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**ETHOS AND WORK ETHICS OF PUGER KULON VILLAGE FISHERMEN  
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**Abstract**

This research aims to obtain an overview of the ethics and work ethic of fishermen in Puger Kulon Village using the perspective of Islamic business ethics as the basis for its application. This is in line with Islamic Business Ethics which consists of a set of norms used by business people to achieve their goals by referring to the values, attitudes, and traits described in the Al-Qur'an and As-Sunnah, such as honesty, being fair and mutually beneficial. Puger Kulon Village is one of the coastal areas in Jember Regency, where most of the population are fishermen. The fishermen in Puger Kulon Village have a good work ethic and respect the principles of Islamic Business Ethics. This research uses a qualitative method with a phenomenological approach, and the research subjects were selected through snowball sampling. Data collection was carried out through observation, interviews, and documentation. Data analysis was carried out through data reduction, data presentation, and conclusion. The validity of the data was confirmed through source triangulation. This research focuses on the study of ethics and work ethic, as well as their application in the perspective of Islamic business ethics. The research results show that the work ethic of fishermen in Puger Kulon Village is reflected in their attitude in dealing with situations and daily activities. They show respect for time by using it efficiently, with discipline, responsibility, and commitment. The work ethic of fishermen in Puger Kulon Village has been implemented by following the principles and values of Islamic Business Ethics, such as honesty, faith and devotion, justice, and mutual benefit in their business transactions.

**Keywords:** Work Ethic, Work Ethics, Fishermen, Islamic Business Ethics



## INTRODUCTION

The sea is an important part of national and state life. The function of the sea that has been felt by mankind has encouraged the control and use of the sea by each country. The sea has many benefits for humans and other living creatures because in and above the sea there is a wealth of natural resources that can be utilized, one of which is fish farming. So, fishermen are very dependent on the sea (Ismail, 2010).

The geographical characteristics of Indonesia and the typological structure of its ecosystem which is dominated by the ocean have made Indonesia the largest megabiodiversity in the world, which is justification for Indonesia being one of the largest maritime countries in the world. This shows that marine resources are potential natural wealth. This is used as an effective natural resource in improving the development of the Indonesian nation (Agustina, 2009).

Fisherman is a term for people whose daily work is catching fish or other biota that live at the bottom, column, or surface of water. The waters that are areas of fishing activity can be fresh, brackish, or marine. Thus, fishermen must have a work ethic to meet their daily needs. Coastal areas are areas where land and sea meet, landward covering parts of land, both dry and submerged in water, which are still influenced by sea properties such as tides, sea breezes, and saltwater seepage. Meanwhile, the sea includes parts of the sea that are still influenced by natural processes that occur on land such as sedimentation and freshwater flows, as well as those caused by humans such as deforestation, pollution, and destruction of marine ecosystems such as fishing with trawls.

The fishing community must have a work ethic that can support their work



activities. Work ethic is a core idea or view of life that is deeply rooted. This has become a habit in a particular society (culture) which is carried out every day in carrying out work activities or economic behavior in a society. Work ethic is a variant of religious teachings.

Moreover, Islamic teachings are contained in the holy book Al-Quran. A high work ethic (hard work) is a basic principle that has been stated and emphasized in the Koran in the lives of world society in general (Abdulah, n.d.). Community life activities require power as a way to meet people's living needs which is called a way to maintain life (existence). In other words, work is human nature that is inherent in oneself. Islam provides hope and guidance to its people so that every human being can live a life worthy of realizing the responsibility and nature that a Muslim is required to work and strive to spread across the face of the earth and make the best use of Allah's sustenance. Humans will reap the rewards of their hard work. Allah has said in Surah An-Najm verse 39 that a human being does not obtain anything other than what he has worked for.

Indonesia has around 17,508 islands, a large number (more than 100) of these islands are spread across the archipelago's waters from Sabang to Merauke. With a coastline of 81,000 km<sup>2</sup>, with a territorial area of 5.1 million km<sup>2</sup> (63% of Indonesia's territorial area) plus an Exclusive Economic Zone (EEZ) covering an area of 2.7 million km<sup>2</sup>, even though only a small part of it has residents, it will but it is very difficult to say that small, uninhabited islands are free from exploitation by human activities.

Based on the Decree of the Minister of Maritime Affairs and Fisheries Number KEP.10/MEN/2002 concerning General Guidelines for Integrated Coastal Management. Coastal areas are defined as the transition between land and sea



ecosystems that interact with each other, where towards the sea 12 miles from the coastline for provinces and one-third of the sea area (provincial authority) for districts/cities and towards land the administrative boundaries of districts/cities (Agustina, 2009).

The opportunities that exist to improve national development also open up other opportunities, namely the emergence of negative impacts on the quality of the environment as a whole (Toha & Habibah, 2023). As a result of the exploitation of natural resources, both directly and indirectly, this impact can impact the surrounding community. For this reason, an environmental development pattern is needed that takes into account the surrounding natural resources.

One of the coastal areas in Jember Regency is Puger. Puger is known as a fairly dominant source of marine products, both fresh and in processed form such as shrimp paste, salted fish, and other processed products. Apart from that, Puger also has a beach that is 3 km long. The Puger coastal area is very unique because the residents of the Puger coastal area come from Javanese and Madurese tribes (Zainudin, 2017).

Puger Village is a village located in the southern part of Jember. The majority of the people of Puger Village make their living as fishermen and some of the small fishermen experience inequality and injustice in the economy in Puger Village. They sell their harvest to *pemambek* (fishermen) (Slamet & Rozak, 2017). Fishermen provide capital to small fishermen to carry out their daily activities and provide capital in the form of funding and facilities for fishing.

Each *Pengambek* has 50 members and each member pays loan interest from profit-sharing deductions. Puger Kulon Village is one of the villages located in



Puger District, Jember Regency, to be precise, approximately 30 km from the center of Jember City to the south. Puger Kulon Village is the central area of the fishing community in Jember on the coast of Puger Beach which was able to produce 2,973,000 kg of fish in 2008 and experienced an increase of 3.08% per year. The fisheries products are produced by approximately 5,000 fishermen.

The area of Puger Kulon Village is around 388,800 m<sup>2</sup>. The social structure that exists in fishing communities is a social structure that is based on patterns of social relations between actors involved in marine life. The social structure of the Puger fishing community is differentiated based on the production equipment/fleet used and their role in fishing activities. Based on the production equipment used, fishermen's fishing patterns and technology can be divided into groups, namely *jukung* fishermen, network fishermen, payangan fishermen, and sloop fishermen.

Meanwhile, based on the participation of fishermen, fishing communities in fishing activities are also divided into groups, including seafarers, land skippers, sea skippers, and *pandhega* or ship crew. *Pengambek* is the party that provides loans to landowners and buys fishermen's fish catches. Landlords are ship owners and capital owners and usually do not go to sea. However, under certain conditions, land captains can act as sea captains and go to sea. It can be seen that in this case, social mobility occurs.

A sea captain or what is called a captain is a person who is fully responsible for the fishing operation. A marine skipper must have extensive skills and knowledge about maritime affairs and fisheries. Meanwhile, *pandhega* or crew members are fishermen who only contribute their labor with several different tasks depending on the type of boat, namely fishing, lifting nets, and guiding



lights. A monopsony catch market system, where fishermen cannot sell their catch to markets or buyers openly or freely. Labor fishermen do not participate in selling their products, the decision to sell is left to the boss, and the boss is also unable to sell to buyers directly, but is forced to sell to the fishermen (Doni, 2017).

Apart from that, the Puger Kulon fishing community works hard to maintain their livelihood. They go to sea to catch fish to sell, and they use the proceeds from the sea to pay for their daily educational needs. However, if the lean times come, they will be in debt to the fish boss. This is not easy for the fishing community. In economic activities, hard work is an effort to obtain and fulfill life's needs. The work ethic also leads the fishing community to always be motivated to meet their daily needs.

The fishermen of Puger Kulon Village work hard and have the enthusiasm to work to meet their needs. Apart from fishing, they also have other jobs. Some of the other jobs include net knitting, making handicrafts, trading, and entrepreneurship and they even become Koran teachers at several TPQs (Qur'an Education Parks). This side job is done because his fate does not depend on marine products, especially during the late season (no fish). At times like that they are very innovative and creative in entrepreneurship where this entrepreneurial attitude arises from each fisherman who has an attitude of enthusiasm for work (Ngatminah, 2017).

The daily life of Puger Kulon fishermen, when they have lots of fish in season, is also enthusiastic about developing innovations in creating new businesses that can increase their income, starting from the enthusiastic work attitude that each individual has.

Fishermen in Puger Village on average have side jobs and part-time jobs



where they do side jobs in between when they are fishing, some are construction workers helping other fishermen with their trade, being extracurricular trainers at school, apart from their business activities, they also build relationships with other fishermen regarding weather information and whether there are lots of fish or not and is related to the fishing net knitting business, this attitude stems from a sincere attitude of helping others.

The high and low work ethic of coastal communities, especially fishing communities, is certainly motivated by several existing factors. Seeing the condition of marine resources which are quite abundant is a special attraction for the local community to always try to get maximum results to meet the basic daily living needs of their families. This means that work ethic is an important factor in triggering and encouraging economic activity in coastal communities in general, including coastal fishing communities in Puger Kulon Village.

The fishermen of Puger Kulon Village uphold a work ethic so that their needs are met and the fishermen of Puger Kulon Village have unique activities that other villages don't have, namely being shrimp paste entrepreneurs, making crafts from shellfish, accepting orders for knitting nets, making crackers, making fish and shrimp floss. This is the point of difference between fishermen in Puger Kulon Village and fishermen in other sub-districts such as Gumuk Mas, Kencong, and Ambulu Sub-districts (Ramadhani, 2017).

Fishermen in the Ambulu sub-district are only fixated on the sea selling handicrafts opening stalls around their beaches and taking advantage of the tourist attractions of Love Bay and Papuma by becoming artisans as part of their work, while fishermen in Gumukmas and Kencong are only fixated on their sea products and their side is only farming (Ramadhani, 2017).



Gemukmas Fishermen are fishermen who are focused on sea products only. When they don't go to sea, they only rely on agricultural products and their results are grown in their fields. The unique thing is that they can utilize fields and empty land around their houses, such as planting chilies, tomatoes, and other plants (Gemukmas Fishermen, 2018).

Kencong fishermen are fishermen who have a sideline in coconut plantations and grow crops in their gardens. During the non-fishing season, they go farming and garden around their houses such as coconut groves and orange groves (Kencong Fishermen, 2018).

The unique thing about the fishermen of Puger Kulon Village is that they have many activities during the fish shortage season or laep. Apart from appreciating their time by making nets, some teach the Koran to make crafts from used bottles and used cigarette packs and the Puger Kulon fishermen apply the values of honesty when buying and selling transactions.

The reason researchers are interested in researching the work ethic of the fishermen of Puger Kulon Village is because the fishermen during the bad season or the fish lean season don't just sit idly by but instead they innovate and utilize their free time by applying their skills to increase their income. The Puger Kulon fishermen have a strong work ethic. High and fishermen realize that they are aware because their income does not always depend on the sea during the bad season. Departing from the background above, the researcher is interested in researching the Work Ethics and Ethics of Fishermen in Puger Kulon Village from an Islamic Business Ethics Perspective.





## REVIEW OF LITERATURE

### Understanding Islamic Business Ethics

Business ethics is a set of values about good and bad in the world of work based on the principles of morality. In another sense, business ethics can be interpreted as a set of norms for business people to achieve their goals, with values, attitudes, and traits that refer to the Qur'an and As-Sunnah, namely honesty, justice, and mutual benefit.

#### Principle of Honesty

The principle of honesty is one of the requirements for ethics where the nature of honesty is ingrained in humans. This is explained in several verses in the Qur'an, one of which is Surah Al-Isra' verse 35 as follows:

"And perfect the measure when you measure, and weigh it with the correct balance. That is what is more important (for you) and the consequences are better."

#### Indicators of Honesty in Islamic Business Ethics

Convey the actual condition of the goods

In business, we are required to convey the true condition of goods to create harmony with our business partners (Nurohman, 2011). Trust in partnership is found in Surah At Taubah verse 111:

"Indeed, Allah has purchased from the believers themselves and their wealth by giving them paradise. they fight in the way of Allah; then they kill or are killed. (It has become) a true promise from Allah in the Torah, the Gospel, and the Qur'an. and who keeps his promises better (apart from) than Allah? So be happy with the buying and selling that you have done, and that is a great victory."

#### Principles of Justice

The principle of justice demands that someone be treated fairly with



rational, objective, and accountable criteria. Justice is a trait that is inherent in humans and in their daily lives, every human being has applied it (Nurohman, 2011).

### **Indicators of the Principles of Justice in Islamic Business Ethics**

#### **Perfect the measurements**

In Islam, it is recommended to act honestly when carrying out or carrying out a sale and purchase agreement, we must weigh according to the measure and perfect the measure.

#### **Do not cheat or cheat**

Cheating in Islam can be said to be the same as stealing. Therefore, Islam recommends stating the conditions of goods and measuring them in the appropriate measure according to the word of Allah in Surah Al-An'am verse 6 which reads "And do not approach the property of an orphan, except in a more beneficial way, until he reaches adulthood. and perfect the measures and scales fairly. We do not impose burdens on anyone but only their capabilities. and when you say, "Then you must act justly, even though he is your relative, and fulfill the promise of Allah that Allah has commanded you so that you remember."

#### **Principle of Mutual Benefit**

This principle teaches us not to harm each other and to help each other. In Islam, it is recommended to do good to others. This is explained in Surah Al-Baqoroh verse 177. It is not a virtue to turn your face towards the East and West, but indeed virtue is to believe in Allah, the Last Day, angels, books, prophets, and giving away treasures he loves his relatives, orphans, poor people, travelers (who need help) and people who beg; and (freeing) his servants, establishing prayer, and paying zakat; and those who keep their promises when they promise, and



those who are patient in adversity, suffering and in war. they are the ones who are true (in their faith), and they are the pious people.

Being consistent with contracts and agreements is another key to success in any matter. Allah commands us to do that “O you who believe, fulfill these contracts” (QS: Al-Maidah; 1)

O you who believe, fulfill the *aqads*. Livestock is permitted to you, except that which is to be recited to you. (such as that) by not allowing hunting while you are performing Hajj. Indeed, Allah establishes laws according to what He wills

### **Work Ethic**

The Islamic work ethic is part of the Islamic concept of humans because the work ethic is part of the very broad and complex process of human existence in real life. Work ethic is the values that shape a person’s personality at work. In essence, a work ethic is formed and influenced by the value system that a person adheres to at work which then forms a spirit that differentiates one from another. Thus, the Islamic work ethic is a personal reflection of a caliph who works based on his conceptual abilities which are creative and innovative (Suprayogo, 2009).

Work ethic is part of a human’s outlook on life. Human outlook on life is shaped by religious and cultural spirituality. In this way, a person’s work ethic differentiates one person from another.

### **Characteristics of an Islamic Work Ethic**

The characteristics of people who live the work ethic will appear in their attitudes and behavior. The characteristics of the Muslim work ethic that directs behavior are as follows:

#### **Appreciate Time**



One form of work ethic is the way a person appreciates, understands, and feels how valuable time is. Time is a very valuable divine asset, a fertile field that requires knowledge and charity to be cultivated and reap the results at another time. As Allah SWT says in QS Al-Ashr verses 1-3:

“For the sake of time. In fact, humans are truly at a loss. Except for those who believe and do good deeds and advice advises them to obey the truth and advice advises them to be patient.”

### **Have Honesty**

A Muslim person is someone who upholds the value of honesty adheres to the teachings carries out good deeds and avoids what is prohibited (Suprayogo, 2009). Like sincerity, honesty does not come from outside but comes purely from the conscience of every human being.

### **Commitment**

Commitment is a promise to ourselves and to others that is reflected in our actions. Commitment is a complete confession, as a true attitude that comes from a person's visible character. Commitment will encourage self-confidence, work enthusiasm, and carry out tasks towards changes for the better, this is marked by an increase in the physical and psychological quality of the work results.

Work ethic in the Islamic view is competition in improving prosperity, honesty, justice, and devotion to Allah SWT. From an Islamic perspective, work ethic can be explained by reference to several verses in the Al-Qur'an which explain the values contained in work ethic as follows:

### **Faith**

Humans' goal in doing work is simply to worship Allah SWT and prosper life by managing the earth and its contents. This is explained in the word of Allah, Surah Al-An'am:



“Say: Indeed, my prayer, my worship, my life, and my death are only for Allah, the Lord of the worlds.”

### **Work Hard**

Work sincerely, wholeheartedly, and honestly and look for halal work in a halal way to get sustenance accompanied by trust in Allah SWT (Badroen, 2006).

This is based on the words of Allah SWT in Surah Al-Mulk:

“It is He who makes the earth easy for you, so walk in all its corners and eat from His sustenance. And only to Him will you (return after) being resurrected”

### **Taqwa**

Taqwa is carrying out everything that is commanded and abandoning everything that is prohibited by religion by getting used to good things and rejecting everything despicable (Toha et al., 2021). This will automatically make people different from other people. This means that a person’s devotion can show between what is halal and haram, good and bad (Jusmialiani, 2008).

The verses that explain devotion are found in the Word of Allah which consists of several letters and some of them explain that we must prepare everything well to worship Allah by carrying out His commands such as carrying out all of Allah’s commands such as prayer, fasting, and other acts of worship.

### **RESEARCH METHOD**

This research uses a qualitative method with a phenomenological approach with research subjects using snowball sampling. Data collection methods are observation, interviews, and documentation (Moleong, 2010).

The data analysis used is data reduction, data presentation, and conclusion. As for the validity of the data, the researcher used source



triangulation with the research subjects, namely Mr. Slamet, Mr. Doni, Mr. Rozak, and Mr. Zainudin. This research focused on studying the object of this research, namely ethics and work ethic from the perspective of Islamic business ethics.

## **RESULTS AND DISCUSSION**

### **Work Ethic of Puger Kulon Village Fishermen**

The work ethic of the fishermen in Puger Kulon Village can be seen from their attitude of respecting time and making the most of it. This was discovered from several activities they carried out during the fishing season and the lean season, such as checking the condition of the boat, monitoring the weather, monitoring sea tides, and monitoring sea waves during the lean season. In this case, they use their time by making nets, teaching the Koran in their homes, and making handicrafts.

One form of a person's work ethic is understanding and realizing that time is very valuable, time is an asset given by the Almighty and must be utilized as well as possible. Because in essence, whoever makes the best use of time will reap the rewards in the future, as Allah says as stated in QS Al-Ashr verses 1-3: "By time. Humans are truly at a loss. Except for those who believe and do good deeds and advice advises them to obey the truth and advice advises them to be patient."

As for the work ethic, they apply a disciplined attitude by preparing for their departure, regarding the time of departure to sea and preparing before departure and return. They are very time-disciplined. After dawn, several fishermen prepared to go to sea. They go to sea most often at 08.00-10.00 to return to land, according to their catch. Discipline is the ability to control oneself calmly and remain obedient even in very stressful situations. Discipline is a matter of



habit from an early age that is inherent in humans.

The responsible work ethic can be seen in every activity when they prepare their fishing equipment and check the condition of their boat and they as heads of families work to meet their family's needs. A responsible attitude is a trait that every human being has. Responsibility is the attitude of every human being to carry out their duties, where they are required to be honest and trustworthy. Even responsibility can be carried out in various ways (Suprayogo, 2010).

As for the attitude of commitment, they are implementing it with several brokers or masters of the capital lending system using a partnership system with a profit-sharing system. Commitment is a promise to ourselves and to others that is reflected in our actions. Commitment is a complete confession, as a true attitude that comes from a person's visible character.

Commitment will encourage self-confidence, enthusiasm for work, and carrying out tasks towards changes for the better. This is characterized by an increase in the physical and psychological quality of work results. So everything becomes fun. Based on data analysis with theory, they have implemented the work ethic of the Puger Kulon Village fishermen in their daily lives.

#### Work Ethics of Fishermen in Puger Kulon Village

In this case, they apply the ethical value of working hard by helping each other make nets, make shrimp paste, make crafts, and fill their free time. During the lean season, fishermen's wives and fishermen's children have activities such as making nets, making shrimp paste, selling *erok-erok*, making handicrafts, and various activities that generate money to increase family income. Work seriously, wholeheartedly, and honestly and look for halal work in a halal way to get sustenance accompanied by trust in Allah SWT (Badroen, 2006). This is based on



the words of Allah SWT in Surah Al-Mulk: “He is the one who makes the earth easy for you, so walk in all its corners and eat part of his sustenance. And only to Him will you (return after) being resurrected”.

They apply this ethical value in terms of honesty when making transactions with their partners as well as with other fishermen. Even when making nets, they explain honestly to consumers about the materials and do not reduce the scale when trading.

The principle of honesty is one of the requirements for ethics where the nature of honesty is ingrained in humans. This is explained in several verses in the Qur’an, one of which is Surah Al-Isra’ verse 35 as follows:

*“And perfect the measure when you measure, and weigh with the correct balance. That is what is more important (for you) and the consequences are better”.*

Apart from the principles of faith and devotion, hard work, and honesty, there is also the principle of mutual benefit and justice, which they apply this principle by sharing information with each fisherman regarding the condition of seawater and sea waves as well as information on the condition of fish and groups to help each other to get lots of catches.

Meanwhile, they provide the principle of mutual benefit when one of several fishermen receives an order for nets, and opens a home industry in making shrimp paste which is profitable for the fishermen’s wives and increases their income. Apart from that, they experience mutual benefits from the fishermen's bosses who implement a partnership system in capital loans.

The principle of justice demands that someone be treated fairly with rational, objective, and accountable criteria. Justice is a trait that is inherent in humans and in their daily lives, every human being has applied it. In the Qur’an,





it is explained that in doing business we must do justice. This is explained in Surah Al-Maidah verse 8: “O you who believe, let you be those who always uphold (the truth) for the sake of Allah, be witnesses fairly. and never let your hatred of a people encourage you to act unjustly. Be fair, because justice is closer to piety. and fear Allah, surely Allah is All-Knowing of what you do”.

This principle teaches us not to harm each other and to help each other. In Islam, it is recommended to do good to others. This is explained in Surah Al-Baqoroh verse 177 as follows: “It is not a virtue that turning your face towards the east and west, but indeed the virtue is faith in Allah, the Last Day, the angels, the books, the prophets and gives the wealth he loves to his relatives, orphans, poor people, travelers (who need help) and people who beg; and (freeing) his servants, establishing prayer, and paying zakat; and those who keep their promises when they promise, and those who are patient in adversity, suffering and in war. they are the ones who are true (in their faith), and they are the pious people”.

Consequences of contracts and agreements are another key to success in any case. Indeed, Allah commands us to do that. O you who believe, fulfill your promises, and fulfill your promises, indeed you will be held accountable for those promises (QS: Al-Isra 34)

“And do not approach the wealth of an orphan, except in a better (beneficial) way until he grows up and fulfills his promise; In fact, this promise must be answered for”.

Keeping promises removes people from hypocrisy as the words of Rasulullah SAW from Abu Hurairah, that Prophet SAW said, There are three signs of a hypocrite: if he speaks he lies, if he promises he breaks it, and if he is



given trust he betrays (HR. Al-Bukhari) (Suprayogo, 2009). Implementing work ethics that are in accordance with the perspective of Islamic Business Ethics that they have implemented in their daily lives.

## CONCLUSION

The work ethic of the fishermen of Puger Kulon Village can be seen in how they respond to their situation and in their daily lives. This can be seen from those who have adopted an attitude of utilizing time or respecting time, discipline, responsibility, and even commitment. The work ethics of the fishermen of Puger Kulon Village have been implemented with the principles and values contained in the principles of Islamic Business Ethics which have the principles of honesty, faith and devotion, justice, and mutual benefit. The characteristics attitudes and principles above have referred to the Al-Qur 'an and As-Sunnah.

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