

Mosque as Excellent Center to Build a Village without Cigarette in Bone Bone of South Sulawesi

Nurhakki Anshar¹, Ahmad Sultra Rustan² and Hasnani Siri³

¹Sekolah Tinggi Agama Islam Negeri Parepare, Jl. Amal Bhakti No.8, Bukit Harapan, Soreang, Parepare, Sulawesi Selatan 91131, Indonesia

Email: ratu.alimah@yahoo.com

²Sekolah Tinggi Agama Islam Negeri Parepare, Jl. Amal Bhakti No.8, Bukit Harapan, Soreang, Parepare, Sulawesi Selatan 91131, Indonesia

Email: ahmadsultra@stainparepare.ac.id

³Sekolah Tinggi Agama Islam Negeri Parepare, Jl. Amal Bhakti No.8, Bukit Harapan, Soreang, Parepare, Sulawesi Selatan 91131, Indonesia

Email: hasnanistain@yahoo.co.id

Abstract: Nurul Huda Mosque in Bonebone has a vital role in making Bone Bone Village free from cigarettes. The village is located in South Sulawesi Province, especially in Enrekang District of Baraka, with a population of 474 people. Bone Bone Village successfully makes mosque functions not only as a place to do the rituals of prayers and recite the Holy Al-Quran but becomes the centre of social change and the creation of a new culture of the village without cigarette. This suggests that a social change that leads to the improvement of the quality of life can be realized by optimizing the role of the mosque to unify the vision of building a village without cigarette. There is an essential role of mosques in the transformation of behavior that has brought the lives of the villagers as a healthy and prosperous village without cigarettes: as the primary communication channel, as a forum for building good relationship, and as the central control of the smoking behaviour of both the villagers and newcomers.

Keywords: mosque, build, village, cigarette.

1. Introduction

According to the regulation of the Minister of Health No. 8 of 2013 regarding the dissemination of information about the dangers of smoking as smoking control efforts in Indonesia, one of which is the use of packs of cigarettes into a medium to deliver the message about the dangers of smoking. This is important because smoking triggers health problems in Indonesia, and the behavior causes a variety of chronic diseases such as upper respiratory tract cancer, heart disease, stroke, bronchitis, emphysema and others. As a result, there are deaths related to tobacco up to 190.260 cases or approximately 12.7% of all deaths. World Health Organization (WHO) states that there are three million people die every year due to air pollution, and developing countries have a higher tendency towards the number of deaths caused by smoking. Chronic illness and premature death because of smoking happened, especially in developed countries but now with the rapid shifting to developing countries.

Smoking behavior in the view of the scholars is an act of nature. According to Quraish Shihab, the use of tobacco is hazardous and it has become the forbidden tree, based on impressions contained in the Quran Surah Al-Baqarah verse 35 which means "... and do not approach this tree". According to him, the message in verse is how humans avoid something that is not good because it would plunge in danger. Tobacco was included in the forbidden tree that should be avoided by children and grandchildren of Adam in the context of this present life because it is not only a personal problem but also harming the health of others in the neighbourhood. Smoking behavior also leads to destructive behavior by spending money that is not fair as the cunning of Satan so that people no longer put things in right place.



Widespread information about the dangers of smoking in developed countries which encourages high understanding of the health risks of smoking can reduce the number of smokers. Besides, accompanied regulatory control global cigarette includes a variety of program efforts include smoke-free environments which reached 5%, cessation programs by 8%, health warnings by 8%, advertising bans by 9%, and taxation amounted to 6%. The data can be seen that some countries apply the supervision system and control of cigarettes with several approaches.

By contrast, in developing countries, especially Indonesia, although the information and messages of verbal and nonverbal about the dangers of smoking have been disseminated through the mass media, smokers tend to increase. The results of a survey conducted by the Quit Tobacco Indonesia Institute, there are 16% students of Junior and Senior High School who smoke in Yogyakarta. The percentage is made up of 12% of experiments smokers or still experimenting, and 4% as regular smokers or daily routine. Basic research of Health Ministry of Indonesia in 2013 shows the number of active smokers has increased from 34.8% in 2007 to 36.2% in 2013.

The efforts to curb the great smokers in Indonesia is carried out with the passage of The Act No. 36 of 2009 on Health, which regulates the obligation of local governments to realize the "No Smoking Area". Some regions have established laws that regulate the "No Smoking Area". There are some areas that have been compiled the Region Regulations Draft, for example, the city of Yogyakarta in 2012 had set the Region Regulation Draft as Local Legislation Program. These efforts have not been sufficient allegedly to lower the number of smokers in Indonesia.

When efforts of tobacco control through a variety of programs have not shown significant results, there is an interesting fact about a village located in South Sulawesi named Bone Bone Village which has succeeded in realizing rural areas without cigarette through the optimization function of a mosque in creating a rural community without cigarettes. Mosque has the function of worship, *silaturrahim*, education and sharing which can be done to eliminate the smoking habit of the villagers. That is, the mosque as a center for social change against the smoking habit that can harm the villagers, and in the end the villagers of Bone bone have a view that smoking is the act of unlawful done while in the rural areas, in their native language "*Harang to sambako jo kampongki*", That is, cigarettes or tobacco are not allowed to enter the village area. Besides, the people are not allowed to carry cigarettes, smoke, or plant tobacco plant and if they are caught, the perpetrators will be sanctioned. This is set out in Article No 3: one hundred percent of Bone Bone Village is a smoke-free area. There is no space, place, and time for smoking activity, producing, selling, advertising and promoting cigarettes in Bone Bone Village.

A group of people who are smokers even up to the age of the children, but they managed to control the use of cigarettes (tobacco control), as well as create a village environment without smoke which boosted with the issuance of Bone Bone Village Regulations No. 1 of 2009. Village's regulations contain rules that explicitly prohibit cigarette as set out in Article 6 "Every Bone Bone villagers and people entering the Bone Bone Village area has to comply with the norms, values, culture, customs and rules of Bone Bone Village about Smoke-Free Area. Through this article, it can be seen that there is a prohibition for anyone who is in the rural areas to not smoke. It applies to both their citizens and visitors.

Bone-Bone village regulation is issued after all the villagers agree to disband the tobacco use in rural areas. That is, leave the smoking habit is not because it begins the birth Perdes, but the evolution of life without cigarettes bore Village Regulation. In other words, the publication of Village Regulation is not as a control system but as a reinforcement of smoking behaviour and media socialization for the next generation. Presumably, therefore, culture without smoking is the local knowledge which built through communication as a common identity and a culture that characterizes the lives of people of Bone Bone. Communication has become a major factor underlying communication because of the fact that how people changed from values, norms, beliefs, and behaviours from one period to another period because of communication. Cultural making of

community-based on values and behaviour change can only occur through original interaction patterns of its members. The ways of exchanging messages between individuals or between groups to create understanding and same meaning whether as the sender and receiver as well as being in the same context. A mosque is a context that has an important role in Bone Bone Village in realizing non-smoking village. Mosque has become a place for villagers in transforming the conduct of life without cigarettes that will improve the quality of life of villagers without cigarettes. The role and function of the mosque have become an institution in glorifying God and man always to get Grace and fortify the community from the action that detrimental the humans as well as in the Al-Quran verse 36 which means: “*Glorify God in mosques that have been ordered to glorified and called His name in it, in the morning and evening*”.

2. Findings and Discussion

2.1. Mosque as the main channel to convey non-smoking idea in Bone Bone village.

Bone Bone village is located in the district of Baraka, Enrekang, South Sulawesi. The village is located on the slope of the mountains with a land inclination of 60-70%, located 1500 meters above the surface of the Sea with the village area up to 19.165 km². A village consists of the inland of Latimojong adjacent to Pepandungan village, Kendenan Village, Latimojong village and Luwu district.

Non-smoking initiative is originally performed by the village head as an innovator that is triggered by the behaviour of the villagers which most of them are active smokers from all ages; children, teenagers, parents, and even women. The frequency of smoking in his observations is considered more important than food, “*Nakanderi to sambako*” (eat tobacco) as an expression of the behavior of smokers which means more than 'kumande'(meal), for eating 'kumande', they only do it certain times in the morning, noon, and night while smoking at any time. When relaxing, running into the garden, after dinner, resting, even working, they are smoking. High price of cigarettes is assumed as the cause of poverty in their communities which adversely affects the quality of education, health damage, and waste through spending on cigarettes that do not provide benefits. Smoking is the cause of poor quality of life that these habits should be eliminated to raise the quality of life in their communities. The conviction of the village head is based on the commands of Allah as related in the Qur'an Surah Al-Baqarah verse 195:

“*And do not drop yourself into destruction with your own hands, and do good for Allah loves those who do good*” (Al-Baqarah: 195).

Interpret these verses if it is associated with smoking, the innovator believes that smoking is the same as starting to destruct your own family because it gives much harm that would destroy our lives in our hands. The reasons are (1) lack of education due to lack of domestic investment costs for school fees for children because of buying cigarette. (2) The smoking behaviour as well as *mangca'bean doi* (wasting money). That is, smoking is the behavior that encumbers the use of economic resources of the family. (3) Health, because smoking causes a variety of diseases, (4) the view of the Islamic religion towards smoking behavior is *maqrub*.

Quit smoking is considered to be a solution to the poor quality of life and poverty which twisted the villagers. Although all citizens do not necessarily accept it but it becomes the village program which launched in 2000 and was declared successful in 2009 with the launch as the first non-smoking village by The Indonesian Health Minister. A very longtime span is tinged with the communication process to reach an agreement.

An idea to do behavior transform is determined by the quality of communication that will determine the success or failure of a creation of new expected conditions. Because the communication is the goal, the way to achieve it is to create behavioral changes. According to Harold D. Lawel, the success of communication is “who said what to whom using what channel and with what impact”.

Through these definitions, we can see that the process of communication requires a channel or medium to produce the expected impact by the purpose of communication. Mc Luhan argues that the medium is the message, the tools we use to convey the message is the meaning of the message itself. That is, how message can be conveyed to the target is influenced by the media used. The medium used to convey the message has the power and influence to the society and not merely the content of the message. The layout of communication effectiveness is also determined by the selection of media to deliver the message to the receiver or decoder. The meaning attached to the message content is greatly influenced by the medium that carries the message.

It is interesting to observe how the function of the mosque as a channel or public communication media in the village of Bone Bone in transforming the behavior of villagers to stop smoking. Mosque as the centre of communication creates behavioral changes that bring a rural community on the quality of life in the same cultural values that is life without cigarettes. The idea of a non-smoking village was first presented in 2000 to coincide with the Ramadhan by the speaker in the lecture discussing the smoking behavior which is futile deeds in Islam. This lecture material becomes the first step for M. Idris [interview] to realize the idea. Furthermore, the lecture material of the smoking ban is followed up by inviting citizen as many as eight people to conduct meetings in the mosque of Nur Huda of Bone Bone to form a working team to create the village free from the smoke. Through the meeting, they agreed that smoking behaviour of the villagers has a negative impact on the four dimensions of their lives, namely:

- Lack of education due to lack of investment costs or savings of parents for school fees for children because of buying cigarettes.
- Economy, where the smoking behaviour as well as *mangca'bean doi* '(wasting money). That is the behaviour of the use of the economic resources which is *mubassir*.
- Health, because smoking causes various diseases
- View of religion that smoking behaviour is *maqruh* and even unlawful in Islam.

Based on the conclusions above, we can be seen that the mosque has become the main channel to convey ideas, opinions and life experiences related to the harm caused by tobacco villagers. The process is in communication as interaction to reach a field of experience and to reach the common understanding which is needed the intensity of communication. Besides, mosques have become a public channel for interaction among villagers because the intensity of communication can be maintained at a mosque in which communication is performed after the prayer congregation. Mosque becomes a place or means to strengthen brotherhood. The disagreements between the pilgrims still exist but worship in the mosque still put on the same shaf. It makes it easier for the pilgrims to perform the ideas, put forward the perspective of each other, until the unification of ideas can be done gradually. Shaf can be a potential glue of different people which have different understanding about the problem of smoking. Mosque becomes the centre point of making peace (for reconciliation) for people who are at loggerheads.

2.2. Mosque as a medium in creation of distance (proximity)

Proximity or distance advanced by Edward T. Hall is an important factor in communication. Islam has rules of proximity through prayers, which puts the pilgrims are in the sub-zone proximity (intimate). When prayers, rules of shaf create distance between one another touching on the elbow and the tip of the little finger on the legs. This zone has the potential to change the habits of the villagers. For residents who helped prayer *berjaamah* after smoking was not included in the shaf, as told by one of the residents:

'Yatonna kusoro'mo mangpelo' Liwa 'tangkusara siandah te'mai mangpelo tau. Latilua tonganki iya sa japa'diq to ulu natumang baunna (When I quit smoking I do not get close to people who smoke. It makes me want to throw up which causes a headache because of the smell [interview]).

A smoker is required to separate the *shaf* during the prayers while *shaf* should not be interrupted. On the other hand, there must be created proximity or distance between pilgrims physical. A factor of smell (olfactory) as part of non-verbal communication is also used as a type of communication to support the process of behavioural change in order to leave smoking.

Yaku kusoro'mangpelo enna den sa jo 'masigi ca'lalo to know pasandaran nabua'miraka messala den sala keberjamaahki nanakurangngi to reward sumbajang. Enna den-doppi mengkadoppi Lako te'mai sola to soro'mo mangpelo nakuangki sa kua melleleko jabau. Liwa tangnasara udu bau pelo [interview] (*quit smoking because if we pray together in the mosque, no more people who want to close, I may not also be alone when the congregation. When I get close to people who had quit smoking, I was told to move because of the smell*) [interview].

Shaf becomes one of the factors to quit smoking since the former smokers was not able to smell cigarettes smoke. As a result, the smokers are in very limited interaction. This is an increasingly encouraging smoker to gradually abandon the habit of smoking to avoid the *shaf* issue in prayers.

Since Bone Bone society firmly believes that the break of *shaf* in the prayer is not allowed according to the saying of The Prophet "*Called brotherhood it is not someone who reciprocate the visit or gift, but something interrupted connect*". That is, the *shaf* must be connected. When there are pilgrims who smelled of cigarettes, they are not allowed to connect rows. The more often exclusion from the *shaf*, the less interaction the smokers have.

2.3. Mosque As the Control Center of Smoking behaviour in the Village of Bone Bone

The villagers who were caught smoking that can be detected through the smell (olfactory) will be given sanctions, as follows. (1) When there are people caught smoking; it will be announced in the mosque. It is a social sanction that should be the responsibility of the citizens who are caught smoking in the form of a shame because it does not comply with the customs and social norms of Bone Bone. (2) They should work in the mosque for one day without pay and wages in any form. Working alone especially in public facilities outside the village becomes an unusual habit because the Bone Bone villagers are accustomed to working with the *mangkombongan* pattern. (3) Participants of *Taman Pengajian Al-Quran* in Nurul Huda Mosque are assigned to monitor the villagers who are still smoking with the use of rapport. Mosque becomes the control centre on the smoking behaviour of the villagers because every citizen who caught smoking in Bone Bone will get social sanction as mentioned above.

3. Conclusion

Smoking is the very detrimental behaviour of both health and economic side. The control of using tobacco has been successfully carried out by a village called Bone Bone Village to optimize the function of the mosque as an institution of social change. As for the role of Nur Huda Mosque of Bone Bone in the transformation of the village behaviors include: 1) mosque becomes the main communication channel which is very intense in the exchange of information and sharing of understanding and awareness about the dangers of smoking; 2) mosque is as the creator of the distance (proximity) villagers through *Shaf* prayers and the people who smoke are not included within the personal or sub zone when prayers; 3) The mosque becomes the control center of the villagers by monitoring the villagers and residents who are caught smoking and they will be announced and employed in the mosque without payment.

4. References

- [1] Dasar LRK. 2010 Badan Penelitian Dan Pengembangan Kementerian Kesehatan Republik Indonesia.
- [2] Maria A, Pulitbang Pemberantasan Penyakit BLS, Ida L, Obat BP, Toruan M. 2012 Perilaku Merokok di Indonesia. Buletin Penelitian Kesehatan.
- [3] Quraish S 2011 Tafsir Al-Mishbah: Pesan, Kesan dan Keserasian. Jakarta: Penerbit Lentera Hati.
- [4] Istiyani T Respon masyarakat terhadap pelaksanaan peraturan gubernur diy nomor 42 tahun 2009 tentang kawasan dilarang merokok di Yogyakarta. *Tob. Control Saves Lives, Saves Money* 176.
- [5] Kesehatan D, RI KK. 2013 Riset kesehatan dasar. *Jakarta Badan Penelit. dan Pengemb. Kesehat. Dep. Kesehat. Republik Indones.*
- [6] Prabandari YS. 2009 Kawasan tanpa rokok sebagai alternatif pengendalian tembakau studi efektivitas penerapan kebijakan kampus bebas rokok terhadap perilaku dan status merokok mahasiswa di fakultas kedokteran UGM, Yogyakarta. *J. Manaj. Pelayanan Kesehatan.*
- [7] Bone-bone PD 2012 Pembagian Tugas Pelaksanaan Peraturan Desa Bone-bone Nomor 1 Tahun 2009 tentang Kawasan Bebas Asap Rokok. Persiapan Perlombaan Desa Tingkat Nasional Tahun.
- [8] Littlejohn SW, Foss KA. 2009 Encyclopedia of communication theory. Sage.
- [9] Hall ET. 1989 Beyond culture. Anchor.
- [10] Lasswell HD. 2017 The Signature of Power: Buildings, Communications, and Policy. Routledge.
- [11] McLuhan M. 1994 Understanding media: The extensions of man. MIT press.
- [12] Briggs A, Burke P. 2006 Sejarah Sosial Media: dari Gutenbreg sampai Internet terj. A. Rahman Zainuddin. *Jakarta Yayasan Obor Indones.*