

ISLAMIC WORKING ETHOS OF FISHERMEN COMMUNITY AT BAGAN KUALA VILLAGE, TANJUNG BERINGIN SUB-DISTRICT, SERDANG BEDAGAI REGENCY

Effendi Sadly
Universitas Islam Sumatera Utara
Email: esadly63@gmail.com

ABSTRACT

This study aims to explain how the working ethos of the fishermen community at Bagan Kuala village Tanjung Beringin sub-district Serdang Bedagai regency and the implementation of this working ethos in improving their welfare of life. This type of research is qualitative with the anthropological-naturalistic approach which is adopted from the theory of Symbolic Anthropology built by Clifford Geertz. It is used as the main theory to understand the symbolic phenomena of economic anthropology and social psychology and Islamic economic philosophy about working ethos of fishermen community at Bagan Kuala village, Tanjung Beringin sub-district, Serdang Bedagai regency. The result of this study is that the Islamic teachings are not totally applied among the fishermen community of Bagan Kuala village. This then causes the working ethos of the fishermen to become low. The working ethos in Islamic teachings is understood among them only as an effort to fulfill obligation only. There is no effort to increase the obligation as motivation of the working ethos in order to make the working ethos of them become higher. In attempting to improve the life welfare of the fishermen community at Bagan Kuala village, they must maintain the implementation of working ethos based on efficiently spending time, sincere intention, commitment on determination and belief, not easily giving up, and istiqamah. The implementation of working ethos is based on frugality life, efficiency and honest attitude.

Keywords: working ethos, fishermen community, Islamic teaching, society

1. BACKGROUND

The majority of Indonesian society is Islam, and in this context the role of religion becomes very important, especially in relation to forming a productive and independent work ethos. If religion is understood narrowly and then affirmed that poverty is a provision (*taqdir*) from God, then poverty cannot be changed because only God alone can change it. Normatively Islam should be able to be a source of strong motivation in realizing working ethos, because Islam provides such a vast space and views the importance of all forms of productive work.

In the concept of Islam, the work ethos is not only formed from cultural traditions, but also derived from religious or beliefs that form the individual spiritual ethos, such as

faith, charity, sincere and piety. The values that form the work ethos are implemented in the form of divine piety, individual and social that becomes the media for the creation of spiritual and material life welfare.

The work ethos should be based on three elements, namely: (1) unity of God (*tauhid*) (2) culture and (3) worship. The Unity of God will encourage that work and the result of work are means to raise God Almighty so as to avoid the worship of matter. Culture is a life view that is recognized by a group of people, which includes ways of thinking, behavior, attitudes, values that are reflected in both physical and abstract forms. While, worship is carrying out the business or work through horizontal and societal relation, and it is as realization of the task of the vicegerent in the world (*khalifah fi al-ard*) that is to

maintain prosperity and tranquility in the world and hereafter. Conversely, weaknesses on religious consciousness will indeed affect working ethos and someone will tend to commit with the sin.

Fisherman community is a part of Indonesian society that lives by managing the potential of fishery resources. As a community living in coastal areas, fishing communities are often defined as those who engage in marine fishing activities. Because fishing community is very important social element in the structure of coastal communities. The culture they possess characterizes the culture or socio-cultural behavior of coastal communities in general. Characteristics that characterize the socio-cultural community of fishermen are as follows: having strong patron-client relationship structure, high work ethic, utilizing the ability of self and optimal adaptation, competitive and achievement oriented, appreciative to the expertise, wealth and success of life, open and expressive, high social solidarity, sex-based division of labor system (the sea into the realm of man and land is the realm of women) and consumptive.

Socially-religious is religious community based on the Moslem community of Bagan Kuala Village which is *Al-Washliyah*, while the *Muhammadiyah* culture-based is minority. However, religious activity and religious commitment of Islam is considered less. This can be seen from the frequency of the prayers, how often they prayed in the mosque, recited, and helped other religious activities. The reason, the more fishermen spend their activities in the coffee shop. They went to sea before *Shubuh* prayer and returned home after *Maghrib* prayers. While at sea most of them do not perform prayers. When they arrived on land, they did not go home and go to the mosque for prayers, but they spent time relaxing in the coffee shop. Half of the fish catch money for the wife and the child are brought home and half is saved, but in reality they are so wasteful that they spend half of their money relatively in short time in the coffee shop.

The abundant biodiversity of marine and other natural potentials such as Berhala islands and beautifully laid beaches surrounding the fishing community of Bagan

Kuala Village, should be a great asset for local fishermen in an effort to improve their living standards economically. However, the fact that the life of the Moslem community of Bagan Kuala Village still remain in financial and incompetent disability, thus making the Moslem community of Bagan Kuala Village remaining in a puddle of poverty. It can be witnessed directly in the research location that the homes of Moslem community of small fishermen are built of stone, mostly of wood. There are one or two houses even built with modern architecture because there are some daughters of fishermen who work as migrant workers abroad, then come home with a decent livelihood.

Other indications of poverty from the fishing communities of Bagan Kuala Village can be seen from the low level of education, low income, low standard of living and health, and limited facilities such as infrastructure of the road to the location which is very steep.

The work for the fisherman is main livelihood. The Moslem community of fishermen in Bagan Kuala Village is classified as a lot and tends to increase due to the work system from generation to generation. Earnings from working as a fisherman is very uncertain because depending on the catch of fish. The sea certainly makes the fisherman increasingly difficult to meet the needs of life. Profit sharing system in fishing is very important in determining the income level of fishermen. In fishery distribution system generally applied with profit sharing system, fisherman owner (skipper) gets more shares from fisherman. While they have to live and earn a living for family members such as their wives and children and the added need for family health as well as access to education for their children. If it is calculated with the income of fishermen in Bagan Kuala Village, it is minimal and completely uncertain and of course it is very risky. This is certainly bad for fishermen in Bagan Kuala Village because of the low income of fishermen and difficult job opportunities, so the fishermen are required to struggle hard to rack the brain to meet the needs of living amid the high cost of living, this makes the Moslem fisherman community takes a variety of ways to survive and overcome poverty in the midst of the economic crush of deficiencies.

At that time, they expect the alignment or the attention of the government to help alleviate this pressing life burden. Through the village apparatus, the government once provided Rp. 100.000.000, - (one hundred million rupiahs) for a group of fishermen consisting of 8 (eight) fishermen in the form of fishing gear and given to the group that owns the canoe. This has happened four times and last year 2015, while other fishermen are hoping that their group will get government assistance and until now the aid has not been realized. From the statement of Mr. Marbot (mosque administrator) that fishermen who get help from the government are mostly dishonest, because the fishing gear they are selling and not they use to catch fish. Even worse the average who received government assistance is claimed to have a canoe even though in fact need not.

Poverty and other life difficulties are cycles of socioeconomic events that are repeated every year or even throughout the year overwhelming fishing households. In addition to coastal and marine environmental issues, fisherman poverty is a major issue that occurs due to complex factors. Among others that fishing communities have different cultural patterns from another as a result of their interactions with the environment and the resources. Cultural patterns that become frame of mind or reference behavior of Moslem fisherman society in their daily life.

It is ironic, because how can it be that a country with abundant marine wealth but does not give prosperity for the fishermen. What exactly is the problem? Hence, it seems to be important to know whether the work ethos of Islam is applied by the Moslem fisherman community in improving the level of welfare. This is something that encourages the author to examine how the work ethos of Islam is applied by the Moslem community and how to increase their welfare level.

In a cultural perspective, changes in the attitudes and actions of individuals or societies are, in many ways, influenced by interaction and cultural integration. Therefore, the various dimensions of life undergo massive redefinition and differentiation and subsequently raise various socio-cultural problems separately. Moreover, it has an impact on the dimension of the attitude and

actions of individual fishing communities of Bagan Kuala Village, Tanjung Beringin Sub-district, Serdang Bedagai Regency with respect to their work ethic. So that the author is interested to create a scientific research journal, and the title of the study is "Working Ethos on Fisherman Society in Bagan Kuala Village Tanjung Beringin Sub-district Serdang Bedagai Regency". While the research questions are:

1. *How is the working ethos of fishermen community at Bagan Kuala village, Tanjung Beringin sub-district, Serdang Bedagai regency?*
2. *How does the Islamic teaching play the role among the fishermen community of Bagan Kuala village?*
3. *How is the motivation of the fishermen community of Bagan Kuala village in improving their welfare life?*

2. RESEARCH METHODS

2.1 Research Design

Research design that has been chosen by the author is descriptive qualitative research method. It is referring to the data gained which is qualitative whether through interview, document analysis or observation. This qualitative research is to process the collected data and describing it in the form of in-depth analysis. This is because of descriptive research needs to be able to provide a real picture of the conditions in the field not just serving the data.

2.2 Research Sites

This research was conducted at Jl. Perintis kemerdekaan No. 83, District of Tanjung Beringin, Serdang Bedagai Regency, North Sumatera, Indonesia, Postal Code 20969. The reason for choosing Bagan Kuala Village as the research location because; firstly, Bagan Kuala Village is a coastal village of West Sumatera Province with the model of fisherman society and is different from another community generally. Their work ethic also tends to be based on local community. Secondly, the fishermen in Tanjung Beringin Sub District, Serdang

Bedagai Regency, have been victorious in the history of the archipelago and became the great power of the Kingdom of Padang Bedagai, leaving a trail of history of grandeur and fame that is Jamik Ismaliyah Mosque which is located in Pekan Village, Tanjung Beringin sub district, Serdang Bedagai Regency. Its uniqueness and its constructions are influenced by various external elements which then merged in the color of the nobility of the region. Third, Bagan Kuala Village is a village with a majority Moslem population.

2.3 Research Focus

The research focus is set and aiming at assisting the author in making informed decisions about which data will be collected and used and which are not to be touched. The focus in this research is Working Ethos on Fisherman Society in Bagan Kuala Village, Tanjung Beringin Sub-district, Serdang Bedagai Regency. The focus of this research can be further elaborated into sub-focus of research, which consisted of:

- 1) Unity of God (*tauhid*) which includes discussion on a) determination and confidence, b) continuity (*istiqomah*) and c) work as a mandate.
- 2) Culture and practice that includes discussion on a) spending time, b) life thrift and efficient, c) hard working, and d) oriented to the future.
- 3) Worship which is discussion included a) sincere intention, b) honest and c) enriching the network of friendship.

2.4 Sources of Research Data

The data sources in this study namely:

- 1) Primary data, which is obtained directly from the object under study. Primary data sources in this research are:

a. Object of research

The object of research is the perpetrator who answers the list of research questions or answer questions posed by researchers. So, the object in this study is the Moslem community of the fishermen of Bagan Kuala Village.

b. Informant

According Suyanto and Sutinah, informant means individuals who provide the necessary information during the study. Informants of this research include several kinds, namely; 1) key informants of those who know and have a variety of basic information needed in research; 2) main informants who are those directly involved in the social interactions studied and 3) supporting informants that are provided supporting data in research. Therefore, the informant in this study is consisted of main informants and supporting informants.

c. Photo

The author used the photos to facilitate the process of observation and research activities or interviews. The collected data through the photos are related to research such as photos of location research, village location, and photos of fishing activities and photos of the shoot and photos of the Fish Auction Place.

- 2) Secondary Data, which is taken from the archives of Bagan Kuala Village, Tanjung Beringin Sub-district, Serdang Bedagai. The relating archives to this research are used as additional material to supplement data that cannot be obtained directly from the source of the informant. This resource is also intended to obtain secondary data that can support the understanding or problems that are the focus of the study and in the process of analyzing the research results. The collected archives in this study are the monograph data of Bagan Kuala Village in 2016 which contains population data and geographic data.

3. FINDINGS AND DISCUSSION

Seeing on the condition of marine resources which are quite abundant to be a special attraction for the surrounding community who always try to get maximum results in meeting the basic needs of their family life. This means that the work ethic is an important factor in triggering and encouraging the economic activities of the fishing community in Bagan Kuala Village.

The Islamic work ethic will be seen in the attitude and behavior of the Moslem community of Bagan Kuala Village whether they have a work ethic or not. Having work ethos or no having work ethos among the community could be known from the results of interviews by researchers with few of them as the following.

1) Determination and conviction

A small part of the Moslem community of Bagan Kuala villagers is committed with their faith and some others are lacking in determination and faith. This is evidenced from the interview results that a small part of the Moslem fisherman community of Bagan Kuala village performs 5 times of praying. Most of them perform the Maghrib praying only and in fact, they are still labile and unstable. In the month of Ramadan, the Moslem communities of Bagan Kuala fishermen some of them are fasting but some others do not. Similarly, in performing zakat (tithe) only some of the Moslem community fishing village Bagan Kuala want to pay the tithe and others are not.

Regarding determination, it is related to the attitude and conviction. Determination is a commitment that binds so firmly that it ties all its conscience and then moves behavior toward a certain direction that is believed. The commitment depends on determination. Those who are committed will never be surrender. Therefore, they will only stop treading their ideals when the sky has collapsed. For them, commitment is about action, courage, sincerity, and continuity. For them working is a dynamic activity that implies all activities undertaken by a Moslem. It is full of challenges, not monotony, and always strives with sincerity to seek new breakthroughs and never be satisfied to do something good.

The most closely relation term to hard working is *jihad* (holy war) which means to fight in the way of Allah. Its origin word is from the word "*jahada*" which means effort or striving. So the holy war in relation to work means effort to achieve optimal results. Islam views working lawfully as well as holy war. In this sense, Rasulullah SAW expounded in his saying namely *hadits* or *sunnah* as the following.

مَرَّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ، فَرَأَى أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ جِلْدِهِ وَنَشَاطِهِ، فَقَالُوا: يَا رَسُولَ اللَّهِ: لَوْ كَانَ هَذَا فِي سَبِيلِ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنْ كَانَ خَرَجَ يَسْعَى عَلَى وَلَدِهِ صِغَارًا فَهُوَ فِي سَبِيلِ اللَّهِ، وَإِنْ كَانَ خَرَجَ يَسْعَى عَلَى أَبَوَيْنِ شَيْخَيْنِ كَبِيرَيْنِ فَهُوَ فِي سَبِيلِ اللَّهِ، وَإِنْ كَانَ يَسْعَى عَلَى نَفْسِهِ يُعْمَلُهَا فَهُوَ فِي سَبِيلِ اللَّهِ، وَإِنْ كَانَ خَرَجَ رِيَاءً وَمُفَاخَرَةً فَهُوَ فِي سَبِيلِ الشَّيْطَانِ.

Meaning: "A man has passed by Rasulullah SAW, then the Companions saw his gallantry and enterprising work. Then they ask; is this *fisabilillah* (struggle for God)? Then the Prophet said: if he works for his little son, then it includes *fisabilillah*, and indeed if he works for both his parents and his grandfather then it includes *fisabilillah*, and if he works to suffice himself, then it is *fisabilillah*, and if he works to seek splendor and honor then he is on the path of Satan". (al-Hadits).

2) Continuity

Continuity is shown among the Moslem community of the fishing village of Bagan Kuala in their work. This is evidenced from the interviews that they took part to go to the sea with their parents since they were small young children in the village of Bagan Kuala. They participated their parents to catch the fish in the sea. It means that the work among them is continuity from one generation to another generation. In other words, the most professions as fishermen is generally obtained from another generation, it is from their ancestors. The fishermen whose jobs are solely dependent on fishing effort earn income that is only able to meet their daily needs. They still survive with traditional fishery organization with some program that can improve their socio-economic life in the Moslem fishermen of this Bagan Kuala Village. The traditional fishery business in this area is managed with low economic scale and business management which is kinship character.

The consistency of Moslem community of fishermen in this case is only a matter of work as a fisherman who really works many years from the past (the time of his ancestors until now). Their work remains as fishermen although facing many obstacles. They still remain *qiyam*, keeping their profession and no changing from the first up to now. It is consistent, and consistent means keeping up the straight path even though a million hindrances block. Someone who is consistent not easy to turn direction or change his/her mind. However, temptation to change so enthrall, but he or she remains in the original intention.

The consistency in belief that goodness which is displayed in firmness and patience so as to produce something that is maximal. Consistency is the result of a process that is done continuously. The process will foster the system that is good, honest and open, and vice versa and dishonesty will be reduced significantly. The person or institution which is consistent in goodness will get the peace and at the same time will get the solution of all problems they are facing. This is Allah's promise to His consistent servant and so called "*istiqamah*" as mentioned in the Qur'an, *Surah Fushilat* [41] verses 30 below:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ
الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ
تُوْعَدُونَ

Meaning: "verily those who say, Our Lord is God then they confirm their stance, then the angels will come down to them by saying: Do not be afraid and do not be sad, and delight them with the paradise that God has promised you" (QS: [41]: 30).

3) Work as a Mandate

The majority of Moslem communities of Bagan Kuala village seem lacking responsible because they consider and view that work is not a mandate. This evidence is gained from interview section that if the informant (participant) does not go to the sea means that there is no income then he may borrow the money as it is allowed for a loan at the store.

He may ask for help from the father of the Village Head.

In relation to fulfilling a mandate as an obligation and betrayal prohibition, the words of Allah SWT in Qur'an, *Surah An-Nisa* [4] verses 58.

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا
حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ

Meaning: "Allah had commanded you to deliver a message to the righteous to receive it, and (enjoin you) when establishing the law among men so that you may judge equitably..." (QS: [4]: 58).

Ibnu Kastir said in his interpretation of these verses that Allah Ta'ala proclaims that He ordered to fulfill the mandates to the experts. In the saying of the Messenger of Allah (peace and blessings of Allah be upon him) said: "Fulfill the trust of the one who gives trust to you, and do not betray the one who betrays you" (Narrated by Imam Ahmad and Ahlussunan). This saying includes all forms of obligatory mandates upon man from the rights of Allah, the Almighty, to His servants like; prayer, tithe, fasting, forgiveness (*kafarat*), vow (*nadzar*) and so forth. Where he is entrusted to it and not a servant knows it, to the rights of fellow servants such as deposits and so forth of what they are secure without knowing any evidence of it. So, God commands to fulfill it, those who do not perform it in the world are taken away from it on the Day of Resurrection.

4) Inefficiently Spending Time

The majority of the Moslem fishermen community at Bagan Kuala village is not spending their time efficiently. The evidence is known from the interviews section that within one month, the Moslem fishing community at Bagan Kuala village spend for fishing only 18 until 21 days, while the rest is to repair the fishing net and otherwise unemployed.

Indeed, Islam views that caring on the time is one of the essential things and it is ethical working. Time is an asset to be utilized by

filling it fully of meaning and benefit, and not to be loss.

In the Qur'an Surah al-'Ashr [103] verses 1-3, Allah SWT said as following:

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكُفْرٌ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ ﴿٣﴾

Meaning: "For the sake of time. Surely man is truly in loss, except those who believe and do good deeds and exhorting counsel to obey the truth and counsel admonish to fulfill patience" (QS: 103: 1-3).

5) Life is thrifty and efficient

The majority of the Moslem fishermen community at Bagan Kuala village is neither thrifty nor efficient. This is evidenced from the interview section that they do not feel disappointed when they should go to take their earnings in the sea. However, they prefer to spend their money at a new coffee shop and the rest is submitted to their wife.

Islam is very appreciative to the wealth. If people say that Islam hates treasure, it is not true. The hated one is to use the treasure or search for the treasure and collect it for something that do not bring benefit, or out of place, and not in accordance with the provisions of religion, common sense and 'urf (good habits). For the sake of benefit treasure, it is highly recommended to behave sparingly and efficiently in utilizing, so that the results achieved is maximum. But the nature of frugality here is not up to the low nature of the stingy or ginger. Some scholars limit justified frugality to the behavior that lies between the wasteful and the miserly nature, meaning that it is in the midst of both traits. Both traits will have a negative impact on work and life, and have no benefit at all, whereas Islam prohibits one to do some invaluable things.

حَدَّثَنِي عَنْ مَالِكٍ عَنْ ابْنِ شِهَابٍ عَنْ عَلِيِّ بْنِ حُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَغْنِيهِ

Meaning: "Has told me Malik from Ibnu Shihab from Ali ibnu Husayn ibnu Ali ibnu

Abū Talib that Rasulullah SAW said: "Among the good signs of Islam is to leave what is not beneficial to him" (al-Hadits).

4. CONCLUSIONS

Based on discussion on the findings above, the conclusion might be comprised of some points as following.

1. Unfulfilled Islamic teachings with the maximum in the fisherman community of Bagan Kuala village. Then this causes the work ethos of fisherman community to be low. The ethos of work in the teachings of Islam is understood as abutment of obligations only. There is no effort to increase the obligation as a motivation of work ethos of fisherman community so that it is created high ethos of work of fisherman society.
2. To improve the welfare of the fisherman community of Bagan Kuala village, so it must be maintained the implementation of the work ethos of Islam based on spending time effectively and efficiently, sincere intention, commitment to achieve the goal, having determination and belief, not easily surrender, *Istiqamah*. While the implementation of work ethos is based on life frugality and efficient, honest attitude, hard work, diligent and creative, responsible to the task and work, keeping the trust, and the desire for independence should be improved.

REFERENCES

- Alqur'an al-Karim
- Ash'ari, Musa. 2012. *Islam, Work Ethics and Economic Empowerment of People*. Lesfi and IL. Yogyakarta.
- Ash-Shiddieqy, TM. Hasbi. 2014. *Al-Islam 2*. PT Pustaka Rizki Putra. Semarang
- Asifuddin, Ahmad Janan. 2014. *Islamic Working Ethos*. Muhammadiyah University Press. Surakarta.
- At-Tabrānī, Sulaiman bin Ahmad bin Ayub Abū al-Qāsim. 1983. *al-Mu'jam al-Kabīr*. Maktabah 'Ulum wa al-Hikam. Cairo.

- Azis, Moh. Ali. 2015. *Community Empowerment preaching*. PT LKiS Pelangi Aksara. Yogyakarta.
- Azizi, Qodri. 2015. *How To Rich And Reap Heaven*. Renaisan. Jakarta.
- Hafidhuddin, Didin. 2013. *Aplikatif Islam*. Gema Insani Press. Jakarta
- [Http://www.serdangbedagaikab.go.id](http://www.serdangbedagaikab.go.id)
- Ibn Hibban. 1993. *Ṣaḥīḥ Ibnu Hibban*. Muassasah al-Risalah. Beirūt.
- Ibn Hanbal, Abū Abd Allah Aḥmad bin Muḥammad. 1998. *Musnad Aḥmad bin Hanbal*. Bait al-Afkār ad-Dauliyyah. Riyāḍ.
- Kusnadi. 2013. *Fisherman's Empowerment and Coastal Economic Dynamics*. Ar-Ruzz Media. Yogyakarta.
- Malik, M. Luthfi. 2013. *Work Ethic, Market and Mosque: Religious Social Transformation in Community Economic Mobility*. LP3ES. Jakarta.
- Satria, Arif. 2012. *Introduction to Sociology of Coastal Communities*. PT Pustaka Cidesindo. Jakarta.
- Suyanto, Bagong and Sutinah. 2013. *Social Research Methods: Various Alternative Approaches*. Kencana. Jakarta.