk commodities by being creative and always looking for innovations and creating various kinds of products from silk and even establishing cooperative relationships with textile entrepreneurs from Java Island, including designers. Famous Indonesian. Mulberry plants (*Morus*, sp) are the primary plants in the maintenance of silkworms, so their existence is absolutely required in natural silkworm maintenance activities.

Mulberry planting, whose development centres are found in Sabbangparu District, Gilireng District and Takkalalla District, now occupies a land area of around 240 hectares using a planting system in the form of pure cropping, intercropping, and garden crops. If it is assumed that the production is 140 tons of mulberry leaves per hectare, then the mulberry plantation area in Wajo Regency can potentially produce up to 33,600 tons of mulberry leaves and can fulfil the maintenance of 48,000 boxes of silkworm eggs.

The silk spinning industry in Wajo Regency has increased at several levels when viewed from its operations, namely using reeling equipment with manual, semi-mechanical and semi-automatic systems. At least 91 craftsmen are working in this business employing around 822 workers. By using 274 units of spinning machines, they can produce 6,389 kg of raw silk thread that is not yet ready to be woven per year, and then the silk thread has to go through another twisting process to get woven twist silk thread.

The silk weaving industry is the most engaged activity by silk actors in Wajo Regency. This is motivated by the produced silk fabric products that have utility values combined with the aesthetic values of local culture. Combining these values produces a distinct characteristic that characterizes silk fabric products, especially the Sengkang signature sarong (*lipa' sabbe* to Sengkang = Sengkang silk sarong).

In its development, silk weaving artisans not only produce sarongs but have been able to produce other fabric products such as textured motif fabrics in the form of white and coloured fabrics, as well as fabrics woven by combining silk threads with other fibre

materials, thus providing many choices for those interested in silk products. In production, artisans use more traditional weaving tools, Non-Machine Weaving Tools (ATBM) and their development. However, artisans can produce high-quality products with value through innovative techniques and hard work compared to modern machine products and weaving tools.

Gedogan looms are simple traditional looms that are moved by hand. This tool is spread in remote areas in the countryside in Wajo Regency and is usually used by homemakers and village girls for generations. The results of the gedogan loom are primarily in the form of silk weaving crafts (*lipa' sabbe*), known as household silk weaving crafts. This tool has survived until now in Bumi Lamakdukelleng, Wajo Regency, because the Wajo people have modeled their expertise in maintaining traditions dynamically, namely opening themselves up to change while maintaining the Wajo Bugis characteristics. They are willing to adopt technical innovations that are deemed valid, based on perseverance and always keep going with market developments and increasing consumer demand.

ATBM is also called the TIB model loom, derived from the word "*testile inrichting Bandung*", because it was this institution that first created this loom in Indonesia in 1912. ATBM was first entered and used in Wajo Regency in the 1950s, producing only Samarinda sarongs. Since the 1980s, he began producing silk sarongs with the balo tettong motif, until in later stages, ATBM not only produced silk fabrics but was further developed by producing plain textured cloth motifs, scarves, clothing accessories, household accessories, hotels, offices, and so on based on market demand and consumers.

The ATBM is equipped with three types of tools based on the drive used to produce various fabric motifs, namely:

The ATBM Roll/Kerek (flywheel), which is equipped with two pedals and one roll, can produce a cloth with plain/plate woven motifs and their derivatives.

ATBM dobbi produces fabrics with woven plates, twill, satin and their derivatives, as well as layered fabrics.

ATBM Jakarta/Jacquard produces woven plate, twill, satin and derivatives motifs and layered fabrics with more complete variations than ATBM dobbi.

Along the way, the silk industry in the Wajo district has experienced challenges and difficult times as in other business sectors. However, due to the principles that the silk actors have always maintained, coupled with tenacity and loyalty to maintain their profession by carrying out various beneficial development and innovation efforts, they have been able to exist until now. However, it is acceptable to run his business.

The problems still being encountered include: First, the organization that brings together silk entrepreneurs still needs to run better. Second, the marketing of silk products needs to be better organized, especially in marketing outside the region and the island of Java, which often results in unfair business competition. Third, there needs to be a maximal effort in copyright protection, especially in creating motifs and designs, which results in losses for artisans oriented towards this field. It is not easy to obtain high-quality raw materials for silk thread, especially threads of local production, so it requires the efforts of competent parties to continue trying to overcome this. Fourth, there needs to be a price classification for the product, which can lead to a wrong perception of the silk products it produces. Fifth, several entrepreneurs or artisans still need to maintain their products' quality consistently.

Seeing the challenges of these problems, the efforts of all existing silk stakeholders, both silk craftsmen and entrepreneurs, as well as government agencies and other empowering institutions, are needed to be committed to finding solutions to solving the problems mentioned above by prioritizing the interests of silk and the excellent name of the district as a region that produces silk products quality. In addition, with the description of silk in Wajo Regency in this booklet, it is hoped that it will become one of the references for interested parties or investors who will cooperate or establish partnerships with the actors in silk activities in Wajo Regency.

Finally, with intention and commitment and togetherness for the benefit of silk development in Wajo Regency, it is hoped that it can provide benefits and contribute to the improvement and welfare of people's lives.

The creative era is marked by the rise of creative industries that use individual ideas and skills as the principal capital. So, the creative industry no longer entirely relies on significant capital and production machines.

The creative industry is a collection of economic activities related to creating or manufacturing an object or using knowledge and information. The creative industry can be interpreted as a collection of economic activities related to creating or using knowledge and information. The creative industry is also known as the Cultural Industry or the Creative Economy. The Indonesian Ministry of Trade states that the creative industry is an industry that originates from the utilization of individual creativity, skills and talents to create and exploit the individual's creativity and inventiveness. Indonesia is known for its many crafts that are spread and continue to grow. Crafts are created because of the fundamental nature possessed by humans. This is because humans have skilled hands to create and produce an item or craft object with aesthetic value.

Indonesian culture is diverse, and its pattern is the result of culture from time to time; in this development, much influence is from the culture itself and outside. The regional culture was originally formed as an insight from the ancestors. However, in its journey, it is not just a legacy that remains to be taken for granted. However, in it, there are internal dynamics that are always in dialogue contextually with the times. Cultural diversity in the form of arts and crafts is one of the cultural characteristics of great value, both from a philosophical and symbolic point of view. From a symbolic meaning, human beings create meaning that refers to the reality of their daily journey. In other words, Regional cultural diversity, with all its characteristics and uniqueness, is a substantial primary capital in developing national culture. Therefore, regional cultural values need to be studied and explored and then developed according to the level of development of this nation's life from time to time.

The family is the smallest unit of society: the father, mother and children. In every society, there will undoubtedly be a nuclear family. The nuclear family is based on legal marriage ties consisting of husband, wife and unmarried children. The nuclear family is usually called the household, the smallest unit in society as a vessel in social life. Moreover, each family member has rights, obligations, and roles in family life. The role of men is enormous and vital in family life. As the head of the family, the man is fully responsible for his family's condition. A woman has an essential role in the life of a family.

Human empowerment in family life will be able to be an entry point towards improving family welfare. Women have supported the family's economic resilience in connection with improving family welfare. Such conditions are a strong impetus for women to work in order to supplement their income. According to His word QS. At-Taubah: 105:

تَعْمَلُوا نَكُنْتُمْ بِمَا بِنُكْمَفِيئُوا الشَّهَادَةَ الْعَيْبِ عِلْمِ إِلَى وَسْتُرْتُونَ وَالْمُؤْمِنُونَ سُؤْلُهُمْ عَمَلَكُمْ
اللَّهُ فَسِيرَى اعْمَلُوا وَقُلْ

Translation;

"And Say: "Work you, then Allah will see your work as well as His Messenger and the believers, and you will be returned to (Allah) who knows the unseen and the real, then He will inform you of what you have done."

In a hadith the Prophet explained that a woman is allowed to work as an example: Hadith of Ibn Majah Number 1825

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا يَحْيَى بْنُ آدَمَ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ
هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ أَمَرَنَا

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالصَّدَقَةِ فَقَالَتْ زَيْنَبُ امْرَأَةُ عَبْدِ اللَّهِ أُجْزِيَنِي
مِنَ الصَّدَقَةِ أَنْ أَتَصَدَّقَ عَلَى زَوْجِي وَهُوَ فَقِيرٌ وَبَنِي أَخٍ لِي أَيْتَامٌ وَأَنَا أَنْفَقُ
عَلَيْهِمْ هَكَذَا وَهَكَذَا وَعَلَى كُلِّ حَالٍ قَالَ نَعَمْ قَالَ وَكَانَتْ صِنَاعَ الْيَدَيْنِ

Translation;

Have told us [Abu Bakr bin Abu Syaibah] said, told us [Yahya bin Adam] said, told us [Hafsh bin Ghiyats] from [Hisyam bin Urwah] from [His father] from [Zainab bint Umm Salamah] from [Um Salamah] she said, "The Prophet sallallaahu 'alaihi wasallam ordered us to pay zakat, then Zainab Abdullah's wife asked; "Is my zakat valid if I give it to my husband who is indigent and my brother's children who are orphans, I always give alms to them like this and like this every year?" he replied: "Yes." He said, "Zainab is a woman who does a lot of charity." [Ibn Majah]

In the context of national development, women's empowerment means efforts to develop the potential and role of women in all dimensions of life. In the economic field, more emphasis is placed on empowering women to increase their ability to manage businesses, especially in the home industry. Women are the most significant sales group and play a role. They are primarily superior to men since they are more gentle and easier to use their tricks. Furthermore, men often think that they generally risk themselves to women to convey their desires in fostering marriage. After all, the woman generally does the sales job better because she can do the job with all her charming charm and allure.

Silk is one of the mainstay commodities in the Wajo district, which has penetrated Indonesia to foreign countries. Silk, as a local wisdom culture, has a high selling value. The silk sarong (lipa' sabbe) is one silk product still used by the Bugis community. The history of the silk sarong, it was only worn by the nobility and royalty because it was relatively expensive and used in daily and traditional activities. Along with the times, silk sarongs were used by all levels of society.

Artisans' role is essential in supporting the improvement of silk from upstream to downstream. The downstream industry urgently needs better yarn production for silk weaving, while the upstream industry also requires technology to meet high global demand and consumer desires. Silk improvement activities for the upstream industry include planting mulberry plants, raising silkworms (*Bombyx mori*), and cocoon production. Downstream industrial activities include spinning silk yarn, weaving silk fabrics, and increasing product diversification. Until now, the cultivation of silk raw materials from silkworms has begun to decrease in cultivation by the community, dramatically impacting the productivity of the silk cloth produced.

The local economy has a significant influence on the formation of the economy so that it can become the leading sector of a region. The cultural diversity possessed by each region should become an essential capital towards a great nation that other countries respect. Local wisdom is also a connecting bridge for the economic welfare of a region. Trade as a driver and knitter of various joints of the community's economy. Various joints of the economy can run well if supported by the rapid rate of trade.

As a silk town, it encourages the people of Wajo district to become silk sarong weavers, which in Bugis language is called *pattennung lipa' sabbe*, as a livelihood that can help the household economy. Silk weaving has been around for a long time. It has become a tradition carried out by the Wajo people, with a hereditary inheritance pattern from the interaction between parents and their children. Apart from being weavers, some of the Wajo people also work as silk sarong traders or in Buginese they are called *pabbalu lipa' sabbe*. The distribution of silk sarongs can be carried out by traders in several ways, including through shops, *pappalele* (travellers) from one market to another, inter-city traders, and inter-island traders. The marketing process for producing silk sarong woven covers South Sulawesi and its surroundings. It was even distributed to regions such as Sumatra, Jakarta, Kalimantan, Southeast Sulawesi, Central Sulawesi, and Papua.

Silk weaving activities carried out by the community in Wajo Regency. In the process of improvement, it is still experiencing various challenges, both internal factors originating within individuals or groups (human resources) based on the system of social relations prevailing in society and other factors. External sources originating from the physical environment (environmental resources) affect this industry's growth and survival process. Therefore, community decisions adapt to external factors, which can be seen as a change mechanism.

Each trader has their own sales strategy. The strategy these traders own must still adhere to the principles and rules of the Islamic economy. Consumers who shop for silk sarongs at the Sengkang Central market come from the Wajo region and outside the region because silk sarongs have their charm for those interested.

If observed in-depth, currently, silk sarong traders, especially in Sengkang Central market, are decreasing due to various factors, both external and internal factors. Changes in lifestyle in the modern era impact consumer tastes for a product, including silk sarongs. Changes in consumer tastes impact silk sarong traders, so many suffer losses due to a lack of consumers. This causes some traders to switch from selling silk sarongs to more profitable products or move to other areas to market them.

The existence of a business, especially one engaged in the cultural aspects of local wisdom, in this case, the silk sarong business, can kill the traders' economy if they cannot

survive and also impact the regional economy. Some have chosen to survive selling silk sarongs since then until now. Therefore, silk sarong traders continuing their business in the Sengkang Central market requires strategies and innovations in marketing their products to attract consumers again, based on Sharia economic views. Suppose this strategy runs smoothly and is up the plan. In that case, it can improve the economy of traders, the regional economy, and the cultural heritage of the local wisdom of silk sarongs.

Socialization is a process in which humans try to absorb the cultural content that develops in their place of birth the culture; of these social scientists believe that it is this process in which the older generation spends much time transmitting culture to the next generation and the next generation usually receives many impressions from various teaching efforts. As happened in some communities, women's empowerment for their wives, relatives and daughters who readily absorb the weaving business is due to factors in their family environment. Moreover, what happened in Pakkana village, Tanasitolo sub-district, Wajo district, was that the challenges faced by the weavers were about marketing and raw materials that were starting steps, business capital, government policies and generations that were starting steps.

In Pakkana village, Tanasitolo sub-district, Wajo district, a weaving business benefits women because it is not only men who work to earn income; women can also earn income by working as weavers (Tennung). Weaving is one of the livelihoods of the Wajo people, especially women in coastal areas whose husbands work as fishermen and their wives wait at home while weaving. They maintain the weaving business in a family for generations, from one generation to the next.

Based on some of the statements above, researchers are encouraged to conduct research entitled Strategies to Increase Production of Silk Craftsmen in the Perspective of Islamic Economics in Wajo Regency.

2. METHODS

Method of collecting data

Data collection is a process of collecting primary and secondary data. In a research study, data collection is a crucial step because the data collected will be used to solve the problem being researched or test the hypotheses that have been formulated.

Data collection is a systematic and standard procedure for obtaining the necessary data. There is always a relationship between the method of data collection and the research problem to be solved. Many research results need to be more accurate, and

research problems are not solved because of the data collection method, Whichused is not by the research problem.

The data collection methods used in this study are:

1. Observation

Observation is a data collection technique that measures respondents' attitudes (interviews and questionnaires) and can also be used to record various phenomena that occur (situations, conditions). This technique is used when the research aims to study human behaviour, work processes, and natural phenomena and is carried out on manageable respondents.

The information obtained from the observations is space (place), actors, activities, objects, actions, events or events, time, and feelings. Researchers make observations to present a realistic picture of behaviour or events, answer questions, help understand human behaviour, and evaluate, namely, measure specific aspects and provide feedback on these measurements. In more detail, this observation is related to community empowerment through the silk cloth home industry.

2. Interview

The interview is a data collection technique carried out through face-to-face and direct question and answer between data collectors and researchers towards informants or data sources.

The interview technique in its development does not have to be done face to face but can use other means of communication, such as the telephone and the internet.

3. Documentation

Documents are records of past events. Documents can be in writing, pictures, or monumental works of a person. Documents in the form of images, for example, photos, live images, sketches and others. Many facts and data are stored in materials in the form of documentation. The most available data are letters, diaries, souvenirs, reports, artefacts, and photographs. The main characteristic of this data is that it is not limited by space and time, so it provides an opportunity for researchers to find out things that have happened in the past.

Research Instruments

An instrument is used in research, especially for measurement and data collection. It can be a questionnaire, a set of test questions, observation sheets, etc. A research

instrument is also a means that must be made to accommodate and process various data collected for research. In addition to data collection, this instrument also involves how data processing is carried out as one of the research stages. This is by another meaning of this term, namely as a source for someone who will conduct research. The existing instruments also vary and depend on the type of research used. If the research involves a survey, the instrument that must be used is a questionnaire containing appropriate questions and answers.

If the technique used is an interview, then interview guidelines must be applied, namely a set of questions used in interviews as an instrument that must be prepared. In data processing using observation sheets, usually, what is used is a rating scale or rating scale.

The tools used by researchers in conducting research are:

1. The interview guide is a tool used in conducting interviews that is used to obtain information
2. Writing tools and notebooks function to record all conversations and data sources that are considered important
3. The camera functions to take pictures when the researcher is conversing with the informant because a photo can increase the validity and will be more guaranteed.

Data Processing and Analysis Techniques

In qualitative research, data analysis is carried out with all the power of expertise to find natural truths that are believed by researchers and understood by the academic community in their culture. According to Bogdan and Biklen data analysis is the process of systematically searching and organizing the results of interviews, notes and collected materials to increase understanding of all things collected and enable presenting what is found.

1. Data reduction

Data reduction, referred to here, is the process of selecting, focusing attention on simplifying, abstracting and transforming data. Information from the field as raw materials is summarized, arranged systematically, and highlights important points to make them easier to control.

2. Data presentation

The presentation of data that has been obtained from the field related to all research problems is selected between those that are needed and those that are not, then grouped,

then given problem boundaries. From the presentation of the data, it is expected to clarify which data is substantive and which is supporting data.

Data Validity Testing

In testing the validity of the technical data used is triangulation. The triangulation technique prioritises the process's effectiveness and the desired results. Thus, triangulation can be done by testing whether the process and results of the methods used are running well.

Testing the validity of the data through triangulation is done because in qualitative research, testing the validity of the information obtained cannot be done with statistical tools alone. However, something considered accurate is when the truth represents the truth of many people. Truth not only emerges from ethical discourse but also becomes the ethical discourse of the people studied.

Triangulation of data sources is exploring the truth of certain informants through various methods and sources of data acquisition. For example, in addition to interviews and observations, researchers can use involved observations, written documents, archives, historical documents, official records, personal notes or writings, and pictures or photographs. Of course, each of these methods will produce different evidence or data, providing different views about what is being studied. These various views will give birth to a breadth of knowledge to obtain reliable truth.

3. RESULTS AND DISCUSSION

Islamic Economic Analysis of Silk Cloth Marketing Strategy

This discussion will discuss the Analysis of Sharia Economic Law on the Marketing Strategy for Silk Woven Fabrics in Wajo District. Sharia economic law is a collection of regulations related to economic practices to meet commercial and non-commercial human needs based on Islamic law. Trade is one aspect of life that is horizontal means worship because it provides convenience to needy people. Besides that, trading business in Islamic Economics is a business that requires particular emphasis because it is directly related to the real sector.

In Islamic economics, muamalah is mubah (permissible) as long as there is no argument against it, such as buying and selling, leasing, mortgage, transfer of debt and others. In addition, economic activities carried out are also based on the consideration of maslahah (benefits) and avoiding harm (damage or loss).

In Islamic economics, muamalah is mubah (permissible) as long as there is no argument against it, such as buying and selling, leasing, mortgage, transfer of debt and others. In addition, economic activities carried out are also based on the consideration of maslahah (benefits) and avoiding harm (damage or loss). The essence of maslahat (benefits) in Islam is all forms of benefits and goodness in worldly and spiritual, spiritual and material matters, as well as individuals and groups. As for the indicator, something is said to be useful (maslahah) in Islam, fulfilling two elements. First, halal (according to the Shari'a). Secondly, it has benefits, brings goodness, and does not cause harm (harm).

Meanwhile, according to Jazuli, by gathering the opinions of scholars regarding the indicators of benefit, first, the benefit must fulfil the purpose of the revelation of sharia (maqasid syari'ah), according to kulli's argument; namely, the Qur'an and Hadith, have the spirit of Islamic teachings and the rules of Islamic law. Second, the benefits must be convincing or based on accurate research. Third, it must benefit many people, not just a tiny part of society. Fourth, it can provide convenience and goodness, not causing losses or difficulties.

Maslahat is all forms of kindness that bring benefits. Economic activities in online goods buying and selling services are permissible or may be carried out as long as they provide maslahat (benefits) to the transacting parties and prevent harm (damage) from occurring. The sale of silk woven fabrics in Wajo Regency provides benefits in the form of making it easier for people to make transactions without having to meet face to face because the results of field research show that all silk woven cloth entrepreneurs in Wajo Regency have marketed their products through social media such as Instagram and Facebook.

Based on the results of research conducted by researchers regarding the methods of manufacturing, marketing, and pricing of silk cloth, it can be concluded that the principles used are by the principles used in Islamic law, including:

1. Using a Salam Contract (online buying and selling)

A salam contract is a buying and selling system that uses an order system for the seller to purchase something. This salam contract is one of several types of contracts that Islam permits. In muamalah four principles must be adhered to, namely:

- a. The original law of all forms of muamalah is mubah, as agreed by the fiqh scholars:

Where all transactions or agreements are valid throughout, such transactions have no specific restrictions.

- b. Elements are equally willing (like and like)

In addition, buying and selling transactions carried out must also be based on the principle of willingness (happy / like like like). Not burdensome to either party and not no coercion from any party. As the word of Allah in QS. An Nisa/4:

وَأْتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيًّا وَلَا تُؤْتُوا السُّفَهَاءَ
أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

Translation;

O you who believe! Do not eat each other's wealth in a vanity (unrighteous) way, except in trading that applies on the basis of mutual consent between you. And don't kill yourself. Truly, Allah is Most Merciful to you. The verse above explains not to eat each other's assets or other people in a way that is not pleasing to Allah SWT, except trade (trade) that is carried out at the pleasure or mutual consent of the transacting parties.

Based on the results of the author's interviews with several silk-woven cloth entrepreneurs in the Wajo district. Among them, the owner of Aminah Silk, Losari Silk, and the seller at the beautiful Sutera shop stated that: "sales and purchases are made based on willingness (rida). No coercion from any party is also carried out on the awareness of both parties. Hj. Syamsiar, M.Sc (director of Puangrimaggalatung Sengkang University Postgraduate), who is always a buyer of silk fabrics, he stated that:

"I often buy silk cloth at a beautiful silk shop because I know the owner well. The price is on the quality of the goods because the shop owner has said that this material is real silk cloth and is replica silk. The shop owner also makes it easy to transact because we always buy hundreds of meters of silk cloth for graduation uniforms. We usually take the goods first and pay for them when graduation activities are finished."

c. Bringing benefits and rejecting harm

Every transaction in terms of buying and selling must be protected from elements such as gharar, maysir, usury, which are prohibited in Islam. Moreover, every transaction made must bring benefits to both parties.

Consumers who buy Silk Woven Fabrics already have shop subscriptions where they buy silk fabrics because it has many benefits; namely, consumers can get discounts when buying silk woven fabrics, get low prices, and communicate with the shop owner regarding the type, material and pattern (pattern)) as was done by the Sutera Indah, Losari Silk, and Kampung Sutera stores and even made transactions easier.

d. Done based on upholding justice

All transactions in buying and selling or other justice are strictly applied to not harm either party. In the results of observations made by researchers regarding the marketing of silk cloth in the district by silk woven cloth entrepreneurs, the price they offered was by the quality of silk cloth products marketed; consumers did not feel disadvantaged.

2. Using the Isthisna contract (manufacturing order)

Bai'al istishna or commonly referred to istishna is a sale and purchase contract in the form of ordering the manufacture of certain goods with specific criteria and conditions agreed between the orderer or buyer, (mustashni') and seller or maker (shani').

Based on the results of the author's interview with one of the silk woven fabric entrepreneurs in Wajo district, namely H. Baji, the owner of Losari Silk located in Sempange, Feedna, Tanasitolo sub-district, Wajo district, he said: "We also accept orders from consumers as long as we can make consumer orders, OK? We make because we produce our own silk woven fabric."

From the discussion above, the researchers concluded that silk-woven cloth entrepreneurs in the Wajo district had understood the principles of sharia economic law and practised the correct methods of transactions recommended by sharia.

The Role of Government in Increasing Production and Marketing of Silk Fabrics in Wajo District

From the results of researcher interviews with several informants from cocoon farmers, mulberry farmers, silk artisans and several silk entrepreneurs in Wajo District, the increase in production of silk artisans in recent years has decreased due to slow material production; this is due to a lack of caterpillar seeds and production mulberry plants from farmers so the government's role in this matter is crucial, so the government has now started with the first steps of establishing a mulberry tree planting program in several sub-districts in Wajo Regency, making silkworm seed breeding and procuring modern spinning equipment from machines.



Figure 4.33 (Interview with the Regent of Wajo Dr. H. Amran Mahmud, S.Sos., M.Sc.)

The results of the researcher's interview with the Wajo Regent Dr. H. Amran Mahmud, S.Sos., M.Si, he said:

The current government has started to make efforts to create programs related to increasing the production of silk artisans in Wajo Regency, in this case paying attention to cocoon farmers and mulberry farmers by planning activity programs to improve human resources and also silk artisans and, most notably providing raw materials through the initial step of planting mulberry trees. In several sub-districts in Wajo Regency, high-quality silkworm seeds are bred so that the production of silk artisans can increase and production results can be fast and maximal.

The role of the government in the economy is to reduce the impact of market failures so that the goals of welfare and justice for society can be realised. The government's role is significant for industrial development in the city and other sectors, including silk-woven fabrics managed by rural communities and requiring government intervention. Silk Woven Fabric company is a leading business while Silk Woven Fabric is a superior commodity. Even though the silk woven cloth business is experiencing a decline, the opportunity to build and develop it again is enormous. This is possible with the existence of powerful local government support for the Silk Woven Business, good natural conditions, as well a very supportive community culture and traditions,

Therefore, the Wajo district government since the periodisation of the former Wajo regent Radi A Gany to the current regent, the silk woven fabric business has become a priority or priority in industrial development in Wajo District and making it a superior product.



Figure 4. 34 (Interview with Muhammad Darwis Head of Industry, Wajo Regency)

The results of the author's writing interview with Muhammad Darwis, the Head of Industry Industry at the Office of Industry, Trade, Cooperatives and UKM Wajo district, stated that:

"The role of the government in the woven fabric industry, in this case, the Office of Industry, Trade, Cooperatives, SMEs, Wajo Regency, has played an essential role in helping with marketing strategies, such as helping advertise Silk Woven Products, for example, there are exhibitions outside the area, such as in Makassar, we took some samples of the cloth. We include Diwajo Silk Weaving as a form of outgoing publication. We also help in terms of coaching, guiding and directing.

He also added that we always hold training when there is a new motivation; apart from that, we are also working with Bank Negara Indonesia (BNI) to improve the silk woven fabric industry, so the BNI village was created (Sutera woven cloth village). Make regulations or standard rules for woven fabrics. Because we have only proposed the Ministry of Law and Human Rights but have yet to issue them until now because several conditions must be completed, our submissions from 2019 to this year have yet to be completed. In the future, we hope that in the future the regulations that we propose to the Ministry of Law and Human Rights, such as Toraja coffee, mentioning the brand, people will surely know that it is from Toraja, so we hope that Silk Woven Cloth will also be like that in the future.

It is evident from the author's interview with Sudirman Sabbang, the head of the cultural department of the Wajo Regency DISDIKBUD, said:

"Because silk woven fabrics have been around for a long time, the Wajo district government, in this case, the Wajo district education and culture office, has included silk woven fabrics in cultural preservation. Evidence of the government's role is in preserving silk-woven fabrics. In 2016, we from the education and culture office Wajo district held a

festival of wearing silk woven sarongs. We demonstrated that lipa sabe is a cultural heritage, as evidenced by obtaining a muri record for using the longest lipa sabe. He also added that the Wajo Regency Government, in this case, the Wajo district education and culture office, has regulations governing Silk Woven Fabrics in the preservation of activities and culture in the Silk Woven Weavers' Village, which is regulated in law number 5 of 2017 in response to a Regional Regulation on the promotion of cultural progress number 13 of 2021.

Regarding cultural preservation, the Wajo district government in the education and culture service has also created development and cultural villages in Pakanna and Tosora; apart from that, we have also held a national seminar on lipa' sabbe."

The interview above proves that the Government of Wajo Regency plays a full role in improving the silk woven fabric industry, which has long been the pride of the people in Wajo Regency, both in the field of management and the field of cultural preservation—the government in marketing silk fabrics by bringing several samples when there are exhibitions outside the area. However, there is no patent regulation in managing silk-woven fabrics.

SWOT Analysis in Increasing Silk Cloth Production in Wajo Regency

Along with the regional autonomy system, regions must explore the regional potential that can be used as development capital and in the context of increasing local competitiveness. Silk Woven Fabrics are designated as Regional Superior Products (PUD). This is because it has economic value and high competitiveness and absorbs many workers, which are produced based on technical feasibility considerations (raw materials and markets). Talents or community potential and institutional development of the Silk Woven Industry are developed within the local economic development system by building partnerships that include local governments, entrepreneurs and local community organisations.

The main points of the business development strategy are increasing the attractiveness, resilience and competitiveness of the local economy. After recognising that there is a huge opportunity to develop further the production of Silk Woven Fabrics, the local government is trying to continue creating economic growth that impacts the surrounding community and silk cloth artisans, expanding employment opportunities and empowering producers and the lower middle class. Small businesses, generally family business units, have minimal business networks and low market performance capabilities. Therefore, the number of products produced is minimal and has a quality that tends to be less competitive.

This is different from businesses that are already large, have a solid network, and are supported by technology that can reach a wider area with good promotion techniques.

SWOT analysis is an assessment of the results of situation identification, to determine whether a condition is categorized as a strength, weakness, opportunity or threat.

1) Strength is the internal situation of the organisation in the form of competence/capability/resources owned by the organisation, which can be used as an alternative to deal with threats. The production of Silk Woven Fabrics in Wajo Regency has identified strengths, namely:

- a) Abundant and readily available raw materials
- b) Government support
- c) Through the Tourism Office, the local government provides identity by making an icon. In addition, the local government also provides promotional facilities such as through local product exhibitions and government support in facilitating jenang entrepreneurs who still need a strategic location and help marketing their products.

2) Weaknesses are internal situations in which organisational competence/capabilities/resources are challenging to use to deal with opportunities and threats. Following are the identification of existing weaknesses:

- a) The business scale is still small
- b) This is because small companies that do not have roadside shops need help marketing them.
- c) The quality of human resources still needs training.

3) Opportunity is an organization's external situation that has the potential to benefit. Organizations that are in the same industry will generally benefit from these external conditions. Identification of the opportunities that the SWOT Analysis in Business Development has for Silk Woven Craftsmen in Wajo Regency are:

- a) High market demand.
- b) The buying and selling power of the people is increasing.
- c) Many traditional events as a means of promoting the production
- d) The existence of this annual traditional event can be an attraction for both domestic and foreign tourists.

4) Threat is an external condition that has the potential to cause difficulties. Organisations in the same industry will generally feel disadvantaged/complicated/threatened when

faced with these external conditions. Identification of the threats that exist in Silk Woven Craftsmen in Wajo District:

- a) There is much competition
- b) The emergence of substitute products from modern industry
- c) Low public interest in developing a business. Most businesses are family businesses passed down from generation to generation. Along with the times, it is feared that the next generation will be reluctant to continue the family business.
- d) Some people prefer to become factory workers than start a business from scratch.

SWOT Matrix

After knowing the strengths, weaknesses, opportunities, and threats in the Silk Woven Craftsmen in Wajo Regency, the next step is compiling a SWOT matrix. The SWOT matrix is an essential tool to help managers develop four types of strategies, namely SO (strengths-opportunities), WO (weakness-opportunities), ST (strengths-threats), and WT (weaknesses-threats).

1) SO, strategy is a strategy that is determined based on the organisation's mindset, namely by utilising all strengths to seize and take advantage of opportunities as much as possible. This upbeat, aggressive strategy is full of initiative and planned attacks. Data on programs or activities are carried out, when and where they will be carried out so that organisational goals will be achieved in a planned and measurable manner. In SO strategy, the organisation pursues external opportunities by considering the strengths of the organisation. The strategies developed based on this analysis are:

- Improve product quality

The quality of existing products should be continuously improved. While maintaining the value of health, it is necessary to continue to strive so that the product has a long enough shelf life to be marketed outside the region.

- Increase promotion

Government support also plays a vital role in developing the Silk Woven Business in the Silk Woven Craftsmen Business.

2) WO strategy is a strategy that is determined based on the utilisation of existing opportunities by minimising weaknesses in the organisation. In this case, it is necessary to design a turnaround strategy to change direction. Significant external opportunities are essential to seize. However, internal problems or weaknesses in the internal organisation are more important for solutions to be found, so achieving these

significant opportunities needs to be scaled down a bit. In this case, organisational weaknesses must be corrected, and solutions sought to obtain these opportunities. Identification of strategies from the results of this analysis are:

- Increasing business scale

The urge to develop the business should be continuously improved. This still requires government support, especially from local governments, so that the industrial scale can be developed to capture market opportunities that are still open.

- Efforts should be made to develop the quality of human resources

This can be done by enrolling employees in training to increase the competence of employees in the Silk Woven Fabric Business in Wajo Regency. The government can also contribute to improving the quality of human resources.

- 3) ST strategy is a strategy that is determined based on the organisation's strengths to overcome detected threats. This strategy is known as a diversification strategy or difference strategy. That is, no matter how significant the threats are, panic and haste only make the situation worse, for an organisation that has great power that is independent and can be used as a weapon to overcome these threats is expected to be able to identify strengths and use them to reduce external threats. Identification of strategies from the results of this analysis are:

- Increase the interest in entrepreneurship of silk woven cloth in the Wajo district. For example, the government can take this role by encouraging jenang entrepreneurship. Increasing interest in entrepreneurship can also be carried out by various other related parties, such as academics and non-governmental organisations.

- Increase creativity in advertising. The use of the internet as a promotional medium continues to be increased so that silk-woven fabrics in the Wajo district can spread worldwide.

- The government continues to try to increase public awareness and love, especially for silk woven fabrics in the Wajo district. Silk has become an icon of Sengkang City in terms of clothing. Things that can be done, for example, are the availability of production results at routine events, such as meetings and other gatherings.

- 4) WT strategy is a strategy that is implemented in the form of activities that are defensive and try to minimise existing weaknesses and avoid threats. Because in this condition, the organisation is in danger, weaknesses override internal conditions, and threats from

outside will also attack. If we take the right strategy, this condition can positively impact the image and existence of the organisation in the future.

What needs to be done is together with all elements of the organisation to plan an activity to reduce organisational weaknesses and avoid external threats.

- Increasing cooperation between Silk Woven Entrepreneurs in Wajo Regency, for example, carrying out joint promotions, organising activities to increase team member competence, and coaching businesses still in the pilot stage and not yet developed.
- The emergence of substitute products can be anticipated by increasing silk product innovation.

Based on the discussion of research that has been done, the results of this study indicate:

1. Silk Woven Craftsmen's Business in Wajo Regency has experienced an increase as evidenced by the continuous supply of raw materials, quality human resources, and sources of business capital that are easy to obtain and are expected to continue to innovate in improving the quality of their products.
2. Efforts to promote and market the products carried out should continue to be developed using information media that are by the times.
3. The government has provided full support in increasing the production of silk artisans, as evidenced by the existence of training to improve the quality of human resources, capital assistance for small communities, and the supply of raw materials, and it is hoped that it will continue to increase to help improve the quality of human resources and promote the Business of Silk Woven Craftsmen in Wajo Regency.
4. It requires strong support and commitment from various related parties to make the Wajo district the best silk production.

CONCLUSION

Based on the discussion in the previous chapter, several conclusions can be drawn regarding the Islamic economic perspective on silk cloth production in Wajo Regency. The conclusions drawn are as follows:

From the Islamic economic perspective, silk cloth production in Wajo Regency is produced by Islamic economic principles—moreover, the absence of the use of materials that are prohibited in Islam.

Silk cloth producers in Wajo Regency have implemented sharia principles of production. This is based on sharia economic principles, which explain that as long as producers pay attention to fairness and halalness of a product in production, the production is by sharia. Moreover, this has been done by silk cloth producers in Wajo Regency. Because during production, there is no fraud committed by the manufacturer. Furthermore, the materials used also do not contain haram elements or a way to obtain raw materials.

Production increase strategy based on SWOT analysis results; Silk Woven Craftsmen Businesses in Wajo Regency are expected to continue to innovate in improving the quality of their products. It requires strong support and commitment from various related parties to make the Wajo district the best silk fabric production area. Government support will likely continue to increase to help improve the quality of human resources and promote the business of silk-woven cloth artisans in the Wajo district. Promotional or marketing efforts that have been carried out should continue to be developed using information media by the times.

There are three marketing strategies used by silk-woven fabric entrepreneurs, namely social media marketing (social media marketing), event marketing (event marketing), and point-of-purchase marketing (marketing at the point of purchase). Silk-woven fabrics produced and offered to consumers are divided into two types: silk-woven fabrics (sabbe) and ordinary silk-woven fabrics (sabbe-sabbe). Then, the price setting for silk woven fabric is determined based on the calculation of the required cost and added to the desired profit presentation. So, the price of silk varies, depending on the material's quality and the cloth's pattern.

Islamic economic analysis of the marketing of silk woven fabrics, on the method of manufacture, marketing and pricing of silk woven fabrics, uses principles used in Islamic law, including using a salam contract and an isthisna contract (preparation of manufacture).

The Wajo Regency Government has played a full role in improving the silk woven fabric industry, which has long been the pride of the people in the Wajo district both in management and cultural preservation. However, there is no patent regulation in the copyright of silk woven fabrics.

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