



CONTRIBUTION OF WORK ETHIC IN STRENGTHENING SOCIAL HARMONY AND WELFARE OF COASTAL FISHERMEN FROM A SHARIA ECONOMIC PERSPECTIVE

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Abstract:

The importance of the work ethic of coastal communities in building social harmony between fishermen plays an important role in improving their economic welfare. On the other hand, the application of sharia economic principles is believed to be able to make a positive contribution to the harmonization of the social life of coastal communities. This study aims to analyze the relationship between the work ethic of coastal communities and the social harmony of fishermen in the perspective of sharia economics. The methodology used is qualitative research with data collection techniques through in-depth interviews, which were conducted in the coastal community area of Mayangan, Probolinggo City. The results show that a high work ethic among coastal fishermen increases cooperation between fishing groups, strengthens social networks, and creates a sense of mutual trust that supports mutual welfare. In addition, sharia economic principles applied in fishermen's economic activities encourage the creation of justice and equity in the distribution of profits. Social harmony between fishermen is also increasingly maintained through the values of togetherness, honesty, and mutual assistance in running a joint business. In conclusion, a strong work ethic can strengthen the social harmony of fishermen, and the sharia economy plays a role in creating fair and harmonious welfare for coastal communities.

Keywords: Work ethics, Harmony coastal society, Islamic Economics

INTRODUCTION

live on the bottom, column or surface of the waters. The waters that are the areas of fishermen's activities can be fresh water, brackish water, sea. So fishermen must have a work ethic to meet their daily needs. The coastal area is an area where land and sea meet, towards the land covering parts of the land, both dry and submerged in water, which are still influenced by the characteristics of the sea such as tides, sea breezes, and salt water infiltration. While towards the sea includes parts of the sea that are still influenced by natural processes that occur on land such as sedimentation and fresh water flow, or those caused by humans such as deforestation, pollution, destruction of marine ecosystems such as fishing with tiger trawls (Fitria et al. 2024).

The fishing community must have a work ethic that can support their work activities. Work ethic is the main idea or outlook on life that is already rooted. This has become a habit in a particular society (culture) that is carried out every day in carrying out work activities or economic behavior of a society. Basically, work ethic is a variant of religious teachings. Moreover, Islamic teachings that have been contained in the holy book of the Koran. High work ethic (hard work) is a basic principle that has been stated and emphasized by the Koran in the life of world society in general. Community life activities require power as a way to meet the needs of the community which is called a way to maintain life (existence). In other

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words, work is a human nature that is inherent in us. Islam provides hope and guidance to its people so that every human being can live properly to realize the responsibility and nature that is why a Muslim is required to work and strive by spreading out on earth and making the best use of Allah's sustenance. Humans will get the results of their hard work. Allah has said in the letter An-Najm verse 39

The Mayangan Coast is one of the areas with great economic potential, especially in the fisheries sector. The coastal communities of Mayangan, the majority of whom work as fishermen, live in a community that is very close to nature and the sea. However, despite having great potential, their social and economic lives are often faced with various challenges, such as unstable fish prices, low access to education, and minimal adequate health facilities. One aspect that can strengthen social harmony and improve the welfare of fishermen is through a work ethic that is in accordance with Islamic values. In this context, sharia economics has an important role as a foundation in building a harmonious and prosperous society.

The work ethic in the Mayangan coastal community has been proven to be one of the factors supporting the sustainability of the fisheries sector. Coastal communities are known to have strong collective strength in managing marine catches. However, there is potential to strengthen this work ethic by implementing the principles contained in Islamic economics, such as justice, equality, and mutually beneficial cooperation. Research in other coastal areas shows that a work ethic based on Islamic values can create social balance, as well as reduce economic disparities among fishermen.

Work ethic is not only seen as an individual effort to gain profit, but also as a contribution to social good. The concept of "tawhid" in Islam teaches that every economic activity must be based on the intention to gain Allah's pleasure, with the ultimate goal of advancing society and maintaining social balance. In line with that, the theory of social harmony in sociology shows that social resilience in a society is greatly influenced by interaction patterns based on justice and cooperation. Therefore, a work ethic-based approach in Islamic economics can strengthen social relations and improve the welfare of coastal fishing communities (Palopo et al. 2016).

Religious moderation, in a broader sense, invites religious people to avoid extremism and radicalization in their beliefs. Religious moderation teaches the importance of tolerance, dialogue, and cooperation between religious communities to build harmony in society. In sharia economics, the principle of religious moderation underlies economic interactions that do not only favor individual interests, but also pay attention to the balance between rights and obligations, as well as justice for all members of society (Ahmad Rizal and Kharis 2022).

Social harmony created from religious moderation leads to the creation of a social environment that is conducive to the development of a just economy. Communities that live in religious moderation tend to have a sense of mutual respect, respect for differences, and work together to achieve common goals. In the economic context, this is reflected in the application of the principles of Islamic

economics, which are based on Islamic moral and ethical values that prioritize the common good (A. Hakim 2012).

Justice in Islamic economics is not only related to the equal distribution of resources, but also to the creation of equal opportunities for all members of society to gain benefits from economic activities. In the context of religious moderation, this justice is upheld by the principle of mutual respect and appreciation of individual rights, both related to economic, social, and political rights (yusuf qardawi 2001).

The importance of justice in economic transactions, which is reflected in the prohibition of usury, fraud, and other unfair practices. In economic practices based on religious moderation, this principle of justice applies not only to individuals, but also to groups or communities involved in economic activities. With justice being upheld, each individual gets their rights according to their contribution, without exploitation of others, and without sharp economic inequality (Sofiandi et al. 2022).

Mutual benefit is a basic principle in Islamic economics that is reflected in every economic transaction. In Islamic economics, transactions or cooperation must not harm one party, but must provide balanced benefits for both parties involved. This principle is in line with the concept of religious moderation, which emphasizes the importance of the principle of win-win solutions in social and economic interactions.

In religious moderation, people are invited not to prioritize personal or group interests egoistically, but to see common interests that can benefit all parties. In Islamic economics, this is reflected in principles such as deliberation for consensus, honesty in transactions, and openness in sharing information. Islamic economics seeks to create mutually beneficial relationships, both at the individual, group, and community levels as a whole (Jamaluddin 2018).

Common welfare is the main goal of Islamic economics. This principle focuses on creating prosperity that is evenly distributed to all members of society, without anyone being left behind or neglected. Religious moderation plays an important role in building this welfare, because it can create a harmonious and productive social climate. By avoiding division and tension, society can collaborate to achieve common goals that benefit all parties (Maulana et al. 2023).

In Islamic economics, welfare is not only seen in terms of material or wealth, but also in terms of social, spiritual, and emotional. The principle of welfare includes social justice, the provision of fair employment opportunities, and protection for vulnerable groups, such as the poor and orphans. By prioritizing the principle of mutual benefit, cooperation between individuals in society can be created better, resulting in more equitable and sustainable welfare.

In religious moderation is very relevant in building the basic principles of Islamic economics, namely justice, mutual benefit, and welfare. Religious moderation teaches people to live in harmony despite their differences, while Islamic economics provides guidelines for interacting fairly, honestly, and respectfully. By integrating these principles into economic life, it is hoped that a society will be created that is not only materially prosperous, but also peaceful and harmonious in its social interactions. These principles are expected to strengthen

healthy and sustainable social relations, as well as reduce economic inequality in society.

Implementation of Islamic teachings that prioritize ethical and moral values in work. Islam teaches that work is worship, and every individual is responsible for giving their best in their work. The work ethic taught in Islam, such as honesty, responsibility, and simplicity, can strengthen social relations among fellow fishermen and improve their welfare collectively. Therefore, the implementation of sharia economics is expected to motivate people to work harder and more responsibly, and strengthen social harmony in the Mayangan coastal fishing community. The social life of the Mayangan coastal community is filled with interactions between individuals that are greatly influenced by factors of tradition, belief, and values.

The life of coastal fishermen shows a collective awareness in living a life full of challenges. However, there is a gap between expectations and reality in the field, especially in terms of economic welfare. In this case, a work ethic based on sharia economics can be seen as an effort to overcome these challenges and create sustainable change in the social and economic life of fishing communities.

The application of work ethics in the perspective of Islamic economics in the Mayangan coastal community, which is expected to be a model of community empowerment based on Islamic values. This study also explores more deeply how the application of Islamic principles, such as justice and cooperation, can strengthen social harmony and promote welfare for coastal fishing communities. With this holistic approach, it is hoped that innovative solutions can be found that are relevant to the challenges faced by the Mayangan coastal community, as well as being a reference for the development of sharia-based fisherman empowerment policies in other coastal areas.

RESEARCH METHODS

This study uses a qualitative method with a phenomenological approach. Phenomenology was chosen to understand in depth how the contribution of work ethic in strengthening social harmony and the welfare of coastal fishermen from a sharia economic perspective. This study was conducted in Mayangan Village. The research subjects consisted of fishermen, fishing bosses, local religious figures who understand the contribution of work ethic in strengthening social harmony and the welfare of coastal fishermen from a sharia economic perspective. To obtain valid and comprehensive data, this study uses several data collection techniques including in-depth interviews, participant observation, documentation. Then the data obtained were analyzed using the Miles and Huberman qualitative analysis technique model which includes data reduction and presentation, drawing conclusion (Bado 2021).

RESULTS AND DISCUSSION

Islamic Economic Perspective Work ethic in the perspective of Islamic economics refers to attitudes and behaviors driven by Islamic principles in working. In the context of coastal communities, such as those in Mayangan Probolinggo, this work ethic contains values that prioritize honesty, responsibility,

hard work, and togetherness. For coastal fishermen, the principles of Islamic economics provide guidelines so that their efforts are carried out in a way that is not only materially profitable, but also brings blessings, is fair, and is sustainable, both for themselves, their families, and the environment.

From the perspective of Sharia economics, there are several values that are important foundations in building a work ethic in coastal communities in their application in coastal communities, namely in the context of fishermen, this honesty can be applied in determining fish prices, not committing fraud or cheating in the trade of marine products, and avoiding excessive exploitation of natural resources. This honesty will create transparency in every transaction and build trust between fishermen and fish traders. Responsibility in working in accordance with Sharia principles means carrying out tasks wholeheartedly, prioritizing quality and sustainability. For fishermen, this means working with good ethics, maintaining the cleanliness and sustainability of the marine environment, and managing marine products wisely so as not to damage the ecosystem. This also includes social responsibility, where fishermen help each other and share in difficult circumstances, such as during the fish shortage season. In Islam, hard work is part of worship. This work ethic encourages fishermen not to give up easily even though they face challenges, such as bad weather or small catches. This principle teaches fishermen to continue to try their best in a way that is halal and in accordance with Islamic teachings (Nikmatul Masruroh, Dyah Ayu Cahyani Kurniawan Ramadhani 2023).

One of the very important principles in Sharia economics is mutual assistance (*ta'awun*). In the coastal community of Mayangan, this togetherness can be seen in the form of cooperation between fishermen in carrying out fishing activities, sharing equipment, and sharing the catch. This togetherness strengthens social solidarity among fishermen, which in turn maintains social harmony and reduces the potential for tension that can arise due to competition. Coastal fishing communities in Mayangan Probolinggo can apply these Sharia economic values in their daily lives through various social and economic practices that are in accordance with Islamic principles. Some ways that can be done. Fishermen in Mayangan can apply the principle of halal transactions in every form of buying and selling fish and other seafood. This includes determining fair prices, not deceiving buyers or sellers, and maintaining the quality of the catch so that it can provide long-term benefits for both the fishermen themselves and consumers. From a Sharia economic perspective, nature management must be carried out wisely and not destructively. Therefore, fishermen in Mayangan can adopt environmentally friendly practices, such as not using fishing gear that damages coral reefs or using hazardous chemicals. This is important so that marine products are maintained and can be enjoyed by the next generation. The coastal community of Mayangan can also apply the value of togetherness in the form of mutual cooperation, such as helping each other in fishing activities, building infrastructure together, or helping families in difficulty. In the context of Sharia economics, this is a manifestation of the principle of *ta'awun* (mutual assistance)

and *ukhuwah Islamiyah* (Islamic brotherhood), which strengthens social solidarity and maintains harmony in society.

The application of Sharia economic values can have a significant positive impact on the welfare of coastal fishermen in Mayangan Probolinggo. Some of these positive impacts. By applying the principle of honesty in transactions and hard work, fishermen will earn halal and blessed income. This will increase their purchasing power, reduce poverty, and improve the overall quality of life. In addition, with togetherness and cooperation, fishermen can optimize fish catches and reduce losses due to weather uncertainty or the lean season.

The application of the values of togetherness in everyday life will strengthen social relations between fishermen. When each individual understands the importance of helping and supporting each other, social conflict can be minimized, and social harmony will be created. Coastal communities will be more solid, protecting and helping each other, especially in facing common challenges. Sharia economic values that teach the importance of protecting the environment can help fishermen to be more careful in managing marine resources. Sustainable management is not only beneficial for the survival of fishermen, but also for future generations. By maintaining the cleanliness of the sea and avoiding excessive exploitation, natural resources will remain protected and productive in the long term. A work ethic based on Sharia economic values has a very important role in improving the welfare of coastal fishermen in Mayangan Probolinggo.

Values such as honesty, responsibility, hard work, and togetherness can create a more just, blessed, and sustainable life. The application of Sharia economics in the lives of coastal communities not only improves economic welfare, but also strengthens social harmony, builds solidarity, and maintains the sustainability of natural resources that are highly dependent on the sustainability of the marine ecosystem.

Social and Economic Conditions of the Coastal Communities of Mayangan Probolinggo

Mayangan Probolinggo, which is one of the coastal areas in East Java, has a community that mostly works as fishermen. The socio-economic conditions of the community here tend to be simple, with most of their income depending on the results of the sea catch. This coastal community has local wisdom in carrying out daily activities, which are often built on solidarity and cooperation between fellow fishermen.

However, even though many depend on the fisheries sector for their livelihood, the level of welfare of coastal communities in Mayangan Probolinggo is still relatively low. Fluctuating income, dependence on fishing seasons, and lack of access to profitable markets are often challenges for these coastal communities (Mulyadi, Reinaldo, and Satriadi 2024).

The Role of Work Ethic in Enhancing Social Harmony in Mayangan Probolinggo A strong work ethic plays a major role in strengthening social harmony in Mayangan Probolinggo. In this coastal community, cooperation and mutual assistance are integral parts of everyday life. For example, fishermen often work together in small groups to go to sea together, share fishing gear, and share the catch. From a Sharia economic perspective, this cooperation reflects the

principles of mutual assistance (ta'awun) and justice (adl), which are in accordance with Islamic teachings (Fauzia 2023).

This work ethic based on religious values helps maintain social harmony in society. When fishermen support each other in times of difficulty, such as when sea catches decline or during the lean season, they not only help in the form of material, but also provide moral and spiritual support. In this case, a work ethic based on Islamic teachings strengthens brotherhood (ukhuwah) among fellow fishermen and builds mutual trust which is important for the continuity of social life (Nuhbatul Basyariah, et al, 2023).

The Influence of Work Ethic on the Welfare of Coastal Fishermen

Mayangan Probolinggo Although the fishing community in Mayangan Probolinggo faces challenges in terms of economic welfare, the implementation of a work ethic based on Sharia economics can help improve the results obtained from their efforts. Principles in Sharia economics, such as halal, trustworthy, and environmentally friendly businesses, encourage fishermen to be wiser in managing the marine resources they manage.

The implementation of this work ethic can improve the quality of fish catches, improve business management, and strengthen the values of justice in the distribution of results. In addition, hard work accompanied by Sharia principles will prevent fishermen from exploitative or fraudulent practices in business, so that the income obtained is more blessed and improves their quality of life. With a more stable and fair income, the welfare of coastal fishermen can be increased sustainably.

Economic Empowerment and Social Harmony in Mayangan Probolinggo through Work Ethic Economic empowerment for coastal fishing communities in Mayangan Probolinggo can also be done by instilling a work ethic based on the principles of Sharia economics. For example, through the formation of Sharia-based business groups that not only focus on increasing fish catches, but also managing marine products in a more professional and environmentally friendly manner.

This community empowerment can strengthen social harmony, where fishermen share knowledge, skills, and resources. In addition, they can also take advantage of a wider market with a transparent and justice-based business approach. For example, by opening a fishermen's cooperative organized based on Sharia principles, fishermen can increase their bargaining power in dealing with fish traders and obtain fairer prices (Badriati 2021).

In addition, with education and training on Sharia economics, coastal communities can understand the importance of maintaining harmonious relationships in transactions and avoiding practices that harm others. Challenges and Solutions to Improve Work Ethic and Welfare in Mayangan Probolinggo Although the work ethic based on Sharia economy has great potential to strengthen social harmony and improve welfare, there are several challenges that must be faced. One of them is the lack of understanding of the principles of Sharia economy among the fishing community. In addition, the lack of access to

education and training facilities also hinders the increase in the capacity of fishermen (Badriati 2021).

For this reason, there needs to be an effort to increase Sharia economic literacy, both through training programs and counseling involving religious figures and economists. Local governments and social institutions can play an active role in facilitating this empowerment program, by providing access to fishermen to access business capital, skills training, and a wider market (Nurmadita et al. 2024).

The work ethic based on Sharia economy has a significant contribution in strengthening social harmony and improving the welfare of coastal fishermen in Mayangan Probolinggo. By emphasizing values such as honesty, hard work, justice, and togetherness, this work ethic can create a harmonious social atmosphere and a sustainable economy. Although major challenges still exist, through community empowerment based on Sharia principles, welfare and social harmony among coastal fishermen in Mayangan Probolinggo can be realized, with more just and blessed results.

CONCLUSION

The implementation of Sharia economic values, such as honesty (Al-Sidq), responsibility (Al-Amanah), hard work (Al-Ijtihad), and togetherness (Al-Tawun), has a significant impact on the social and economic welfare of the fishing community in Mayangan Probolinggo. The work ethic based on these principles encourages fishermen to carry out fishing activities fairly and honestly, which builds trust between fishermen, traders, and consumers, and creates transparency in economic transactions. The principle of responsibility also plays an important role in managing natural resources sustainably, maintaining the sustainability of marine ecosystems, and ensuring the sustainability of marine products. In addition, the togetherness that is upheld in the Mayangan fishing community strengthens social solidarity, reduces tensions between individuals, and strengthens social networks that support fishermen in facing economic challenges. Overall, the implementation of a work ethic based on Sharia economics not only improves economic welfare, but also strengthens social harmony, creating a more just, dignified, and sustainable life for fishing communities in coastal areas .

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