Determine the Economic, socio-cultural relations as well as Songket craftsmen working system in South Sumatra

Tien Yustini 1), Lasmiana 2)
yustini28470@yahoo.com

Lecturer of Management Department  STIM AMKOP Palembang

ABSTRACT

This study focused on the moral economy as a result of the selection of cultural reciprocity situation with business ethics as a motive in the economic action. The research is descriptive qualitative research, the economic-cultural aspects of rural artisans in the district songket Pemulutan Ogan Ilir Barat district is associated with the spirit of moral or rural environment in the Economy District. Pemulutan West, is a system that has a very strong value system binding its members, so that the range of activities is strongly considering the prevailing value system. Similarly, economic activity, such as that experienced craftsmen songket; all activities of producing and distributing songketnya not be separated from its existence as rural residents with social-cultural reciprocity. Reciprocity valuable action is concerted action to get a specific response in the form of reward and avoid punishment. Serial action very prominent is found in the study are related to socio-cultural ceremonies associated with the life cycle, which is related to the birth of such merhaba or nyukur, with marriage, and death that raise the participation of rural people.

The craftsmen songket, feel obliged to get involved participate in either a present or appear to be active in each of these events. Feel obligated involved is driven by the consideration that as the villagers he had to be involved to participate. This activity certainly give effect to the allocation of time for their business activities as craftsmen in both the production process and marketing activities, resulting in a reduction in both the volume of production, sales, and relationships with business partners, in particular the market. A decrease in production volume and number of sales resulting in a decrease the amount of income they dapatkan. Generally craftsmen songket already know, realize, and give up the revenue decline, because he prefers to follow the socio-cultural ceremonies that solidified togetherness as rural residents. Perceived income they get is enough to meet the minimum needs of everyday life. Morally economy, in general, songket craftsmen have stepped on economic capital (pre-capital category), while some are still being part of a subsistence economy (quite meet the minimum requirement). Income can be upgraded to more advanced economic capital precisely with the efficiency of the transportation aspect and the aspect of control of capital in the form of materials, as well as increased manajerial. Aktivitas aspects of maintaining unity in the countryside, as well as seeking activities and boost the economy of the actions that bring benefit that generally have compatibility with Islamic values. Songket craft economic potential is enormous, while the general condition of society in Western Pemulutan-poor. Songket craft activities need to be developed so that it becomes part of a more optimal way of achieving well-being over the maximum.

Keywords: reciprocity, business discipline, moral economy, subsistence, capital

Introduction

The village is the environment of the community of people who generally work as farmers, fishermen and plantation. Administratively, the village is the unity of the legal community who has
the authority to regulate and manage the interests of local communities based on the origin and the local customs are recognized in the National Government system and are in the regency. (Act No. 22 of 1999). Rural life, is a society and culture that gives its members customs, governance concrete social relations, which then manifested in a pattern of reciprocity. In the pattern of relationships of reciprocity, the actions done to contain expectations regarding impressions and behaviors of others against him. This atmosphere can not be released from the condition of rural people in general, are relatively homogeneous and always maintaining unity. (Soekandar Wiraatmadja, 1978: 132). Conditions such togetherness is also participating in the background of various activities including economic activity

Boeke marking rural communities through the three aspects of social life (social spirit) that describes the style of social, organizational forms that describe social systems and supporting techniques that show the climate of the community. (Boeke, 1982: 1). This condition can affect the perekeonomin activity, particularly organized in micro scale as organized as household production.

Micro-economic activities that are in rural areas, particularly in the district of West Pemulutan dikelola mostly by women (Interview Novita Sari, Employee Pemulutan West District Office, 2012). The women entrepreneurship with persistent and eager to participate in order to improve the economy and tarap family life, with the role they entailed as members of rural communities ten-tunya many other activities that are socially relevant social spirit and social system Boeke as noted earlier, also inevitably would be resolved. One of the activities of entrepreneurs who are played by women in the West Pemulutan hereditary dilakukan to sustain economic life, is the making songket

Songket weaving job done in conjunction with other activities that are social and cultural in the local village that does need the active participation of all citizens. In the context of social spirit and social system in the rural communities, active participation and involvement in activities and social agenda and culture in the countryside is an action that is important because the involvement is seen as part of the attitude of mutual cooperation (Interview Zakaria, Chairman of the Institute of Traditional District of Pemulutan West, 2012). In rural West Pemulutan, gotong-royong and togetherness of people's lives is still quite strong. It looks at the various implementation activities mainly ceremonial related to the life cycle such as birth, marriage and death.

The third ceremony of the above, in addition to several other activities, is an agenda that demands the participation of residents who once viewed as a marker of togetherness in society. Togetherness and solidarity of the people as is contained in the term caram. Symptoms of this kind then by the district appointed Ogan Ilir regency identity. (Interview with Drs. Yaroni Muslim, indigenous stakeholders Ogan Ilir, 2012). The spirit of social (social spirit) and the social system (social system) in rural communities such as in the West Pemulutan bind citizens in cultural behavior patterns of reciprocity in which an act is a reciprocal event of other actions. In this pattern, a person's actions are not only held in meeting its own interests and objectives in private, but the action was directed at the interests that are social. The value of an individual in rural communities such as in Ogan Ilir, still depends on the extent of awareness and participation of others. More broadly, if someone does not participate in an activity that is social culture in the local communities, it is likely he will be poorly supported when making the implementation of socio-cultural agenda.

In the above context, songket craftsmen are in two networks at once that relationship in the context of trade with production and business ethics in the context of social relations culture in which they live. As two distinct domains, the economy of culture has a system and order as well as the demands of different participation also vary. Craftsmen songket, as economic actors are required to follow the discipline prevailing in the business environment while on the other side as the villagers he is bound by local customs. In the face of these two demands, craftsmen songket requires an attitude of "wise" in determining which actions are prioritized when both domains are equally demanding schedule of participation. How does he cope with this dilemma, this is where the moral status of the economy is under examination. Is it more put capitalized on ignoring the participation of the socio-cultural activities or whether he prefers to ignore the socio-cultural activities production activities; or if she has another way to resolve this dilemma. These options will be the element that displays the moral status of the respective economies
Accordingly, it is conceptually a moral economy "roots normative influence on impulse, consideration being, as well as the meaning of ekonomis action." (Scott, 1981: 5-6). This moral value can be a factor of consideration for mempersetujui, reject, or menentukan choice behavior in a variety of activities, including activities focused on the economy and the culture at large.

This research will elevate the moral aspect of the productive economy as a result of consideration of reciprocity cultural and business disciplines. Goal of this research is songket rural artisans in the district of West Pemulutan Ogan Ilir. According to the district, the number of craftsmen songket is 1,160 (BPS Ogan Ilir, 2011), involves age who are economically productive. Income they earn is used for family economies. While the focus of the study is that moral reciprocity economy in the context of the cultural and business disciplines. This study is needed in order to clarify the norms underlying the economic behavior especially craftsmen songket production activities in the countryside; which in turn is practically useful in the development of the economy as well as to the development of local socio-cultural aspects.

The purpose of this research is to determine the economic, socio-cultural relations as well as songket craftsmen working system in South Sumatra. In addition this study aimed to menBagganalisis moral economic conditions in the districts of craftsmen Songket West Pemulutan associated with Islamic values. This research is expected to be useful for the development of science, especially in the development of sharia khusus-nya economics associated values, theories, and concepts of moral reciprocity economy in the context of the cultural and business disciplines. Practical usability in the context of policy-making as well as for the community pemberdayaan development, especially the development of a community of craftspeople Permian-ladies in the countryside.

Literature review

Economic activity merupakan a human activity that takes place in a social and cultural process, involving individuals and masyarakat and takes place in a system that is very kompleks. (Polanyi, 1988: 107). Therefore, the study of economic activity merlukan study also apply to more complex context, including moral and ethical aspects. Moral economy is a condition terkait with both internal and external factors behind menyerai, even encourage economic activity. In Islam, the study of economic behavior has been carried out by Muslim thinkers sebelumnya several centuries. The study is general, both macro and micro, and sometimes normative. Sebagai study conducted by Ibn Khaldun that do not release perekonomian activities are closely related to the condition of this is that civilization

"Income earned mankind is the result of the values of their work ... results only manifested by their actions to save and intent reap the rewards. So to get a provision should be the action and the action to get and look for it in the manner and way. "(Khaldun, 2011: 684, 685).

Work hard as ethical principles emphasized by Ibn Khaldun is an important key in increasing the capital to the maximum. The same conclusion was also emphasized in the study of Max Weber in Europe next several centuries (Weber, 2001), and David Mc Lelland research on East Asian community at the end of the 20th century ago (Mc Lelland, 1985).

Classical roles to other Muslim, Al-Ghazali that underlines kejujuran as a very important factor in the process perekonomian-mian. Al-Ghazali unfurled his ideas in relation to three basic human needs, namely food, clothing, and shelter. (Rus'an, 1992: 292). Hard work as dikerjakan Ibn Khaldun, and honesty as told Al-Ghazali is an important concept and lasting value whose roots have listed the Quran and the life of the prophet s.a.w.

The Muslims believe that Islam is the most perfect religion (Surah Ali Imran / 3: 19) and the prophet Muhammad s.a.w. messengers sent by God is to be sent as rahmat to all the worlds. (Surat al-Anbiya / 21: 107). He also raised to menyempurnakan noble character. (Reported by al-Bayhaqi). In connection with that in kitab religious shrine has been contained guidance on manusia in a variety of activities, including activity which is currently known as economic activity. In the verses that are described are also various humanitarian conditions in the move both as individuals and as kelompok. Furthermore,
both in verse of the Koran, as well as from the history of the life of the apostle, many expressed an idea of the conditions and humanitarian action in the context of the system of social values, economics, and so on. (Surah Az-Zumar / 39: 39; Haikal, 2006: 65).

In the context of the economy, there is a very serious impetus to make a living in a manner that is lawful as the guidance of God and His Prophet. (Surah Al-Jumu`ah / 62:10). Dorongan and this guidance is intended to be held in kedual tolerant lifestyle so as to achieve a good quality of life (hasanah) from the world to the hereafter. (Surat al-Qasas / 28:77). These verses melahirkan ideas about perekonomian Muslims. These verses, in harmony with other verses factual condition of humanity, put pressure so that adherents do not just act capitalization (your wealth) in the interests of the individual. Islam also teaches that wealth gained the sustenance that comes from God, it is seen on the command zakat. In connection with it, in some passages there are many dorongan attention to the benefit of others as shown in the command alms and sustenance infaq but also take into account that earned it for other purposes.

Several prominent early Muslims, from different sides of Al-Ghazali observed economic phenomena of ethical trade. Semen-tara Ibn Khaldun sees it as part of the process peradaban. The success of a nation and the state, according to Ibn Khaldun was not obtained by sudden but didapatkan as a result of hard work. The same thing diungkapkan also by Yusuf Qaradawi, modern Muslim figure in contemporary fatwas. (Qaradawi, 2009). It is normatively memberikan understanding that in terms of religion, the Muslims get a positive incentive for the me-lakukan economic activity. The impetus of this kind is the basis of morality underlying the economic activity of the Muslims since the very early days. Furthermore, the classical period of Islam with a magnificent civilization, has been supported by a strong economic system and dynamic. Muslim merchants, like the unstoppable wave scattered all over the world (including the archipelago) perform business activities while preaching.

Confidence, morale, discipline, integrity, loyalty, honesty, partnership and persistence in work is a core value that is enforced and became an element in the moral economy. Together with other aspects such as systems science, this value is more or less an impact on people's lives where its range.

Weber conducted a study on the economic behavior of European society in relation to the Protestant Christian religion. In the study it was found that the value of ethics in the Christian religion Protestant Christianity has pushed the European economy in the spirit Kapitalisme. (Weber, 2001: 4). Meanwhile, culturally, another researcher, James C. Scott, did his review of conditions of farmers di beberapa places in Southeast Asia. From the research results obtained conclusions about moral karakteristik are subsistence farmers and reciprocity. Subsistence and reciprocity is a product of a reciprocal relationship between the political system and macroeconomic social systems and local cultural values. (Scott, 1986: 238). If the capitalist economy sebagai mana Weber studied by the perpetrators managed to emerge as a growing subject, but the economic actors peasant resistance studied by James C. Scott, seen as a static object of political and economic system wide. They systematically undergo eksploitasi. Hans Dieter Evers, by focusing on perdagan-gan field, particularly the process of the transaction. Moral merchants economy arise when they face permasalahan in trading activity.

The study on the economic moral is a field of study that focuses on the economy in terms of the context of values. That an economic activity is not an event that took place in the 'empty space' but takes place in the public arena with the socio-cultural conditions and certain value. Condition and this value into the background which affected the economic actors in making the interpretation, understanding, judgment, decision-making, to be acting, and so in the context of its economic activity. Study of the economy in relation to the social aspect has been done by Ibn Khaldun to review the level of development of society and economy dynamics (Khaladun, 2011: 648-657). In a study Khaldun, the behavior is strongly influenced by the economic conditions and the level of development of society and the cultural environment. This difference is very noticeable when he compared between urban communities with needs that are very much different from Bedouin communities (rural) whose needs are relatively limited; so it can be fulfilled only
with a bit of work. Rural communities are not driven by wealth (capitalization demands) (Khaldun, 2011: 651)

This appears to apply also to the craftsmen songket rural districts of West Pemulutan. Whereas, in order to carry out its economic activity, these craftsmen can not be separated from aspects of socio-cultural aspects especially local customs. They, in their daily lives in an environment of relatively simpler than the urban community. In many ways, they are still not a lot of cost because it can be done with mutual help. The potential for mutual help, to be part of the important values inherent in local life. How has this value gives shades of moral and economic action against the craftsmen songket it?

In language, "moral" means 1. (teachings) received bad either generally about actions, attitudes, obligations, etc.; morals; character; decency; This understanding can be explained in the example of "moral" of their own depraved, they were just drinking and getting drunk, gambling, and playing women. 2. The mental condition that makes people still brave, spirited, passionate, disciplined, etc.; hearts or emotional state as revealed in the act; This notion soldiers find described in the example we have a "moral" and high combat power; 3. decency that can be drawn from a story. (Ministry of Education Language Centre, Kamus Besar Bahasa Indonesia (Third Edition). (Ministry of National Education, 2003, p. 755).

In this study, understood in a moral sense into two, namely mental condition that makes people stay motivated and courageous, as quoted above. More specifically, in the context of economic behavior, referring to James C. Scott, (Scott, 1981: 5-6) economic moral is "one's understanding of justice as well as the definitions they use about exploitation". Moral economy is conceptually illustrates the roots of normative influence on impulse, consideration being, as well as the meaning of mis-Ekono action. Developing that sense, moral economics understood as one's mental condition remained bold, vibrant, passionate and disciplined conduct economic activities. Economic activity, means that the activities associated with the principles and processes of production, distribution, and consumption of goods and wealth. This activity includes the utilization of money, energy, time and so valuable.

Economic moral approach to the economic activities in rural communities has been done by Schumacher (Schumacher, 1982: 15) and Scott (Scott, 1986: 20). Experts economic moral view that social relations in the farming community adjusted to ensure that the minimum basic needs. They are faced with the risk that their incomes may decline below the level of basic needs are low due to events beyond its control and their ability like illness of family members, or other purposes, such as assistance in the event of festivity, event other, or other purposes that are abrupt or requiring unplanned spending. This makes demands such as rural communities constantly "chasing" between needs and fulfillment. Such conditions, led to the birth of ethics subsistence (subsistence ethic) in which a person's economic activity limited to the fulfillment of basic needs.

The atmosphere is not much different, also described by Boeke (Boeke, 1982: 31) which highlights that traditionally, that in agriculture "work" is free, many varieties, many ways, and irregular. With the understanding and experience of the "work" like this, generally a motive to work is also not related to the search for the collection of capital gains, but done to address the minimal needs of life. Pictured, the villages that are in need of money, no matter how small in number, will bend over backwards to get it. For example, a woman unable to walk for 5 hours with the intent of selling peanuts land to meet urgent needs in a certain amount. Militancy emerged as a very desperate as this is true for men who could travel long distances to sell vegetables, coolie half the time, and so on. Spirit like this only happen in a state of urgency the basic needs that must be met. Further, when the goals they have achieved, if they have successfully met the need for money, they stop working. (Boeke, 1982: 31). This study describes the tendency that characterizes the moral nature of the subsistence economy of rural communities. Is that trend holds true in rural communities, particularly women artisans songket in District Pemulutan West today? It's too early to conclude.

The study on songket craft has been made by several parties, academically. Asad Mukti, 1985 has filed his research on aspects of the work and focus on design motif. The study was to
research the artistic academic interest at the Art Institute Yogyakarta. (Mukti, 1985: 5). In the study it was concluded that the design motif that is expressed through different variants of songket motifs tend to be strongly influenced by environmental context of both the natural environment and social environment. Motifs that reflect the local community’s attention on vegetation such as bamboo shoots, lotus, and so on.

Other academic studies is Heri Junaidi, through research dissertation defended at UIN Syarif Hidayatullah. In his research, Heri Junaidi focuses its attention on the productive relations at the level of all the players in the economy (Junaidi, 2011: 16). Although both perform songket attention to the economic aspects, in contrast to Heri Juniadi study, the research will focus on the productivity of craftsmen in the level of the relations of production and cultural relations.

Songket production activity, which is carried out by craftsmen in the countryside in the District of West Pemulutan, can be seen as a symptom of economics. Said that because the result can be a commodity songket production of a commercial nature. Therefore, the results of songket production has properties very potential to be developed in order to increase capital (capital and means of production), which can ultimately lead to the welfare of the culprit. On the other hand, songket rural artisans, is a villager tied to local customs. In order to discuss this title, the author uses social exchange theory or the theory of social exchange. This theory states that there is an element in social relations discipline, sacrifice, and gains interplay. (Coleman, 2010: 48). This theory explains how humans view of the relational relationship to one another consistent with the notion that human beings agains:

- The balance between what is given to the process of transportation and what is excluded from the transportation.
- The type of relationship do.
- The opportunity to have a better relationship with others. This theory was further developed into the theory of exchange individualistic and collective exchange. In exchange individualistic concept, an individual trying to maximize their own personal satisfaction, and rewards can only be found in social interaction.

Basically, as seen in the study of Marcel Mauss exchange process appears by the power of the spirit embodied in the social system in which the transaction took place. With the spirit that there is a necessity in which the provision is a liability and acceptance is also an obligation. (Mauss, 1992: 15). In this perspective, the exchange process is a social demand, which are outside the personal power to reject it.

From the personal side of the perpetrator, theoreticians see the similarity between the social transaction by transaction market is the expectation that the benefits will generate “profits”. There is an emphasis reciprocal relationship remains even basic exchange calculations and involves trust and morality. Meanwhile collective exchange, which involves at least three actors in which each individual may not receive what he gave. Exchange on a collective level involves shared values and beliefs, is the hope that the other party will fulfill their obligations to the community or society, and not pursue personal interests. Performers as the subject of action, have a principle which is to maximize the realization of interests. (Coleman, 2010: 50). The action could range from merely fulfilling to realize the interests of the offender. In some situations, the action could lead to the act of submission (submission) unilateral power to other actors. Social exchange inherent in the entire social life.

This exchange theory especially seeing the real behavior and not the processes that are subjectively alone. The process of social exchange has also been expressed by the experts of classical social. As expressed in the classical economic theory of the 18th century and the 19 economists such as Adam Smith has been analyzing the market economy as a result of a thorough collection of a number of individual economic transactions that can not be seen magnitude. In this analysis it is assumed that the transactions pertukuran will occur only when both parties can
benefit from the exchange, and the welfare of society at large can conveniently be guaranteed if individuals are left to pursue their personal interests through exchanges negotiated privately.

Broadly speaking, the social environment can be understood in two parts, namely of a natural environment, growing autonomously when a simple social relationships evolve and expand the structure. The second part is the social environment that is organized and built organically, over the deal, and certain contracts. Craftsmen songket, in their activities in the context of local socio-cultural system of natural and social systems in the context of an organized trading system songket. Sebagai community members in rural environments, craftsmen songket is in a net of social culture that required subject to prevailing moral values in place berada. Ia also subject to the patterns of reciprocity in social relations.

Productive economic activity, such activity songket production is scheduled activities and require a certain time frame. A set of songket to finish as ready for sale, takes normal-making between 10-15 days. By this time span, a craftsman normally be able to complete two sets of songket for a month. The time range is on the calculation of working 8-10 hours a day, including total time off-prayer-eat 2 hours.

Meanwhile, on the other hand the tradition of the local community are also scheduled activities that use specific time allocation. For weddings the bridal couple, generally use two days, the day bemasak and munggah day. Bemasak day was held on the eve of the core event, the wedding day. On the day this bemasak organized activities involving men and women in the village to make preparations such as site preparation and preparation for consumption. While on a wedding day munggah is usually followed by a wedding reception. Bemasak Day after day munggah was taken. If within the period of the ‘mating season’, there are five pairs agenda in a month, it is necessary agenda for 10 days. For the unfortunate activities for the event of death, the necessary allocation of four days is the day on day ordeal, three days, seven days, and days to forty after the bodies are buried. Merhaba required for two days anyway that day and the day of the bemasak merhaba.

Furthermore, Conceptually the mains of point of this studies display as follows:

Research Scheme

**RESIPROSITAS BUDAYA DESA**

**PENGRAJIN**
- PROFIL
- GAGASAN
- PERILAKU

**MORAL EKONOMI**
- PENGRAJIN SONGKET

**DISIPLIN BISNIS PRODUKTIF**

**KONSEP**
- SUBSISTENSI
- KAPITALISAS

**DESKRIPTIF KUALITATIF**
- KONSTRUKTIF
- INTERPRETATIF
This research was conducted in the District of West Pemulutan, which administratively comprise 9 (nine) village. This district is one of the rural poor in Ogan Ilir livelihood of the population rely on agriculture and plantation. This district was chosen because the whole village there are many craftsmen producing songket songket active by working in a local village or a laborer centers songket Palembang songket craft. With this reality, researchers consider the site interesting enough to be used as a research location related research themes.

Research methods

This research is a *qualitative descriptive-interpretative constructive* approach. In this study the focus is the subject of the study is an understanding of the process of establishing the meaning and explain the particulars of these meanings in language and social action; within this framework researchers expressed understanding about the construction of meaning expressed by the actors studied (Schwandt, 2009: 146-147), which in this case is the craftsman songket.

In particular, the interview focused explore data about special conditions craftsmen songket songket business conditions, as well as matters related to the aspect of reciprocity, business ethics, and moral ekonomi. Dalam this study, craftsmen songket as the keynote speaker convey basic information about the condition itself as craftsmen songket engages in business activities and engage in social and cultural life in the community where he lived. From here illustrate the fundamental outlook, about the things that are considered more valuable to do. Besides craftsmen songket, informants in this study were government officials, community leaders and traditional leaders who will explain about the social and cultural conditions as well as the presence of craftsmen songket more generally. The answer to this question is intended to obtain an understanding of the interpretation and construction of the macro context of the background of the craft and business activities songket.

Data was analyzed using descriptive interpretive analysis, the understanding and interpretation of the meaning contained in the discourse. This analysis is reinforced by the technique double check the resource persons involved (member check) (Lancy, 1993). This interpretive analysis simultaneously accompanied by content analysis method (content analysis). In this study, content analysis emphasized explain (giving meaning) of the content of the communication, reading the symbols, explain the contents of the symbolic interactions that occur in communication (Bungin, 2007: 164)

Research result

1. Economic Aspects, Reciprocity Culture and Business Ethicsa.

Moral Dimensions of Economic Songket craft is an activity that has diselenggara-kan hereditary in certain parts of Sumatra Selatan with the largest centers are in the city of Palembang and Ogan Ilir. This has happened since Ogan Ilir regency is still in its mother Ogan Ogan Ilir regency. (Project IDKD, 1994: 5). When dite-lusuri further, artisans directly involved, who do the making songket are those coming from the District Pemulutan West and surrounding areas. In the manufacture of songket, they do work in the state as the owner of his own and worked as a laborer on employers who are in Palembang songket. They generally are Muslims.
It is interesting that although memililiki craftsmen songket large enough numbers, the economic conditions in this kecamatan still relatively low even though not the poorest districts. In a note last tahun, sub Pemulutan West belongs to the category into two districts miskin in Ogan Ilir. Data BPS (2011) stated the number of poor residents in Ogan Ilir amounted to 29,212 households, or 31.86%, with the number of poor households and as many as 14,349 KK. Very Poor many as 14,863, with the number of deaths of 121,390. In Ogan Ilir overall, the largest poor population in 2006 was in floodplains and river canal Ogan Bujang ie those which are in Sub Rantau Panjang as much as 60.04%, South Pemulutan as much as 56.87%, 53.80% District of Rantau Alai and residents in Sungai Pinang as much as 52.46%. While the number of poor people at least are in the district of Tanjung Batu by the number of 6.35%, the District Payaraman as much as 15.09%, and South Inderalaya District residents as much as 17.47%

Despite occupying the position of the poor into two, economically in Sub Pemulutan West is very interesting, considering that in addition to have a source of livelihood from agriculture and fishing, people have enough skills for working capital, while the creditors (in this case the bank) is quite open to memberikan financial assistance for improving the economy as their skills dengan. That they have been actively working with the skills they possess, is the path that can be taken to improve the welfare of living. But still worth exploring, whether the economic activity that they hold only done to simply cover the needs of everyday life (moral subsistence), or is made to increase the wealth (moral capital)?

b. Reciprocity and Actions

The issues to be raised in this thesis is how the moral state of the economy in the context of reciprocity craftsmen songket cultural and business disciplines. To understand this, Muslim craftsmen rural songket was seen in the complex relationships involving the social values of the local culture with the values and rational aspects discipline resiprositasnya business world. Reciprocity culture is associated with the dedication shown by the attitude of someone who is self outpouring of the activity that is cultural. Simply put reciprocity is an event that involves the exchange of a sense of reciprocity between individuals or between groups. Polanyi (1968: 27) says that the sense of reciprocal (reciprocal) very large facilitated by the institutional symmetry. Based on these limits, it can be concluded that in the absence of a symmetrical relationship between groups or between the individual, the reciprocity likely will not take place.

In the tradition of growing in the countryside, the habit of giving a donation, give assistance, or simply manifest themselves in a ceremony has been seen as a liability. That someone has a "duty" to help each other when in need of assistance, in the context of this is when there is a celebration in the village. Someone invited to attend the celebration, was attended by actually donating their time to the invitation; and to relinquish also material donations (funds and in-kind objects) that the size of different from each other. At other times, when the contributor's turn to organize a celebration, then the person who said earlier contributed mumpunyai binding obligations, namely reply donations with a value approximately the same. (Mauss, 1992: 13). Indeed, there are no strict sanctions when these are violated, but the social sanctions strong enough bind citizens forcing inevitably still preserve traditions contribute to each (in both time and material) is.

Another characteristic that is a condition of a group of individuals or groups can perform on reciprocity is the relationship between their personnel. Mainly occurs in small communities where its members live occupy the same field. In the small community of social control is very strong and intense social relationships encourage people to do to comply with the customs. In contrast, the impersonal relations can not guarantee the enactment of reciprocity because reciprocity cooperative interactions between actors is so low that the denial was more easily arise. The importance of personal relationship requirement for reciprocity activity is related to the motives of the people doing reciprocity. Ongoing reciprocity also relies on structured egalitarian society, with low levels of social stratification
so be it easy for citizens to put themselves in the same social category when in contact reciprocity.

c. Islamic and Moral Issues Economy

As alluded to earlier, the term "moral" in this thesis, referring to the understanding as "spirit". In that regard, theoretically, Islam provide encouragement and guidance to its adherents in separate socio-economic activities. This economic activity remains held within the framework of the human relationship with God and relationship with fellow human beings. In this context, business activity, in the view of Islam is an act that is lawful, as stated in several verses of the Koran, in letters Nisa (4): 29

**Hai orang-orang yang beriman, janganlah kamu saling memakan harta sesamamu dengan jalan yang batil, kecuali dengan jalan perniagaan yang berlaku dengan suka sama-suka di antara kamu. dan janganlah kamu membunuh dirimu; Sesungguhnya Allah adalah Maha Penyayang kepadamu.**

**O ye who believe, do not eat each other neighbor's property by way of vanity, except by way of commerce that goes with the same love-love between you. And do not kill yourselves; Verily Allah is Merciful to you.**

Historically, the life history of the Prophet Muhammad s.a.w. is a formidable trader (Haekal, 2007: 65), as well as companions. Caliph Umar to two in the series khulafa'u Guided still trades for a source of income that does not interfere with State funds. (Hitti, 2006: 218). The spirit of trade continues to thrive in the next period. Muslims are scattered all over the world play an active role in the system perdagan in the past. In fact, traders had been reached and spread Islam in the archipelago (Buchori, 1971: 25). Azyumardi Azra noted Palembang people contacts with Islam have occurred in the era of Sriwijaya, precisely through trade contacts. Some Muslims have been sent by the Government as the ambassador of the kingdom of Srivijaya, both to China and to the State Arabia. (Azra, 1994: 36). Although records Azyumardi still need more details about the more obvious, but the view of the relation Sriwijaya with the Muslim community, is very logical given trade voyages Sriwijaya to Madagascar between the 8th century until the 12 was a trip that would not want to interact with the Muslim community in that period is was reaching its peak under the Abbasid dynasty (750 - 1268 AD).

About aspects of the economy, in particular the awareness of capitalistic acts as a human instinct, has been a subject of study in the Muslim world - long before the concept was filed on Weber in the western world. Is Ibn Khaldun, while still talking in the context of godliness, in his famous work Muqaddimah (Khaldun, 2011: 684) has warned that:

**Instinctively people need what you can produce and deliver basic food costs in various settings and stages, from early growth to adulthood to old. Allah is Rich while you people are indigent.**

God created all that exists in the natural world for humans and regard it as a favor from Him that He was described in more than one verse in the Book-Nya. Dia said 'He created for you what is in the heavens and whatsoever is in the earth everything from Him ' . 'He has subjected to you ships and livestock bow to you'. And more argument

Furthermore, on the encouragement of the phenomenon capitalistic attitude, in Islam, Khaldun's argument by referring to the verse "So look for the sustenance Allah". Although sometimes, capital obtained without measures such as rain fertilize crops, but it is simply a supporter. In principle, people still have to make the effort then became his livelihood either satisfy basic needs.
(dururi) and into wealth. The results or stash it, if benefits back to someone and utilized for the benefit and its needs, that's sustenance. If it does not benefit anything attributed to him, is not known for her sustenance. (Khaldun, 2011: 685).

In practice, businesses have special traits or characteristics advanced form of mental attitude and productive, in Islam is seen as a consequence of faith and manifestations kemusliman. A Muslim, in the practice of their daily lives, including conducting trading activities are always in faith and Islamic identity. Advanced mental attitude and productive, is a mental attitude born of a sense of optimism encouragement, do not be desperate to grace and sustenance given by God (both of which are still hidden in the heavens or in the earth). Furthermore, a high work ethic that trigger a spirit of worship which then logically laid out business activities as part of worship in the broadest sense.

Treasure, which in the trade are included in the category of "capital", is seen as a gift that comes from God. Among the properties owned, there are the rights of others whose status as mustahiq against such property; so according to the guidance in Islam, in a certain amount of the asset shall be issued to the owner. So property or capital, has two dimensions, as the trading capital (tijarah) in the Hereafter and trading capital of the world. At the end of the day, at the time of calculation of the charity, will be accounted for in where obtained, how to get them, and where their use Relevant to the above ideas, the Islamic business orientation directed at profit, charity and benefit, growth, sustainability and blessing. This, in contrast to the secular system and the conduct of business in general who only see the business activity as an act of mere worldly (Muhammad, 2002: 97).

In practice Islam do business action in respect of the essential values of humanity so as to achieve social justice. Social Kedlian, according Husaini an important goal in the social system of Islam. (Husaini, 1983: 217). Social justice, as a condition for the ideal social system, supported by the implementation of rights and freedoms to the fullest. Rights and Freedoms which include the recognition, respect and protection of the exclusive right of ownership; recognition, respect, and protection of individual freedom and communal independence, as well as protection against the threat of coercive and pressure; there is no compulsion in religion and also there is no compulsion in business. Freedom is a value that is protected by ethics.

Meanwhile, the principle of fairness covers the essential issues, thus becoming the principal demands of everyone. Therefore, it is essential that justice has always been a central theme in the various fields of life. In social, political, economic, legal, cultural and so justice is always used as the main claim. Justice is the recognition and treatment of balance between rights and obligations. The balance between rights and obligations is a benchmark in the achievement and application of justice. If a person is more likely to demand their rights, but forget obligations into responsibilities, so he tends to deny justice. So in this case, as disclosed by Suryadi MP (Suryadi, 1985) justice in essence lies in the balance or harmony in demanding their rights and obligations.

In this way, the meaning and principles of justice never changes. If looks are found change, then the change actually occurs only in the interpretation and background differences of interests and knowledge. The differences in interpretation and differences in background knowledge of interest and subsequently result in differences and changes in the ways dispense justice. In the context of the economy, the embodiment of justice emerged among others in the form of zakat. That the accumulation of wealth (capitalization), when up to a certain amount then diterapkanlah obligation to distribute to others through charity

No wonder then if the language of commerce will be very easy to be found in the Koran, such as the verse in surah Al Shaf (61): 10-11, following


10. Hai orang-orang yang beriman, sukakah kamu Aku tunjukkan suatu perniagaan yang
dapat menyelamatkanmu dari azab yang pedih?

11. (yaitu) kamu beriman kepada Allah dan Rasul-Nya dan berjihad di jalan Allah dengan harta dan jiwanu. Itulah yang lebih baik bagimu, jika kamu Mengetahui.

10. O ye who believe, you are much did I show you a commerce that can save you from a painful punishment?

11. (They are) you believe in Allah and His Messenger and strive in the way of Allah with their wealth and soul.

That is best for you if ye Knowing. By looking at the history of modern Islam Rasul, not surprisingly, Maxime Rodinson beranggapan that since its inception, capitalism and Islam already on parallel paths. That what is called a true Islamic economic ethics runs parallel to the norms of capitalist economy

e. Moral Economy craftsmen Songket

Songket craft activities in the District of West Pemulutan, seems not yet clearly taken into account either as a symptom of economic as well as cultural phenomenon and tourism. This is evident from the absence of notes on songket craft in West Pemulutan both in official records counties and districts such residence documents issued by the statistics bureau, Bappeda, as well as documents issued by the department of tourism. (CBS, 2011; cf. BAPPEDA Ogan Ilir, 2010). Pemulutan Western District Office, just mention in the category of making songket craft fashion (Document District of Pemulutan West, 2012).

1). Religious and Educational Conditions

The whole neighborhood craftsmen songket in districts Pemulutan West who is the subject of this study, is the birth of Ogan Ilir. They come from various districts, especially around Pemulutan West such as Sub Pemulutan, South Pemulutan, Inderalaya, and so forth that have migrated to the West Pemulutan for marriage or for other reasons

The craftsmen songket in the districts of West Pemulutan, all are Muslims. (BPS Ogan Ilir, 2012). This religion has embraced since birth, hereditary. In general understanding of the religion derived from the family, especially from parents. Aside from the family environment, as well as through tutor and of the cleric who preached in mosques. In addition, some are getting through formal education, that education Islamic contained in the curriculum at the elementary, junior and senior high schools. In a family environment, Islamic values have been instilled since childhood, through marhaba. Selain procession was also the children are led to pronounce the sentence lafadz thaiyibah (saying la ilaha illa Allah). (Interview Ahyar, 2012). Lafadz thaiyibah sentence is sometimes delivered through doxology sung to the rhythm so that it becomes a sort of rhymes-bobo

Doxology lullaby is a very common symptom and has become a tradition that is prevalent in the environment of rural communities in the District Pemulutan the West, especially in the past (Interview H, Sopa, former Kerio Saranglang, 2012; Muhibat, Religious Leaders Island State, 2012). Doxology itself, is derived from the pronunciation of the word "remembrance" that specifically means remembering Allah. With oral pronunciation locally in the district Pemulutan West - and Ogan Ilir in general, the word "remembering" the transforming sound into a "doxology". After undergoing a transformation or change in the earth in accordance with the local pronunciation, the word dhikr changed the pronunciation becomes doxology. Furthermore, the development on the local tradition, the word "doxology" get a sense as denngungan or cadence delivered as singing nina-bobo and songs to entertain the child to stop crying. Changes denngungan sense into this happens because the doxology in daily practice in the community is always used to euthanize infants (mendenggung).
Within the meaning and function like this, doxology in District Pemulutan West and in Ogan Ilir generally understood as a rhythm that is open to accommodate different styles of poetry while have a rhyme that is consistent with standard rhythm. (Interview with Drs. H. Yaroni Muslim, Indigenous Stakeholder Ogan Ilir in 2012). Besides unbiased advice, in the doxology there are also poems that are funny entertainment and enticement of children.

Religious guidance material in rural families in the districts of West Pemulutan, covers a variety of things especially those that are practical and delivered gradually in an informal atmosphere. Submission is for example take place as a correction when an error occurs, such as when receiving and giving something using the left hand. Corrections confirmed that according to the guidance of religion, either way under the guidance of the prophet s.a.w. in receiving, or giving something is to use the right hand. Practical teaching also happens to pronunciation basmalah (lafaz Bismillahirrahmanirrahim) to start any work. Similarly, the values of other religious practical.

Meanwhile, for the implementation of worship such as prayer and fasting, delivered through habituation. For habituation in the implementation of worship, children enrolled in the implementation of appropriate means at their disposal. In this way, the children follow the "mechanically" in the manner that their parents practiced.

Learn the Koran is a tradition that has existed in the District of West Pemulutan since before the time of independence. In the past, this activity is an activity that must be held in each town (now village), as highlighted in the Act Simbur Light. (Oendang-Oendang Simboer Tjahaja 1939: 24). In the traditional book, it is mandatory that every village there is required a tutor who taught the children in the village to learn the Koran literacy. In the past, the task performed by religious officials hamlet level, the so-called. Mentioned in Article 15 of the Act:

"Interlocking kaoen2 mengadjar anak2 in doesoen mengadji menjoerat with no repayment but sesoekanja people love."

Provisions it has developed into a tradition, which is now not only one village (now the village) has a tutor but also some of the tutor. The tutor, there are women and there are men who come from the local village. In fact, as stated by craftsmen songket, in general they have completed recite Al-Quran 30 Juz. In general, they also have to have basic skills in reading the Al-Quran letter (letter hijaiyah) as they get out of a home tutor. In addition to teaching the reading of the Koran, the tutor was also teaches the knowledge and skills of worship such as order-way berwu and prayers, as well as the implementation of the basic guidelines of fasting month of Ramadan.

Aside from the tutor, knowledge of the religious also obtained through cawisan (recitation of good deeds associated with the provision of the Hereafter), which discusses the nature of twenty, or through a lecture organized the celebration of religious holidays in the village mosque as the warning Nuzul Al-Quran, Maulid and Isra ’Mi`raj Prophet Muhammad, and so on. What they can from this forum, they are not much different from those obtained from a religious lecture they get from radio and television. Radios often they refer to in the context of this lecture, especially Ideralaya FM, Candra Buana, and especially RRI. While the religious daily broadcast television is of Pal TV, TVRI, An TV. While TV One sometimes on Sunday afternoon, the show Islam is Beautiful. (Interview Dian craftsmen songket, 2012; Interview Khoiriah, craftsmen songket, 2012).

No respondents who subscribe to the print media locally and nationally. It was revealed from the beginning of the study survey. There is a once-scale buy a newspaper at the time time to Palembang songket sell or buy a woven material. Buy newspapers for fun or indeed any news concerning the community around Pemulutan West, which usually crime news or disaster. (Interview Marlin, equipment repairman making songket, 2012).

In Sub Pemulutan West, Islamic values has also been applied to aspects of life such as the social relations and cultural traditions in general are integrated into practice and everyday life. Values such as honesty, solidarity, responsibility, and discipline applied in socio-cultural
interests (urf). This means that the standard is being realistic in life need not be qath‘iy and based on religious sources. In that state, although generally corresponds to the principal value of Islam, but there is a possibility in certain cases there are practices which are not in line with Islamic guidance and reference standards.

As revealed in an interview to the artisans, the application of religious values in the daily life of craftsmen songket just stick to the fundamental belief that God There, Aware and Most Just. With a simple view that the capital of honesty and truth-step through each act, that they view as already sufficient religious demands. Instructions on how to Islam in conducting economic activities, they do not understand it

Aside from family, teachers megaji, social environment, some of the artisans songket claimed to get an understanding of the religion as well as through formal education. Among them there are undergraduate (S-1), High School (SLTA), Junior High School (JSS), elementary school (SD), and did not complete primary school. In fact there were never formal schooling. For those who have been able to read the Latin alphabet, religious knowledge gained from textbooks which are mainly practical guidance. Among the books referenced in the countryside is among other books Worship Key Ustaz works Labib MS, and the Islamic Fiqh works Rashid Sulaiman, Guidance Salah Complete works of Imam Al-Hakam Wicaksono.

These books contain guidelines on the practice of purification and worship in general such as governance berwudlu way, the implementation of various sunnah and obligatory prayers, zakat and fitrah, as well as other guidance in daily worship, including prayers. Also the book Personality Twenty - Beautiful Names Muhammad Syauqi Amali works contain the name of God and His qualities are noble and Translation Barzanji the original books created by Sayid Jafar Al-Barzanji. Book latter contains the story of the life of the prophet s.a.w., which also handles books in a series of ceremonies marhaba. These books are found in several places craftsmen, shown as a religious reference

From this source, in addition to about guidance daily worship religious understanding is to strengthen the confidence they get the same confidence that God Ada, All-Knowing and the Justice, as well as the prophet s.a.w. is the perfect man to set an example of all mankind. Concerning how the practice of Islamic economy, they do not know in detail.

2. Skills and Skills owned

The craftsmen songket in general are born and grow up in a rural environment. In the process of maturation they acquire the knowledge, skills, and skills in accordance with the modalities and social traditions and also in accordance with the demands of realistic socio-cultural in the vicinity. General skills of rural people is in agriculture and fishing

Particularly agriculture, evident in the initial survey that the craftsmen songket has qualifications, skills, and skills to process and production in agriculture and plantation crops. Skills and skills acquired because the experience helps the elderly. Most artisans claimed to have the skills anyway to bekarang (for fishing) as a fisherman, and most did industrial production of household such as making cakes for snacks, crackers-kemplang, processing jerky (dried fish) and make rusip or preserved fish (fish preservation by fermentation). (Interview Masrik, 2012; Interview Zakaria, 2012 Chairman of the Institute of Traditional District of West Pemulutan; Interview Jemahir, Community Leaders Seribanding: 2012). Another skill is to make matting for mats, baskets, or other household equipment. However, the skills most prominent of which has properties traditions and most reliable are songket.

These skills make songket acquired hereditary. According to the narrative, the village Saranglang including the oldest villages in the West Pemulutan apply songket craft. (Interview Rutfiah, Craftsman 2012). Forerunners of this village was originally formed from the palace of
Palembang Darussalam relatives who are migrating because of conflicts with the colonial period Najamuddin Ahmad I. (Diamond, 2007). Besides songket, in this village there is also a dance that was also obtained traditionally.

In songket craft, can be divided into three kinds of basic skills that nyukit, nyongket, and bedandan. (Uju Tuk, Elder Craftsmen, Saranglang, 2012) Nyukit is the manufacture of the initial design create a pattern that will determine the motive as the subject matter of songket. Nyongket is the process of weaving the cloth by inserting threads with a thread yarn interspersed specifically for displaying a predetermined pattern, which is passed through to completion as the final product. Bedandan is skills improve songket equipment damaged or not functioning properly.

Nyukit capabilities, it is the most complicated skills. According to respondents, this complexity experienced since the process involves the capability nyukit mathematical calculations, logical reasoning, and the taste of high art. Therefore, the capacity nyukit abilities are rare; Nyukit capabilities acquired with special learning to experts nyukit existing ones. But, according to some craftsmen, learn nyukit need to be patient and resepan (smart). Many stopped halfway as impatient to learn. (Interview Doifa, Craftsman 2012) was found in this study, one to three experts nyukit in every village. With the shortage, nyukit grow as one of the specialized profession of craftsmen in the rural songket West Pemulutan this. Cost ranges nyukit 500 thousand rupiah for a motive to the time the job for five days to a week.

Once the basic arrangement pattern threads have been formed through nyukit, followed by nyongket process. This process goes on until the final finishing that produce fabric and kemban (shawl) songket. Old job, when done in a standard official working time, can be completed within five to six days. Songket good, in addition to the material quality, it is also the result of a neat and meticulous

Skills acquired nyongket autodidact, which is in the best possible view of making songket, while occasionally "bandwagon" try. In general, appropriate recognition of the respondents, skills nyongket has owned since the age of about 9-11 years. However, the research was conducted, they were really active in producing new songket seriously done at around the age of 18 years. Those aged under it generally only weave "love-love", which should be completed five days but settled for months. (Interview Dawina, Craftsman Kamal, 2012). In addition to school activities, for teenage girls under the age of about 18 years of weaving activity surpassed by other activities teenagers in general.

Furthermore, the competency and skill bedandan. In other terms, bedandan can also be referred to as reparations because it does is fix the equipment is broken or not berfugsi well. In addition to knowledge of equipment, material properties, as well as the process of making songket, patience and thoroughness is a key demand in this one skill. Bedandan expertise gained by recognizing the details of equipment and functions in the initial design process nyukit and weaving process nyongket time. Therefore, people with the skills and abilities is also very rare. One of them was Marlin (36 years) in Talang Ulu Prince. Because really needed, he seriously pursue specific professions repairing damaged equipment. Damage, generally occurs on the queen. Suri repair costs or other equipment ranged around 100-150 thousand rupiah, with a long completion of approximately two business days. (Interview Marlin, 2012)

When viewed from the proficiency and skills possessed by craftsmen in the District Pemulutan the West, is not doubt even said is remarkable, with the level of complexity and
difficulty owned, where the preparation will begin weaving for example the preparation of yarn that had been shaped clumps of yarn, then made rolls neat and woven with one by one coupled with a long time that is done manually (traditional), not an easy thing to actually do most people. Indeed, for a craftsman with dexterity and skill without taking formal education which is only found on the heredity of parents can draw up the thread that had been dispersed may be a fabric and attractive and attracted many people either for your own or for custom clothing bride and wall hangings.

Besides being a traditional activity, songket weaving activities, in fact can not be separated from other aspects were very important is the economic aspect. In this regard, songket is seen as one of the commodities that need to be taken into account in the process and business systems. This calculation is a necessity, given the fact as told respondents that songket products reliable enough to become one pillar of the family economy. Therefore, the ability of others involved in crafting the songket is the ability of management and governance-commerce (especially commercial systems songket).

In songket trade system, an outline of some of the parties involved, namely the main ones are craftsmen as leaders who have basic skills for production, then the consumer as a result of product markets, and the owners of capital, especially for basic materials such as yarn and supporting equipment for the manufacture of songket. The artisans, generally have weak skills in terms of marketing and management experience in a state of minimal capital. As a result, with skills that are highly skilled, in-naiga songket system they played in the position of labor workers who serve the interests of the owners of capital (ie, the ingredients) which formalized governance-commerce is acting as a consumer.

3. Products and Contributions Economical

Crafts songket as economically productive activity is an activity that provides numerous advantages not only for those directly involved, but also for others who are not directly involved. Even at the macro, because songket is one of the skills of local communities, creation and development of songket is a noble effort preservation of local culture. Economic aspect in this cultural context, can contribute to the tourism industry. Tourists, both domestic and foreign, are always looking for something unique and attract attention related to people's lives in the places they visit.

Reflecting the umbrella craftsmen in Tasikmalaya, Bandung leather craftsmen, artists art market in Jakarta, Yogyakarta Kasongan pottery craftsmen, artisans songket activities in this West Pemulutan can have the same opportunities. In many places mentioned, the tourists came to watch the process of making art and crafts that were previously only those found in the general markets. Songket making activities, as a creative process of completion craft has a very high potential to attract tourists. In making the construct was shown patience yarn strand by strand until it becomes a piece of cloth that is whole, complete with diverse motives. The presence of tourists somewhere, economically effect chain advantages to other sectors, such as transport, accommodation, food, and so on. Too bad the government serious attention to the phenomenon of songket craft in West Pemulutan is not maximum, thus contributing tehadap local tourism industry is still potential.

In contrast to contribute to the economy of tourism that is still potential, then in terms of products has provided a real kotribusi to the dynamics of the economy. Songket products produced by artisans are a diverse class or quality ie lower class, middle class and upper class. This class distinction is determined by the quality of the material accuracy and neatness of manufacture. (Interview Uju Tuk, 2012). Because of their turnaround times are the same, then
the craftsmen usually oriented manufacture with high berkualita material to the results obtained was aimed songket middle class to upper class. With the resulting quality is quite good, the result of craftsmen songket District of West Pemulutan can compete penetrate national and international markets. Unfortunately, they do not enjoy the 'blessing' of quality songket those who compete in the international market, because they are stuck in the 'monopoly in disguise' the merchants in the sales centers, songket. This dependence is associated with the supply of raw materials and the creation of motifs. Raw material problems, associated with our capital, while the creation of motifs associated with the ability nyukit. Nyukit capabilities, can be overcome by submitting to the experts at the fork in the District of West Pemulutan itself, while the capital, to this day there has been no solution. In recent years, there is help from Bank BNI for craftsmen songket, but it turns out the one mentioned this once led craftsmen to master the market. (Interview Dian, 2012; and Wana 2012). So far, it has not obtained the data about the special cooperative craftsmen songket

Songket enthusiasts not only from the people around Ogan Ilir, but also outside the district and even to foreign countries. The amount of interest in the songket, making artisans need not worry because they always get consumers so songket completed. This certainly contributes to the good economical artisans and their families. In fact, due to the economic income among craftsmen is quite a lot, are directly contributing to the increase massively in the economy of rural communities.

e. Social and Cultural Position

1). Social relations

Craftsmen songket in Pemulutan West has a fairly respectable social position, as they do not become an economic burden, even they who participated sustain the rural economy. In a family environment, where they are very meaningful although can not be called as the backbone. Income they earn are still counted as additional income, in addition to the main income of agriculture and fisheries. This perception in the rural communities in the West Pemulutan still valid despite the fact that agriculture and fishing dwindling. (Interview Muhammad Jamin, 2012)

In the view of society in general, especially the older generation, and even the craftsmen songket itself, the work of making songket is not something that takes precedence. With this view, then indirectly, songket craft is still regarded as a sideline. This view can be explained that songket craft itself is a traditional skill, which is becoming a tradition. As a tradition, the past is not seen songket craft with emphasis on economic aspects, but as a means to demonstrate personal excellence for girls and women. The girls, to be known as a woman who is ready to become an adult is evidenced by its perfection in making songket. The tradition of the "evidence" makes the final product songket as a craft, which is more associated with aspects of skills as part of personal excellence. (Interview Zakaria, 2012). Therefore, economic aspects songket at some stage still underestimated

Craftsmen songket, despite their position of honor, not a special person in the community. In social relations, they are ordinary citizens who are bound by the norms as the society in general. Social relations artisans reach the network is quite extensive and developed through various channels both primordial such as kinship, as well as functional factors such as the interests of such interests are economic interests of administrative, or because of other things that involve their participation ,

In addition to fellow rural communities, is also associated also with other parties outside of the village. Including in large cities such as Palembang. Pemulutan West itself is a rural area that is still in the buffer zone of the city of Palembang. However, because no direct access to the state-Inderalaya Palembang, make this area as unreachable. Conversely, for people who
live in rural areas Pemulutan western region, where they live is strategic because it has a lot of access and transport networks to reach various locations both in the rural environment Pemulutan West, as well as to the city of Palembang.

2). Actuality ourselves and reciprocity

The rural environment has socio-cultural space that is very spacious to actualize themselves for their citizens. Many social and cultural role that can be played by every citizen in order to actualize himself. Several activities, such as the association of fellow citizens place in an atmosphere that is quite familiar with a high frequency. Some activities that become a means of self-actualization as at various events related to the family life cycle such as in connection with childbirth, accident because of the death, also related to the wedding event. (Interview Zakaria, 2012). These ceremonies are traditionally involve the whole village, and became a sort of opportunity "filial" terhdap fellow citizens, especially against the organizers. At the same time, participation in the ceremony was an opportunity to showcase their existence among the other resident. Including in the case shown it is a wide range of technical skills such as intelligence coconut peeling, neatness in decorating decor, perseverance and patience to work, and so on

Related birth, a ceremony is simple celebration to welcome the baby by cooking sagon on the day of birth. In welcoming this, it does not involve a lot of people because a notification of birth. But in marhaba ceremony, ceremony larger usually held about forty days after the birth, requires broad participation. The series of events associated with marhaba ceremony had begun the previous day that are with the bemasak. On the second day is the core event, namely the implementation of the marhaba.

Another ceremony is related to a death that is takziyah. No Takziyah held for seven consecutive days and coupled with the forty days. There is also organizing the first day, third, seventh and fortieth. The series of activities require the participation of rural communities in the form of an active presence in a series of activities, especially close relatives ahlu disaster.

Meanwhile, the activities related to the wedding is a series of ceremonies like Mutus violence, MINTAK guardian, and the wedding itself, each of which took place over a fairly long time. The most important in a series of ceremonies is the wedding (which is usually followed by a reception). Weddings and receptions called munggah, this was preceded by bemasak activities earlier in the day. Among the various events organized related to the life cycle, the most lively was a wedding event. On the day bemasak, made preparations everything is primarily associated with the consumption of and preparations for the event the next day. Today bemasak involving men and women with their msing task. Before the day bemasak, do negak tarup activities, namely to build a place for organizing the ceremonies. In the past, tarup made together but now generally with renting tents. Although using a rented tent, establishment tarup still enlivened by the people, just gathered, and so forth. On the day of consumption bemasak do preparatory activities such as slaughtering, preparing seasoning which will be cooked by the stage, and so on. Today bemasak involves the participation of men and women.

Moreover, the same thing happened also with circumcision ceremony and seal the Koran. Both events take place in the chain and that starts with bemasak on the first day of activities and the implementation of the core events that circumcision ceremony or event would complete the Qur'an. In respect of the activities of these shows, craftsmen songket have the same status as other communities at large in the countryside, which felt obliged to participate in the event. The presence of
participating in events like these have a value that is the main so that would-not want seen as a duty for every citizen

Craftsmen songket gives the reasons for this obligation, as underlined by the expression Uju Tuk (Interview, January 2012), which states that:

We must be present in events such as marriage, merhaba, death, and other charity. These events are very important to attend, and should not be ignored. In general, people who celebrate it, is ever present at the event or events that we hold. Therefore, we should not leave the event that they hold. If we've never organized activities, we still have to be present as well as future we feared not visited by people.

By the time we get a disaster or events, they come in handy; if we are not present, it felt uncomfortable and embarrassed. Anyway, if we are not present, it is feared people will not come again to our event.

Outside the consideration that, if we deliberately did not attend, there is a feeling unwell. Shame on other people who know we are not present, especially for no apparent reason.

As for what is meant by the reason here is that if at the same time a family facing unforeseen events such as the unfortunate death; or upon the unfortunate death he himself was conducting anyway. It's never experienced Uju Tuk, when to marry his son, along with holding a wedding and a reception on the munggah there is one population that misfortune befalls death. Against this incident, all parties agreed memakluminya. Such a phenomenon is expressed both by the craftsmen and rural residents, about the participation of the socio-cultural activities in the local community. The spirit of fellow citizens to participate in activities, are part of the value caram which is still in force in Ogan Ilir. In fact, the term "sea salt" has become part of the district motto, namely "Seguguk sea salt". What is meant by "caram"? In the paper "the Mutual Cooperation in Indigenous sea salt Seguguk" expressed in a discussion Harmony Indigenous sea salt Seguguk held districts, obtained explanations (Diamond, 2010: 3):

Said caram in the sense that as long as this is understood and used the environmental community Ogan Ilir positively means "uniform" and "equal", ... in the neighborhood of Ogan Ilir can be categorized as one of the keywords that drive the formation of the atmosphere of conformity in society relatively traditional and mechanical ...

As a mental state, "caram" is a description of the feelings and hopes of a strong bond as between all citizens ...

3). The views and attitudes of culture

As stated in the previous section, the craftsmen, as citizens in the country, his life remains in the bond norms. In a society in Pemulutan West, the community nature is still very strong. Togetherness is visible from a very close relationship between one party to the other party. This is in line with the district motto "Seguguk sea salt", which stresses the importance of togetherness. Citizens feel obligated to attend a series of activities either on the day or on the day of implementation bemusak marhaba. Feel obligated to attend a series of activities arising from the impulse of conscience are themselves not appropriate if not present. All respondents said he could not imagine to be not present in this kind kegiatan. That the presence in each of these events is a duty, is a belief that can not be changed. There is a feeling "uneasy" that block if it is not present in the event.

The respondents were unable to find an explanation that they deem most appropriate of these reasons and images of the "bad", except that if later in time to invite concerned did not
come. In connection with it, if it does not attend such events, will be considered to be the people who do not want to participate against their fellow citizens, countryside. Will eventually excommunicated

Culturally, some craftsmen still feel not get maximum revenue, and expects to increase earnings even higher. Participation in social and cultural activities that take place in community activities such as weddings, takziyah, marhaba, and so is done by manipulating the activity schedule on making songket. Not infrequently, to cope with this schedule, they sent one person to go to the market, or inviting buyers to 'glean' songket as they were not had time to pass it to the market. So, in this business there is tolerance based on humanitarian considerations.

Revealed in this study, the problems that arise in an increase in profit of the craftsmen are precisely limited raw materials, especially the yarn. In this case, the thread is provided by a specific buyer in Palembang, which is also buy woven with a set price. If the thread does not come from the individual, then the price will be very cheap. This makes them bound by certain elements in the market through the sale of materials, mainly yarn.

In addition to the capital motif, some small craftsmen songket have economic motives resistant. They are quite satisfied with the condition it is, and in this case they saw the commercial aspects songket is driven by efforts to meet the daily needs. If the money in hand thinning, songket workmanship carried out with high spirits. Not infrequently, songket worked day and night in order to finish quickly and immediately sold to meet it. not a few who do 'debt bondage'. However, where the need has been met, rework is done by stalling. For this group, it does not matter whether the benefit is large or small, is important no money to meet urgent needs

Craftsmen Business Practices
1. Production and Network
   In this context, there are several mechanisms, (Interview Beti, 2012), namely:
   a. Craftsmen role as production workers and as the owner of capital. b. Craftsmen who have no material capital, but the capital has a dayan (songket production equipment) and skills.
   c. Craftsmen solely in a good position to wage labor by capital and production equipment loans or loan capital and means of production itself.
   2) economic rationality
   3) Consideration of culture
   analysis Keislaman

Craftsmen Pemulutan songket in the West in general are Muslims, and has a level of knowledge and consistency of the teachings of Islam are varied. But in terms of the level of formal education both Islamic school or a public school, they have a low level of education. Islamic practices and knowledge learned from parents, tutor village, through a speaker who came to the mosque and they watched through radio and television broadcast media. Reverensi form of text-books that they make reference are books that are practical guidance for daily worship. With these conditions, the craftsmen songket is categorized as "lay" to the study of Islamic economics. So Islamic application that they hold in life is limited to the ability of the general public applications. What they consider to be right or wrong, Islamic or not based on the prevailing custom and they perceive it as a good. The good guidance is sourced directly from the treasury of Islam (such as lectures, religious books, preachers, etc.) as well as from local customs

Making songket itself was originally part of the activities that have been available in the local tradition. When these artisans were born, they have found that the local community has been working on creating the songket. Songket itself has an important position in various social and cultural agenda for a part that accompanies various ceremonies such as weddings. In this event, songket become formal attire the bride as a welcome guest in the ceremony to the reception. Not only for the couple, the parents who accompanied also use songket as its official clothes. At the
reception, sometimes a particular committee also wearing songket. Guests, especially among officials or close relatives, are also often seen wearing songket anyway. In addition to a wedding ceremony, songket is also used in the event marhaba, as one of the layers of the plinth (base) puts a baby at the time to be shaved. Parents of infants, also sometimes wearing songket. Understanding and attitudes that culture is a permissible, among others, obtained from one formula Tanwir Assembly in Surakarta Muhammadiyah (Muhammadiyah, 1994). When explored further, the actual product is included in the types of songket weaving product category that has been known in the Islamic environment (Khaldun, 2011: 684, 685)

As the product is required, of course songket have economic value and be used as part of an effort that is both economical so businesses songket is a commonplace. Make songket as business objects in a review of Islamic law is a permissible, even as it can increase the capacity of the economy, can be potentially as songket business activities that contain benefit so that, in principle, these activities should be encouraged as much as possible.

On the other hand, artisans songket as citizens, are individuals who can not be separated from the norm "reciprocity" local culture. Active in community activities, should be seen as part of maintaining unity and shape of preservation of the uterus silatu beings. Therefore, in response to the reciprocity is something very needed. A good relationship towards fellow citizens is part of the implementation of Islamic values. Meanwhile, togetherness as a basis of reciprocity relations in rural communities, all in the context of activities that are not contrary to law is a value that is positive; as understood from Surah Al-Maidah (5): 2

... dan tolong-menolonglah kamu dalam (mengerjakan) kebajikan dan takwa, dan jangan tolong-menolong dalam berbuat dosa dan pelanggaran. dan bertakwalah kamu kepada Allah, Sesungguhnya Allah amat berat siksa-Nya. 

.. And please-given helped both you in the (working) virtue and piety, and do mutual assistance in sin and transgression. and ye fear Allah, Allah is severe in punishment.

Ali Imran (3): 112

Mereka diliputi kehinaan di mana saja mereka berada, kecuali jika mereka berpegang kepada tali (agama) Allah dan tali (perjanjian) dengan manusia ....

They were covered with humiliation wherever they are, unless they hold on to the rope (religion) of Allah and a rope (agreement) with the human

From the above explanation, it appears that the two areas of activity are carried out by craftsmen that songket production activities and activities in the social relations of rural culture, is both contain the goodness that is the benefit. Benefit on production activities bring benefits in improved patient outcomes and material capital. While the benefit in the field of socio-cultural relations to bring good luck, as a reward, in the form of self-affirmation and strengthening of the local socio-cultural relational system. Instead, the benefit, if left both contain risk. In this case, the risk in the production of songket will appear in the form of a reduction in the amount of production that later resulted in the reduction of material gain. While the risk of leaving the achievement of the benefit in the field of socio-cultural relations will bear the risk of disruption in the form of socio-cultural relations as an uneasy feeling, shame, worry not get respect, and so that generally reflect the exclusion of self.

To align the two fields together requires allocation over time, ie between business activity with a response to the culture of reciprocity, the necessary management are aligned.
Alignment is certainly a complicated, but as disclosed craftsmen, during this alignment has been done is by:

1. In relation craftsmen with the market, particularly in the contract songket business, done by selling off the system, so there is no bonding time.

2. Towards a culture of reciprocity, especially in the context of socio-cultural traditions of attending activities, the craftsmen as the villagers always be active.

On top of that, ultimately, if the demands of the two fields that require the selected one, generally the craftsmen choosing priority benefit in the field of social relations. This selection shows that the craftsman is in principle already included in the category of capital, but there was still searching for the right pattern so that management can take place according to local socio-cultural context. The condition shows a picture that the moral economy of rural artisans songket West Pemulutan can be categorized at the pre-capital.

Meanwhile, as a Muslim, generally artisans do not understand about limits nisab to tithe on income producing songket that they claim to have issued proper income zakat. They do during these generally are issued tithes on every day of Eid. Other expenses are those associated with religious charity donations and filling boxes in mosques, nor to the unity of charity death.

Cover

1. Like most rural communities in the District of West Pemulutan, the economic base of rural craftsmen songket Pemulutan District of the West in general are agriculture, fishing, and plantations; and they make songket production as additional revenue; in production they implement a working system in the form of household production. The main obstacle is the low quality of their production, ownership of development capital into industrial capital is greater.

2. Relation of their very broad social, cultural, beyond the borders in the West Pemulutan only; As a citizen who is tied to the value system, craftsmen songket active role in local social and cultural reciprocity; so that the business activity conducted in conjunction with the local socio-cultural activities. In doing business in general they have a relatively fixed market, with selling off the system, thus freeing up the schedule and volume production. But in certain cases the craftsmen still tied, because material production generally comes from the buyer.

3. The craftsmen are generally more prone to moral characteristics of a capitalist economy with a pre-economic category of capital and there is a small subsistence. Songket craft business is done in conjunction with activities brings everyone together as one of the bases in rural communities in general.

4. In Islam, a phenomenon as found in craftsman Pemulutan songket in the West, is a positive phenomenon because it contains an element of benefit.

Bibliography

*Al-Quran al-Karim*


Azra, Azyumardi. 1994 *Jaringan Ulama Timur Tengah dan kepulauan Nusantara abad XVII dan XVIII : akar pembaruan Islam Indonesia*, Bandung, Mizan


------------------

2010 “Gotong Royong dalam Adat Caram Seguguk”, disampaikan pada *Diskusi dan Orientasi* Pengurus Masyarakat Kerukunan Adat Caram Seguguk Ogan Ilir, Inderalaya, 5 Juli 2010

Buchori, Sidi Ibrahim, 1971. Sejarah Masuknya Islam di Indonesia, Jakarta, Publicita,

Bungin, Prof. Dr. HM Burhan, S.Sos., M.Si., 2007. Penelitian Kualitatif: Komunikasi, Kebijakan Publik dan Ilmu Sosial Laimnya, Jakarta, Kencana Prenada Media


Haryanto, Drs. Sindung, 2011. Sosiologi Ekonomi, Yogyakarta, Ar-Ruz Media


Homans, George C., 1950. The Human Group, New York: Harcourt, Brace and Company

Husaini, Dr. S. Waqar Ahmad, 1983. Sistem Pembinaan Masyarakat Islam, Bandung, Pustaka


Mukti, Asad, 1985. Motif Songket Palembang. Skripsi Fakultas Seni Rupa dan Desain Institut Seni Indonesia, Yogyakarta


Muhammad, 2002. Etika Bisnis Islam, Yogyakarta, Unit Penerbitan AMP YKPN


Polyani, Karl, 1957. The Human Live, New York, Akademic


Qorie, KH. Moersjied, Muslih Qorie dan Mudrik Qorie, 1996. *Nuansa Seni Marhaban*, Inderalaya, Al-Ittifaqiah


Sajogyo, 1982. *Bunga Rampai Perekonomian Desa*, Jakarta, Yayasan Obor Indonesia


Subhani, Ja’far, 2004. *Ar-Risalah: Sejarah Kehidupan Rasulullah s.w.w.*, (a.b.: Muhammad Hasyim dan Meth Kieraha), Jakarta


Syarifuddin, Prof. Dr. H. Amir, 2009. *Ushul Fiqh* (2 jilid), Jakarta, Kencana


