

Pursuing Home Economics through Traditional Islamic Sports: The Case of Kite Sports in Malaysia

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Abstract

Sports products serve not only as tools for physical activity but also as catalysts for unlocking the potential of home economics, particularly when aligned with supportive government policies. One such policy in Malaysia is the Guidelines for Sports According to Islamic Perspectives. Although this Islamic-based sports policy has been introduced, its potential to empower home economics through traditional sports products remains underexplored. This paper investigates how Islamic principles related to sports—such as goodwill, unity, and harmony—can stimulate growth in home economics through production, marketing, innovation, and design. Adopting a qualitative approach, this study focuses on the traditional kite sport wau, assessing its role in economic empowerment. Data sources include printed materials and firsthand experiences of individuals active in the wau industry. The study centers on traditional Malay sports, examining how compliance with Islamic sports guidelines can enhance competitiveness and income. Government support through recognition, encouragement, and technical training enables traditional sports product operators to meet market demands and innovate. Ultimately, the Islamic-based sports policy is positioned as a key driver for advancing home economics via traditional sports industries.

Keywords: Sport, Traditional, Islamic Perspectives, Policy, Guidelines

Introduction

The development of the sports industry is growing rapidly around the world, it is evident with various innovations born from the sports industry, from sports that only involve human physical abilities to industries that involve machines and information technology (Gross & Roeder, 2022). Thus, sports activities are not just human physical activities but involve the development of innovation. In addition, sports also have great potential to produce economic improvement to a better level over time (Preuss, 2018). Therefore, this article tries to look at one of the traditional sports activities in Malaysia that has great potential to generate home economic value to the surrounding community. Namely the traditional sport of kite, a traditional sport of the Malay community that emphasizes the value of local tradition,

heritage and culture, while at the same time having great potential to improve the community's home economy.

This study aims to address the existing gap in understanding how sports guidelines from an Islamic perspective can be utilized to empower household economies through traditional sports. Despite the introduction of Islamic sports guidelines in Malaysia, their capacity to fortify household economies through traditional sports products, particularly in the domain of wau sports, remains under-explored. Consequently, this study seeks to address the research question, "How can wau sports be leveraged to empower household economies?" This study focuses on the traditional wau sports practiced by the Malay community in the East Coast states of Malaysia, particularly in Kelantan and Terengganu. The scope of the study encompasses production, marketing, and tourism-related aspects of wau, with the overarching objective being the economic empowerment of the local community. The objectives of this study is:

To examine how traditional wau sports, in alignment with Islamic sports guidelines, can contribute to increasing household income among the Malay community in Malaysia.

To ascertain the potential of wau sports to enhance product competitiveness and generate novel economic prospects for the local community through production, marketing, and tourism.

The study's significance lies in its potential to establish a nexus between cultural heritage, traditional sports, and the development of household economies in accordance with Islamic principles. It also provides a platform for the government, policymakers, and wau product entrepreneurs to recognize the economic potential that can be derived from the traditional wau sports industry. Consequently, this study's findings hold the potential to significantly impact the economic empowerment of local communities through traditional wau sports, which possess significant cultural value and align with Islamic principles. The structure of this study is organized into several sections. The introduction is the first section, and it provides the background of the study. The second section is the methodology, which details how the data was collected and analyzed. The subsequent section will present the findings and analysis, including a detailed examination of the contributions of wau sports to household economies. The study will conclude with a summary and recommendations for further research. The specific recommendations will include the development of a sustainable business model for wau entrepreneurs and the evaluation of the economic impact of this sector on the local community.

Methodology

In order to obtain information on the practice of the local community to develop the economic potential of the home through traditional kite sports in line with Islam, this paper compiles the information from a qualitative approach, where it is first identified through the strategies played by the local community to take advantage of traditional kite sports so as to produce and increase income, in this case it is necessary to know in advance the experience of community members involved in sports traditional kite in depth.

This study uses a qualitative approach to explore the potential of wau (traditional kite sports) for income generation and household economic empowerment. The data collected consists of two main sources: printed materials such as books, articles, sports policy

guidelines, and documents related to traditional sports; and first-hand experiences of individuals actively involved in the wau industry, including kite makers, wau artists, and competition organizers. This data will be analyzed to gain a contextual understanding of the economic impact of wau sports on local communities.

The collected data is analyzed using thematic analysis, which allows the researcher to identify patterns, themes, and key issues related to the economic potential of wau sports. Each theme will be explored in depth to understand the interrelationship between these elements in the context of household economic development. Through this approach, the study aims to provide a more detailed and meaningful insight into how wau sports contribute to the economic growth of local communities.

Thus, the success factors that drive the generation of income through traditional kite sports activities were identified, namely the factors of the kite production process, kite marketing and kite tourism. These three factors make kite sports not only play a role as a traditional sport, but also increase the income of community members through kite sports, so that the sport has a great impact on many levels of society. All of these experiences were analyzed to find trends during the community's practice of earning and increasing home economic income through traditional shariah-compliant kite sports activities.

Result and Discussion

Muslim-friendly Malay Traditional Sports Kite with Home Economic Value

The kite is a type of traditional kite that is famous among the Malay community, especially in the East Coast, Malaysia, namely in the states of Kelantan and Terengganu. Kites are designed with a variety of shapes, sizes, and colors that attract the eye (Zulkifli, 2022). Based on the design of the kite, kites can be categorized by various distinct names, representing the shape of the kite. Among them are known by the names of moon wau, cat kit, jala budi kit, peacock kite, eagle dodo kite, kangkang kite, wau seri bulan, wau seri negeri, quail wau.

The moon kite is the most famous kite in Malaysia, so much so that the moon kite symbol was adopted as the basis for the construction of the logo of Malaysia's official airline known as Malaysia Airlines (Oh Hui Kun & Shahreen Mat Nayan, 2019). Usually a moon kite is made with a size measuring 2.5 meters long and 3.5 meters high. The frame of the moon kite is made of neatly carved reeds, with a uniform thickness. The name moon kite was given because its design resembles a crescent moon, on the tail part. The moon wau will also be decorated with various patterns or motifs that represent the heritage and cultural values of the Malay community. Usually, the patterns produced on kites have their own and unique meaning.

Today, kite sports are still played by the Malay community, especially in the states of Kelantan and Terengganu. The kite is often played in the windy season, where the heavy kite is able to be lifted by the player with the help of strong winds (Abdul Manan et. al 2016). In Malaysia today, periodically, kite-sports festivals such as the Pasir Gudang World Kite Festival (FLLSPG), a festival that brings together kite players from all over the world, kites are also competed in the festival.

As kite sports are also contested in the Pasir Gudang World Kite Festival (FLLSPG), the event is bound by the Guidelines for Sport According to Islamic Perspectives issued by the Department of Islamic Development Malaysia (JAKIM). The Sports Guidelines emphasize the moral and ethical aspects of sports development. Principles such as honesty, fairness, and cooperation play an important role in ensuring the sustainable and ethical development of the kite industry. Compliance with these guidelines can increase the competitiveness of kite products. Therefore, kite sports must be played in line with the values and ethics contained in Islamic teachings. From an objective point of view, kite sports must provide goodness and well-being to individuals involved in kite sports, physically and spiritually, the kite sports played are able to strengthen the implementation of worship and self-obedience of a Muslim to Allah, and the kite sport is able to foster unity and harmony among members of the community. From the point of view of organization and competition, kite sports must not be involved with elements of gambling and do not involve things that are prohibited by Islam such as promiscuity between men and women, drugs, vandalism, fights, non-extremism and tyranny (Islamic Development Department Malaysia. (n.d.).

Kite sports also have economic value, where kite sports are not just a physical event, but can improve the home economy of the local community. To see how the traditional sport of kites has the potential to expand the home economy of the locals. The home economic cycle is formed from four main aspects, namely the production process, marketing, innovation and tourism. These four aspects play an important role in shaping the economic cycle that increases the economic income of the home to the locals.

Traditional Kite Sports Increase Home Economic Income

To see the potential of traditional kite sports to increase home economic income, this paper will discuss three key aspects as follows:

Production process

Marketing

Tourism

Production Process

As a traditional sport, to produce kites, requires precision and determination, the kites produced must meet the heritage and cultural values of the Malay community. The resulting kite also needs to have a high value of beauty and beauty in the eyes of players and spectators, especially when the kite is flown in the air. Several steps need to be done in order, so that the kite is produced perfectly. First of all, it is necessary to select and prepare materials to produce kites, the materials need to be sourced from quality sources so that the kites are strong and able to face wind obstacles. To produce a kite skeleton, it requires bamboo that is cut to the desired size, then finely carved carefully and neatly, the bamboo also needs to be light and strong. Then the frame is covered or wrapped in colorful decorative paper, the paper is wrapped with the help of special glue or thread. The paper will be decorated or painted with Malay nature-themed patterns, among the patterns that are commonly painted on the body of the kite are clouds larat, flowers, black pepper, crab guri, peanut leaves, castor leaves, kale leaves or Javanese leaves. All these processes need to be done carefully and diligently so that the resulting kite is sturdy, neat, beautiful, stable and able to fly high in the air (Malaysian Crafts, n.d.). Lastly, in the manufacturing process, the kite produced must go through a flight test process in the air, whether it is able to fly high with stability and balance, in this stage,

the kite requires aerodynamics and balance skills. If there is an imbalance when the kite is flown, some modifications will be made to the frame and tail of the kite. To get the optimal balance, the kite will be weighed several times so that it does not tilt sideways and get the best balance (Sigit & Syofiana, 2024). Thus, in making kites, it requires the skills and patience of the kite maker and the maker must be proficient in technical and mathematical knowledge related to kites (Ramli, et al., 2021).

In the process of producing kites above, a lot of economic value is born from the effort to make kites, namely economic value from providing resources, home economic income resulting from the provision of kite manufacturing resources such as planting and distributing bamboo, supplying paper, yarn and glue suitable for making kites. All these raw materials can have to be supplied to the kite makers, which provides income to the local people's home economy. Another aspect that adds to the economic income of the home is the consultation and training that the person learning to make a kite has to pay for to the person who teaches. These courses and consultations have specific value that provides income to the instructor. For those who do not know how to make kites, they need to pay wages to people who know and are skilled in making kites, there are many skills that can be taught to people who want to gain knowledge and hone their kite making skills, including the skills of painting, sewing and raking bamboo, all of which are able to provide income for the local people's home economy. In addition, people with kite making skills are also able to produce kites on a large scale to be displayed and then sold to buyers who want to get the kites. This kite sales activity will also be more when the strong wind season arrives or when there is a kite festival.

Wau Marketing

To increase the potential and economic opportunities of the house through kites, the marketing aspect of kite products produced by the residents of the place will go through the marketing process. Firstly, traditionally, the kite products produced by kite makers are already available to buyers, because the kite produced is ordered by people who want to own a kite, and at the same time, it does not know how to make a kite, so it is necessary to order a kite from a kite maker. In this situation, the kite is already available, has a market or buyer and secures the market for the kite. In addition, kites are also marketed through the local tourism sector, where tourists who come to the east coast states have to pay the cost of buying kites to buy kites. In addition, kites are also marketed to kite collectors or art lovers, who are willing to spend a lot of money to buy kites. In fact, kites are also marketed to those who want to use kites as wall decoration materials, kites can also be used as coin hanger decorations in the main lobbies of houses, offices, business premises, exhibition halls and others. The kite also changes shape and function today, where the kite is also used as gifts, souvenirs and postcards. All of these forms of marketing strengthen the local brand or branding of the kite (Hassan, et al., 2022).

Kite marketing activities provide home economic income to the local community. The home economic income chain is obtained starting from the sales effort of the kite maker, then distributed by the wholesaler or distributor of kite products, the retail seller of the kite ends with the buyer of the kite who will use the kite to play, as a collection or decoration. The ongoing kite marketing chain provides an increase on the home's economic income. With the development of online marketing methods today, kite products are also sold in online marketing mediums such as mudah.my, shopee.com.my and lazada.com.my. The method of

marketing kites through the online market makes the economic income of the house higher because the market is much wider, easy to reach by buyers whether they come from near or far, besides the online market makes it easier for buyers to choose kite products from various sellers, and even online kite marketing reduces the cost of marketing and advertising kites, thus increasing the economic income of the house.

Wau / Kite Tourism

The third aspect related to traditional kite sports that increases the economic potential of the home is the creation of kite-themed tourism (Olalere, 2019). Among them are tourism products to learn how to make kites to tourists, where tourists will be exposed to how to make kites. During the learning sessions, travelers will be introduced to all the materials needed to produce kites, as well as taught special techniques for kite production. Even tourists carry out the technical process of producing kites from start to finish. The experience becomes the knowledge and memory needed by tourists, and eventually travelers will play and bring home their own kites. In the tourism sector, kites are also used as souvenirs with various kite designs, usually kites are used as mini souvenirs. To further enliven the local tourism sector through kites, kite festivals have been organised, including the Kelantan Kite Festival, International Kite Festival, National Kite Festival, Luminous Kite Competition, Kite & Kite Festival as well as various other kite exhibitions.

Tourism activities involving kites have provided an opportunity for the home economy to increase and enlarge the potential income generated from the traditional sport of kites. The income is not only generated from kite sales activities alone, but is extended with various other potential incomes, for example, tourists who want souvenirs to take home, they can buy mini kite-shaped souvenirs, at a much cheaper price. From the kite making learning given to tourists, it is certain that tourists will pay for the transfer of knowledge and learning, where the manufacturing knowledge is not owned by tourists and the public, but only owned by the locals, the cost of learning which increases the economic income of the house. While the organization of festivals, competitions and exhibitions of traditional kite sports has a greater impact on the improvement of the home economy, the organization of the festival or competition does not only involve wau, but many ancillary industries exist to enliven and make the festival a success, including the sale of food, beverages, other clothes that further boost the economic activities of the house, with the participants of players and visitors who come together en masse to make the festival a success This will undoubtedly have a major impact on the improvement of the local residents' housing economy.

Conclusion

Wau / kite sports, as a case study, show the great potential of traditional sports products in developing the home economy. With adherence to the Guidelines for Sport According to the Islamic Perspective, the seriousness and creativity of the locals, this traditional kite sport is able to increase the economic income of the family. This housing economic chain does not stop at the local level, but also brings in economic value from outside into the domestic economy. Therefore, efforts to raise the economic dignity of local people's homes through traditional sports activities need to be intensified and disseminated so that the local people's home economy develops better. This study indicate that kite sports possess significant economic potential through production, marketing, and tourism activities, offering income-generating opportunities to local communities while preserving cultural heritage. This study

makes a significant contribution to the field by offering a comprehensive understanding of how traditional sports can support economic empowerment. It provides both theoretical insights and practical recommendations for enhancing local economies through cultural sports. Future studies could benefit from expanding the geographical scope, employing mixed-methods approaches, and involving a larger and more diverse sample of participants to enhance the validity and generalizability of the findings. Also, further studies could focus on developing sustainable business models for kite operators and assessing the economic impact of the sector on local communities. It is recommended that policymakers prioritize the incorporation of traditional sports such as kite-making into economic development strategies to stimulate local entrepreneurship. Businesses can capitalize on the growing interest in cultural heritage products by promoting and marketing traditional kite sports as both a cultural and economic opportunity. Local communities should be encouraged to participate in kite-making workshops and festivals, with the aim of both boosting economic activity and preserving cultural traditions.

This study has contributed to the development of the body of knowledge, by offering a multi-disciplinary practical method that combines Islamic values, the preservation of traditional and cultural values as well as the empowerment of the home economy. Theoretically, it has become a platform that further boosts the discourse on sustainable development by highlighting the practical methods of traditional sports, especially wau sports which can be used as a sport that can generate household income and increase the economic achievement of the home. From the point of view of the current context, this study explains that traditional sports with the case in Malaysia, do not stop at traditional values alone, but are able to challenge conventional understandings of progress, where local cultural practices and values can drive economic improvement when strategically supported by all parties.

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