

INTERNATIONAL SEMINAR
**LIFELONG LEARNING:
POLICY AND PRACTICE
IN NONFORMAL
EDUCATION**

SEPTEMBER 19, 2013

Editor:
Dr. Asep Saepudin, M.Pd.



JURUSAN PENDIDIKAN LUAR SEKOLAH
FIP - UPI



IKATAN AKADEMISI PENDIDIKAN
NONFORMAL INDONESIA

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Lifelong Learning: Policy and Practice in Nonformal Education

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INDONESIA UNIVERSITY OF EDUCATION

AND

ASSOCIATION OF INDONESIA NONFORMAL EDUCATION ACADEMICIAN

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KATA PENGANTAR

Puji dan syukur kami panjatkan kehadapan illahirobbi Alloh SWT, atas segala limpahan rahmat dan perkenan-Nya, kami telah menyelesaikan proses penyusunan prosiding ini yang merupakan tindak lanjut dari kegiatan seminar internasional dengan tema : “Lifelong Learning: Policy and Practice in Nonformal Education” yang diselenggarakan oleh Jurusan Pendidikan Luar Sekolah Universitas Pendidikan Indonesia kerjasama dengan IKA-PNFI pada tanggal 19 September 2013 di Auditorium JICA FPMIPA Universitas Pendidikan Indonesia.

Prosiding ini merupakan kumpulan makalah ilmiah tentang isu-isu lokal, regional dan global tentang pendidikan sepanjang hayat pada tataran konsep dan implementatif di berbagai wilayah yang ditulis sekaligus dipresentasikan oleh para akademisi dan praktisi pendidikan dari beberapa negara antara lain Indonesia, Thailand, Malaysia, dan Uganda pada kegiatan seminar internasional pada tanggal 19 September 2013.

Untuk mengakomodir keluasan perspektif tentang pendidikan sepanjang hayat sehingga nampak komprehensif, maka dalam prosiding ini dipilih makalah yang relevan dengan tema utama dan selanjutnya dipilah dalam beberapa sub tema antara lain tentang inovasi pembelajaran sepanjang hayat, pemanfaatan ICT dalam pembelajaran sepanjang hayat, penjaminan mutu program belajar sepanjang hayat, indigenous learning, pengembangan profesionalisme ketenagaan, dan pengakuan serta penghargaan hasil belajar.

Atas tersusunnya prosiding ini kami sampaikan terimakasih kepada para penulis makalah dan tim panitia yang telah memfasilitasi penyusunan prosiding sehingga dapat dibaca oleh banyak pihak. Selanjutnya walaupun kami telah melakukan proses editing dengan penuh ketelitian, namun tidak menutup kemungkinan akan banyak ditemukan kekurangan baik penataan redaksional maupun sistematika.

Oleh karena itu, kami sampaikan permohonan maaf dengan harapan prosiding ini memberikan makna dan manfaat yang signifikan bagi penulisnya dan pembaca pada umumnya.

Bandung, 25 September 2013
Editor,

Dr. Asep Saepudin, M.Pd.

KATA PENGANTAR KETUA PANITIA

Puji syukur kami panjatkan kehadirat Illahi rabbi, atas limpahan rahmat dan karuniannya kami mampu menyelenggarakan Seminar Internasional yang bertema : *“Lifelong Learning: Policy and Practice in Nonformal Education”*. Seminar ini merupakan salah satu kegiatan dari keseluruhan rangkaian kegiatan Dies Natalis Jurusan Pendidikan Luar Sekolah FIP Universitas Pendidikan Indonesi yang ke 57.

Kegiatan ini dirancang sebagai tindak lanjut kerjasama internal dan bentuk komitmen Jurusan Pendidikan Luar Sekolah sebagai salah satu jurusan rintisan integrasi S1, S2, S3 dalam mengimplikasikan Tridharma Perguruan Tinggi. Sinergi dengan ruang lingkupnya, Seminar ini menghadirkan peserta dari berbagai negara, tercatat hadir sebagai peserta berasal dari Uganda, Malaysia, Thailand dan Indonesia sebagai tuan rumah. Kategori peserta sangat bervariasi, dari mulai akademis, praktisi, penentu kebijakan, mahasiswa dan masyarakat peduli PLS. Aktualisasi gagasan dalam seminar selanjutnya dituangkan dalam proseding yang disusun dengan memaparkan pemikiran para pakar dari berbagai Negara.

Sebagai panitia penyelenggara, menyadari sepenuhnya bahwa kegiatan seminar ini tidak bisa terwujud tanpa adanya arahan, petunjuk, dan kerjasama semua pihak. Untuk itu atas tersenggaranya seminar dan terbitnya proseding hasil seminar, kami samaikan ucapan terima kasih kepada semua pihak atas segala perhatian dan kerjasamanya semoga menjadi amal sholeh dihadapan Allah SWT .

Akhirnya, kami menyampaikan permohonan maaf atas segala kekurangan, Kehilafan dan ketidakpuasan selama berlangsungnya penyelenggara seminar ini.

Bandung, 19 September 2013

Ketua Panitia

Dr. Joni Rahmat Pramudia, M.Si

SAMBUTAN KETUA IKAPENFI

Belajar Sepanjang Hayat (*Lifelong Learning*) bukan sekedar moto dan slogan pembelajaran, akan tetapi sudah merupakan bidang kajian akademik dan landasan penyelenggaraan praktek pendidikan internasional yang telah dikukuhkan oleh Perserikatan Bangsa Bangsa. Konsep pendidikan yang awalnya digagas oleh Edgar Faure itu kini sudah menjadi komitmen seluruh negara di dunia dan eksistensinya dipertegas melalui Deklarasi Pendidikan untuk Semua (*Education for All*) tahun 1990.

Belajar Sepanjang Hayat adalah suatu falsafah nilai tentang penyelenggaraan sistem pembelajaran dan sistem pendidikan. Bagi pebelajar, belajar sepanjang hayat memberikan semangat kepada semua orang agar mewujudkan diri sebagai pebelajar seumur hidup (*lifelong learners*) dengan terus belajar, tanpa terkendala usia dan sumber daya yang dimiliki, serta tidak dibatasi oleh demensi ruang dan waktu. Bagi pengajar, belajar sepanjang hayat memberikan acuan kepada semua orang agar mampu bertindak sebagai pendidik, pengajar, inspirator, dan fasilitator pembelajaran bagi orang lain yang menjadi mitra binaannya subjek belajar agar bisa belajar terus dan pandai mengambil hikmah pada setiap bagian perjalanan hidupnya. Bagi pengambil kebijakan, belajar sepanjang hayat memberikan rambu-rambu dalam menata kelolakan sistem manajemen pendidikan dan pembelajaran agar ramah, peduli, dan gayut dengan nilai-nilai belajar seumur hidup tersebut, mulai dari tataran regulasi sampai hal-hal yang bersifat teknikal dan praktikal.

Semua orang berhak belajar dan berkembang melalui pendidikan, dan pada saat itu juga semua negara harus memberikan peluang yang seluas-luasnya kepada bangsanya untuk belajar dan memperoleh pendidikan. Untuk mewujudkan prinsip belajar dan pendidikan seumur hidup, peran jalur pendidikan nonformal dan pendidikan informal strategis. Jalur sekolah memiliki keterbatasan dalam struktur kelembagaan, tempat, waktu, dan administratif untuk bisa melayani semua kebutuhan belajar manusia. Sebaliknya jalur pendidikan nonformal dan pendidikan informal dapat mengatasi semua keterbatasan itu dalam mewujudkan tatanan masyarakat belajar (*learning society*) sebagai perwujudan prinsip belajar sepanjang hayat.

Ikatan Akademisi Pendidikan Nonformal dan Informal Indonesia (IKAPENFI) sebagai asosiasi akademisi pendidikan nonformal dan informal menyambut baik prakarsa kerjasama dari Jurusan Pendidikan Luar Sekolah (PLS) Fakultas Ilmu Pendidikan (FIP) Universitas Pendidikan Indonesia (UPI) Bandung untuk menyelenggarakan Seminar Internasional bertajuk "*Lifelong Learning: Policy and Practice in Nonformal Education*". Dari seminar ini kami harapkan mampu menghimpun pemikiran dan pelajaran bernilai yang bisa digunakan untuk mengembangkan kajian yang lebih kritis dan cerdas, serta model pengambilan kebijakan dan praktik pendidikan nonformal dan informal yang lebih tajam dan sesuai dengan kebutuhan masyarakat.

Penyelenggaraan seminar internasional yang dikaitkan dengan peringatan Dies Natalis Jurusan PLS FIP UPI Bandung semoga bisa menjadi wahana untuk lebih menggelorakan semangat dan iklim kehidupan akademik dan keilmuan pendidikan

luar sekolah, khususnya di internal Jurusan PLS FIP UPI Bandung sendiri maupun di perguruan tinggi dan lembaga penelitian dan pengembangan mitranya yang lain. Terkait dengan itu, terbitnya buku prosiding seminar internasional ini merupakan sebagian bukti kinerja kelembagaan Jurusan PLS FIP UPI Bandung yang beridentitas diri sebagai *A Leading and Outstanding University*.

Atas nama pengurus IKAPENFI dan segenap anggota asosiasi, kami menyampaikan terima kasih dan penghargaan yang tinggi kepada panitia, para pemakalah, para kontributor, dan pihak penerbit yang telah dengan cerdas memanfaatkan momentum seminar ini sebagai kesempatan mempublikasikan pemikiran karya ilmiahnya, disertai harapan agar lebih banyak lagi karya ilmiah, pemikiran, karya nyata, dan karya pikir yang bisa kita hasilkan. Kepada segenap jajaran civitas akademika Jurusan PLS FIP UPI Bandung kami sampaikan selamat ulang tahun (dies natalis) ke 57 semoga eksistensinya semakin kokoh sehingga memiliki daya sanding dan daya banding yang unggul di tengah populasi sejenis maupun di antara komunitas lainnya. Semoga prosiding ini benar-benar mampu menandai peristiwa ulang tahun itu sebagai kado yang menginspirasi bagi sivitas akademika dan masyarakat luas dalam mengabdikan berkarya. Pada akhirnya hanya kepada Allah SWT kita berserah diri.

Malang, 19 Oktober 2013

Ketua Umum IKAPENFI,

Prof. Dr. Supriyono, M.Pd

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DA'WAH AND EMPOWERING THE POOR

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Abstract

Poverty is not a problem and threat to human welfare, but it also has a strong correlation with a great deal of society diseases such as stealing, robbery, prostitution, and the rise of militancy, extremism, and anti-globalization movement, moreover, the prophetic traditions (hadiths) state that poverty is a real threat and danger to sustenance of a family, of a society and stability, of stability of thought, and a danger to religious norms and ethics as well as basic belief (aqidah). It is true that poverty is not easy to be overcome, however, the efforts to formulate and introduce new concepts and strategies in dealing with the poor should be continuously conducted. In this respect, da'wah is one aspect of them. Da'wah bil hal, one kind of da'wah which is oriented to empowering movement, is both urgent and significant in empowering the poor society.

Keywords; Da'wah, Empowering, The Poor

A. Preliminary

In Islamic concept, all of muslim either in own personal or institution always required to have a real commitment to carry out Da'wah. The role of Da'wah that fully challenging but surely glorious can be classified into two kinds based on the macro side, first is Da'wah *bi lisan* and second is Da'wah *bil hal*.

Masdar F mas'udi said that the first is Da'wah by *kalam* which is tend to verbally. Then the second is Da'wah by attitude, with naturally real and action. Certainly, the implementations of both kinds of Da'wah are expected to be well-balanced.

One of the most alarming reality in this country is the presence of the poor. The increasing amount of poor people in 1998 started from 22,5 million people (11,3%) become 49,5 million people (24,2%) or increased for about 27,0 million people (BPS, 1999) in crisis period that shows Indonesia now classified as a poor Country, common indicator that can be found in people's live, for example, the increasing amount of infant mortality, from the daily birthrate 11.000 children, 800 of them were died under five years old cause of the preventable disease, UNICEF said that Indonesia will have 2-3 million children that called as the lost generation due to lack of nutrition, suffering disease and has no chance to obtain education. Facing those unfavorable conditions, it seems necessary to held an systematic and strategic empowering Da'wah.

Based on main point above, this paper is proposed as the effort to mapping the poverty concept, then author also tries to analyze how is the urgency and relevance of da'wah's work to empower the poor. Of course, to understand the urgency of Da'wah to empowering the poor requires explanatory factors of Da'wah and what is the meaning of the work in Da'wah which is related to empowerment. Hopefully that the unlimited meant of Da'wah as the ways to deliver Islamic in verbally which is realized only in the narrow sense, however, will be known as a form of implementation of Islam as *rahmatil lil Alamin*.

B. The Poor : Real Problem of Da'wah

1. Poverty Concept

Poverty is multi-dimensional, therefore, the way to solve the problem of poverty should be included in many aspect of poverty in terms of public profile profession, according to Winoto Tjokro poverty is not only about welfare, but also poverty that tend to susceptibility, powerless, lack of access to employment opportunities, spend most of income on consumption, high rate of dependency, low access in market and poverty culture that been inherited one generation to the next one.

Thesis which is presented above is true, the problem of poverty was far from welfare state. The word welfare is several levels above the poverty, the meaning of welfare can be found only in condition when someone is able to fulfill his needs beyond the basic necessities. While poverty is a discourse that is still being around person's ability to fulfill the basic needs. Therefore, welfare issues will be at the point of improvement from the condition of poor people become wealthy and welfare at the next. People who live in prosperity are no longer faced the hard things to fulfill the basic needs, because the 'hard' phase is far left.

Poverty is also accompanied by powerless². The poor people do not have enough power or ability. Most commonly they much lack of power in economic, education, politic, social, and rule. The economic powerless is caused by the limitation of production access, production materials, services activities, etc. Even if the poor people are involved in production activities, services, and other kinds of economic activity, usually they only in a low value, with the time limit that just enough for consumption and no chance for saving or build some asset from their own works.

The powerless in educational side is well found in reality, that the poor are commonly has a low educational background. So, the poor do not have enough insight, than can be a valuable asset, the poor are powerless, they are unable to develop their insight, that's why they are really vulnerable to the improvement of science and technology and finally they become people who had been left behind. When science, technology and informations are improving continuously, the powerless of poor people will be more perceived. The community of poor people will be surely hard to knowing the morasi's need, and the most difficult for them is how to do morasi.

The powerless in politics side is well found in the access of poor communities to participate in the policy formulation process is very not possible. While the powerless in social side is well found in social-cultural stratification in the poor society, they usually placed in the bottom in determining access of the decision-making process. Someone who had the higher position in social structure will get a great access to process the decision, and someone who had a lower position in social structure surely will get a difficult access to process the decision. Therefore, the poor community will get a very small portion in decision-making process.

According to Suharto, poverty can be seen from its characteristics as follows³:

1. Inability to fulfill the basic consumption needs (food, clothing and shelter)
2. Lack of access to other basic necessities of life (health, education, sanitation, clean water and transportation)

3. Lack of assurance in the future (due to lack of investment education and family)
4. Vulnerability to all problems which are individually and mass
5. Low quality of human resources and limited natural resources
6. Lack of community involvement in social activities
7. Lack of access to employment and sustainable livelihoods
8. Inability to strive cause of physical or mental disability
9. Inability and social misfortune (abandoned children, women violence, poor widows, the marginalized community and isolated)

2. Dimensions of Poverty

The problems of poverty generally has been discussed, then the next one to be discuss is how to solve the problems of poverty, until finally found the correct solution. There are two kinds of dimensions that can be used to approach the problems of poverty, according to Elles (1984)⁴, Tjondro negoro, Soejono and Hardjono (1992) in usman (1998) that perspective of cultural poverty and structural or situational. There is a level of analysis from the perspective of the individual, family and community. At the individual level, poverty characterized by properties such a strong feeling of marginality parochial attitude, apathy, fatalism or resignation to fate. Inferior at the family level, poverty is characterized by a large number of family members and free unions or consensual Marriages and on the level of poverty is primarily indicated by there is no integration between the poor with publicinstitutions effectively.

Situational perspective, the problems of poverty are seen as the impact of the economic system that promotes the accumulation of capital and modern technology products. From the context of poverty that will be discussed seems can not be far away from one of these dimension. Due to the poverty in Indonesia is not only cultural, but also a structural product, this shows that the problem of poverty is a complicated thing, therefore it needs a crucial point to find the solution.

The crucial point in the discussion of poverty's problem is concerning about the poverty's criteria that should be used whereas to decide the poverty's criteria is well concerned with kind of perspective to see the poverty itself. Tjokro Winoto sees poverty as a problem that is multi-dimensional, Molo (1985)⁵ says that poverty is a relative concept that does not have standards. Unlike those two opinions, Townsend (1970)⁶, divided the concept of poverty into three, they were: absolute poverty, relative poverty and subjective poverty, absolute poverty is formulated to make an affixed yardstick that oriented to basic needs. The concept of relative needs formulated by the idea of a relative standard that takes the dimension of space and time, which are oriented on the degree of richness in social life.

Subjective poverty concept formulated by feelings of poor people themselves. Based on the three opinions above seems the multi -dimensional concept of poverty is more suitable with the context of poverty in Indonesia⁷. Poverty is not just lack of the minimum physical needs, however it also means vulnerability and lack of some activities in the public interest. Starting from the very basic conditions, the strategy of

Da'wah must be able to give an appropriate solutions to provide the problems

of multi-dimensional poverty.

C. Spiritual Poverty Dimension, Da'wah and Poverty Challenge

According to Paul Ormerod, ⁸poverty is the root of crime. Poverty is not just a problem and a threat to human welfare but it turns out that poverty has with a great deal of society diseases such as stealing, robbery, prostitution, and the rise of militancy, extremism, and anti-globalization movement.

As Yusuf Qaradawi said that poverty is a very dangerous thing to family, society and endanger the stability of mind, character and moral, even it's also harmful for faith.⁹

Normatively, in the al-Quran Surah Al-Baqarah (2) verses 268, confirmed that: "devil promised (to frighten) to humans with poverty and encouraging to the bad deed"¹⁰. Therefore the Prophet Muhammad SAW always pray, which is means: "Ya Allah swt. I take refuge in you from pauperism, deprivation and poverty, and I also refuge from persecuting people and being persecuted (Narrated by Ibn Majjah and judges from Abu Hurairah). According to Ali Engineer Ashqar, Prophet Muhammad that often pray those prayer means to requiring fellow Muslims to fight against poverty."¹¹

Based on the description above, it was exactly what was said by Musa Ash'ari that poverty is a problem that is essentially has a spiritual dimension¹². Therefore, the Prophet also very concerned and watchful against the problem of poverty, just like what he said: "Almost poverty causes disbelief".

D. The Strategy of Da'wah to Empowering The Poor

Empowering the poor can be defined by a social-economic activities where people in a community can organized themselves to make a plan and collective activity to solve problems or fulfill their social economic need which are suitable with their own ability and resources.

The poor which are previously developed is often a powerless one, because there was an internal resistance inside them and also external pressure from their environment. Therefore, Da'wah are expected as an empowering agent who are involved to help solve their problems. In this case, Da'wah should have some strategies:

- a. Da'wah must be started by searching for "public needs" not only an objective necessity that require compliance, but also the needs of the local community should get attention
- b. Da'wah implemented as integrated system, it means that the various aspects of community life above can be reached by the program, can involve many elements that exist in society and the organizer program itself is a series that does not separate.
- c. Da'wah is carried out through a participatory approach from below. It means, the idea that will be offered is a deal things between society, or it is the idea of society itself, give opportunities for public participation to plan and they are involved in the Da'wah program.
- d. Da'wah is carried out through a systematic process of problem solving . The point

is, the program which is implemented by the community should be processed according to the problem -solving steps. Thus the people are educated to work in a planned, efficient and have a clear purpose.

- e. Da'wah programs implemented through labor (preachers) who act as a motivator, both conducted by trained personnel from agencies or organizations that participating adaptive .
- f. The program conducted on the principle of self-help and cooperation of the public , it is intended that the implementation of the program should depart from their own ability and is a collaboration of the potential that exists. Thus any outside assistance is only considered as a complement of the capabilities and potential that already exists.

Meanwhile, the strategy of Da'wah bil hal which is ever stated by AM Saefuddin also reasonable to be a reference for Da'wah empowerment for the poor, namely:

1. Reviewing models and economic development priorities that originally only put the economic aspects then towards of human development in the areas of mental spiritual and material, so that improving prosperity does not actually lead to siltation of religious values.
2. Gradually eliminate the causes of poverty among the people by eliminating the culture of poverty, improvement of skills and knowledge, in order to increase productivity and cooperative responsible spirit.
3. Changing economic relationships purely competitive and exploitative tendencies, become a mutually beneficial economic relationship between big capital and small capital.
4. Reorientation of the economic development policy in villages and towns which can reduce the rapid of urbanization. In the villages should be possible to develop some nonagricultural livelihoods that can absorb excess of agricultural sector.
5. Fix the gap between indigenous and non- indigenous by decreasing unfair economic dominance. If it is not resolved in, worries that has been felt for a long time will cause a vulnerability of national unity and integration ¹⁴.

E. Strategic Da'wah Program to Empowering The Poor

Eradicate the poor in the multi-dimensional country, is not easy and requires integral concept that involves various aspects, such as economics, politics, culture and education. Without denying the other aspects, there are at least four strategic agenda of Da'wah and needs a serious attention in efforts to empower poor communities, they are:

a. Da'wah for economic empowerment

Economic collapse can essentially be viewed as a sign of the downfall of religion. Someone who experiencing an economic collapse often resulting in their faith, even many of them who are unable to face it, and eventually they fell in bad action which is against universal morality. Therefore, the economic collapse is essentially also damage the joints of a society that emphasizes the values of life.

In this regard, the role of Da'wah is to put its main task to empower the

poor through economic empowerment, both culturally and structurally. Economic empowerment will ultimately empower the lives of people in various aspects of social, political, cultural and religious that integrated the insights of monotheism (tauhid). Besides, it needs to develop and promote economic solidarity to face the challenges of modern business, so it is not detrimental to the business, but also does not violate the universal moral rules.

b. Da'wah for political empowerment

With economic development priorities apparently had an impact increasingly widening gap in income distribution and business reality does not happen by itself, but requires a political struggle which is not easy. Apparently correlated with economic development exposition space narrowing political freedom, because economic development requires political stability in the long term. Without political stability, economic development will encounter a variety of obstacles. So in practice, the security approach is done in much excess, so it caused narrows space for political activities.¹⁶

In this case, Da'wah that being held must put himself as a moral force, so that the public political activity is not for the purpose of overthrowing the government and seize power, but to enforce morality, because in the eyes of the people of the power of the government is essentially not because of economic and military power, but rather based on the moral force. A clean government, good governance, it means that the government is fair, clean, not corrupt, open, professional, democratic, and accommodative.

And invites the public to become a partner of Da'wah for political empowerment is certainly expected to be able to answer the poverty problem which is caused by structural factors.

c. Da'wah for culture empowerment

The real issue of cultural expression of man's spiritual powers with regard to the values of truth (logic), beauty (esthetics) and the good manner (ethics). Freedom of spiritual forces should be developed openly to face the changes, that gives impact such a conflict of values that prevailing in society. Conflict of values are carried away by the laws of society changes, as it will certainly happen.

In this context, the work of Da'wah should be directed to empowering cultural communities to grown up, so that the reality of the diversity of social, economic, political, tribal and religious that move towards into a ruin things for national unity, but will be able to increase the maturity of the culture of civilized nations even more important, certainly through cultural empowerment is also expected to move up the work ethic of the poor in order to overcome poverty caused by cultural factors.¹⁷

d. Da'wah for education empowerment

Djohan Syarif, President of the high school economics Indonesia (STEI) Jakarta, said the development of education in Indonesia has succeeded in reducing the number of "unable to read people" and increasing participation of education rates, as well as managed to increase the number of undergraduate education each year. But those

success has not been able to create a civil society in national life. He considered the failure was due to neglect the development and personality education.¹⁸

Education in all its forms - formal - informal – and nonformal, and at each level such as - elementary , - junior high school and high school- should be seen as central to the agenda of Da`wah strategy. Because education is essentially aimed to establish the existence of human beings who have qualified civilized Human Resources.¹⁹

The work of Da`wah in this context, is used as the custodian of humanity and improving the quality of human resources. It is expected that every member of society has a degree of morality that is able to suppress egoism and arrogance, otherwise able to establish tolerance pluralism, democratic, open and fair.

In line with the above agenda, the strategic of Da`wah programs that can be offered include:

1. Develop all the resources and funding for community development, and utilize them with creatively and effectively in strategic economic sectors.
2. Pursue the establishment of the Economic Research Center in charge of studying, assessing and developing management models and the institutionalization of the Islamic economic activities (charity, donation, etc.), also monitoring and assessing the problem, especially about the economy of people.
3. Approached the leaders of Islamic organizations or institutions that works in the economic side to pay attention and develop non-formal economic activities in order to develop the economy of the people.
4. Strengthen the position of people in a way to re-grow the work in entrepreneurship field at the middle level and upper level/stronger.
5. Preparing entrepreneurship/self-employed and skilled manager, diligent, trustworthy, honest and noble to manage the *baitutamwil* cooperation.
6. Setting up a preacher ulil albab/muballigh economists and financial experts who will appear as the Islamization of the economy and prevent “*kaadal faktru ayyakuuma kufuran*”, especially among the people of the lower layer, which *dhu'afa - fukara - masakin* in the village and in the city, on formal and informal sectors.²⁰

F. Closing

Poverty is a real problem of Da`wah, because poverty is not a problem and a threat to human well-being but also poverty has a strong correlation with a variety of society disease such as stealing, robbery, prostitution, until the phenomenon of militancy, extremism, anti-globalization movement. Hadiths of the Prophet himself pointed out that poverty is a very dangerous thing to family, society and endangering the stability of mind, character and moral, and even it's also harmful to the faith.

Referring to the flow of the discussion above, it seems that the work of Da`wah bil hal which is oriented by empowerment of the poor by various principles, agenda and strategic program of Da`wah offered, it's not impossible if all this done, Da`wah will give a big contribution to solve the poverty over the years.

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