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THE INFLUENCE OF ISLAMIC WORK ETHIC ON THE ECONOMIC WELL-BEING OF FISHERMEN IN NGEMPLAKREJO VILLAGE, EAST JAVA

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Abstract

*This study presents a case analysis on the influence of Islamic work ethic on the economic well-being of the fishing community in Ngemplakrejo Village, Panggungrejo District, Pasuruan City. The research is grounded in the growing awareness of the importance of integrating Islamic ethical values into the daily work life of fishermen, particularly as a means to enhance productivity and improve income levels. In Ngemplakrejo, where the majority of the population is engaged in fishing and fish processing, the application of values such as honesty (*ṣidq*), responsibility (*amānah*), discipline (*intiẓām*), and diligence (*ijtihād*) is critically examined. The study aims to explore the extent to which these Islamic work ethic values are practiced and how they influence the community's economic conditions. Employing a quantitative research design, data were collected through structured questionnaires distributed to 100 respondents. Statistical analysis reveals that Islamic work ethic has a significant and positive correlation with income improvement among fishermen. These findings suggest that the internalization of Islamic moral principles in work behavior not only strengthens individual character but also contributes to the economic resilience of coastal communities. This study offers valuable insights into the role of faith-based ethical frameworks in promoting sustainable livelihoods and inclusive development, especially in rural and maritime settings.*

Keywords: *Islamic Work Ethic, Economic Well-Being; Fishermen, Income Improvement, Coastal Community.*

INTRODUCTION

Indonesia is the largest archipelagic nation in the world, endowed with vast maritime and marine potential. Approximately 70% of the country's territory consists of waters, strategically located between the Indian and Pacific Oceans and situated along the equator. This geographical position renders Indonesia's marine waters among the most fertile in the world, supporting high

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levels of marine biodiversity.[1] The country's maritime territory spans around 1.9 million square kilometers, stretching over 5,000 kilometers from west to east, and contributes significantly to both national and global fisheries sectors.[2] Indonesia's fisheries sector possesses immense production potential, estimated at 6.25 million tons annually. However, this potential has yet to be fully optimized. While there was an increase in fish production in 2021 to 20,456 tons, a slight decline occurred in 2022 to 20,438 tons.[3] Coastal communities whose livelihoods largely depend on fisheries are particularly affected by these fluctuations. The fisheries sector is a strategic component in fostering national economic growth and expanding employment opportunities, especially in coastal areas.

Despite its importance, most Indonesian fishers remain small-scale operators, facing limitations in terms of access to technology and capital.[4] Statistics from 2017 indicate that 94% of fishing vessels were under 10 gross tons (GT), with 68.42% being non-motorized or using outboard engines. Studies by Hermawan (2006) and Widodo (2009) emphasize that the predominance of small-scale fishers is closely linked to poverty and their disadvantaged position compared to larger commercial fishing fleets.[5] This condition is reinforced by findings from the 2017 National Socio-Economic Survey (SUSENAS) conducted by Prof. Dr. Zuzy Anna and her team from the Faculty of Fisheries and Marine Sciences at Universitas Padjadjaran. The study concluded that fishers are among the poorest occupational groups in Indonesia, contributing to the declining interest of younger generations in pursuing fishing as a profession. Supporting this, Databoks reports a decreasing trend in the number of fishers since 2017.[6]

To address these challenges, the Indonesian government enacted Law No. 7 of 2016 concerning the Protection and Empowerment of Fishers, Fish Farmers, and Salt Farmers. This legal framework emphasizes the need for protection and capacity-building for fishers in order to achieve sustainable and competitive fisheries development.

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[1] Namora Hasibuan Elysa, 'Pengaruh Etos Kerja Terhadap Peningkatan Pendapatan Masyarakat Nelayan Dalam Perspektif Islam (Studi Pada Masyarakat Nelayan Desa Way Muli Kecamatan Rajabasa, Lampung Selatan)', *Uin Raden Intan Lampung*, 2022.

[2] Sukamto, 'Pengelolaan Potensi Laut Indonesia Dalam Spirit Ekonomi Islam', *Mailia: Jurnal Ekonomi Islam*, 9.1 (2017), 35–62.

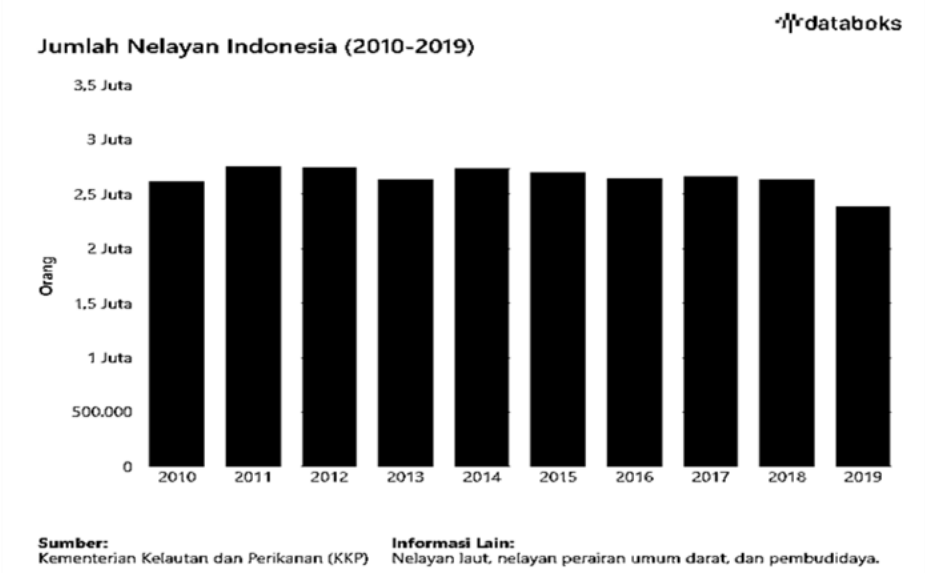
[3] Produksi-Perikanan-Budidaya-Menurut-Kabupaten-Kota-Dan-Jenis-Kegiatan-Di-Provinsi-Jawa-Timur 2021-2022

[4] Lovelly Dwinda Dahen, "Analisis Pendapatan Nelayan Pemilik Payang Di Kecamatan Koto Tangah Kota Padang," Economica 5, No. 1 (2016): 46–53,

[5] Kusdiantoro Kusdiantoro and others, 'Kinerja Pembangunan Perikanan Tangkap Di Indonesia', *Buletin Ilmiah Marina Sosial Ekonomi Kelautan Dan Perikanan*, 5.2 (2019), 69–84 <https://doi.org/10.15578/marina.v5i2.8053>.

[6] Kantor kumunikasi Publik, 'Menjadi Profesi Termiskin Di Indonesia, Benarkah Nelayan Tidak Bisa Bahagia Dengan Profesinya', *Unpad*, 2020 <https://www.unpad.ac.id/2020/09/menjadi-profesi-termiskin-di-indonesia-benarkah-nelayan-tidak-bisa-bahagia-dengan-profesinya/>

Table 1. Number of fishermen in Indonesia



Source: Databoks 2021[7]

Work ethic, in general, refers to a set of positive behaviors in the workplace that are founded upon cooperation, a deep belief in the value of work, and a strong commitment to holistic professional values. Work ethic forms a fundamental pillar in achieving success, whether in entrepreneurship or formal employment, including within the context of coastal economies. Principles such as diligence, discipline, and perseverance serve as key drivers of progress and sustainability in community-based economic activities.[8]

Scholars have defined work ethic from various perspectives. Priansa describes it as a collection of core attitudes or views held by individuals regarding work as a positive endeavor aimed at enhancing quality of life, which in turn influences organizational behavior. Lawu sees work ethic as an evaluative attitude toward the meaning and value of work activities. Somantri argues that although definitions vary, they all converge on the essential focus on human attitudes toward work.[9]

In Islamic teachings, work ethic encompasses a profound spiritual dimension. Work is not only a worldly responsibility but also a form of worship aimed at earning the pleasure of Allah

[7] Dwi hadya Jayani, 'Jumlah-Nelayan-Indonesia-Menurun-Sejak-2017', *Databoks*, 2021

[8] Fitri Jamila And Others, 'Profjes : Profetik Jurnal Ekonomi Syariah Strategi Pemulihan Ekonomi Melalui Etos Kerja Islam', 03.01 (2024).

[9] Priansa, 'Pengertian Etos Kerja, Faktor Yang Mempengaruhi Etos Kerja Dan Dimensi Etos Kerja', 2016, 9–44

(SWT).[10] Muslims are encouraged to engage in work with sincere intention, honesty, accountability, and professionalism. This is reflected in a hadith narrated by Ahmad:

> *"Indeed, Allah loves a servant who is proficient in his work. Whoever strives to earn a livelihood for his family is akin to a warrior in the path of Allah."* (HR. Ahmad)

These values are particularly relevant to coastal communities, such as in Kelurahan Ngemplakrejo, Kecamatan Panggungrejo, Pasuruan City. Located on the northern coast and bordering the Madura Strait, this village is predominantly inhabited by Madurese (70%), followed by Javanese (25%), and other ethnic groups (5%). Its strategic coastal position enables most of its residents to engage in marine-based livelihoods, such as fishing, salted fish processing, salt production, mechanical workshops, and small-scale trade. The village supplies up to 95% of the city's total marine fish stock.

In daily life, the Ngemplakrejo fishing community demonstrates a positive work ethic characterized by responsibility, discipline, honesty, and consistency in both work and social interactions. Nevertheless, certain cultural practices remain misaligned with Islamic ethical principles—for instance, some fishermen do not fully observe proper Islamic attire while working. This underscores the need for greater awareness and internalization of Islamic values in all aspects of life, beyond the domain of work alone.

Based on this background, the present study seeks to explore the contribution of Islamic work ethic values to improving the economic well-being of coastal communities. The study particularly focuses on understanding how principles such as honesty, discipline, responsibility, and hard work play a role in increasing income among fishers. The research takes place in Kelurahan Ngemplakrejo, Kecamatan Panggungrejo, a key marine fisheries hub with distinct religious and socio-cultural characteristics. Through this approach, the study aims to provide deeper insights into the role of Islamic work ethic in fostering economic self-reliance based on religious values among traditional fishing communities.

RESEARCH METHOD

This study employs a quantitative approach with the primary objective of measuring the relationship between variables numerically through statistical analysis. This approach was chosen for its ability to provide objective and measurable insights, as well as broader generalizability to the

[10] Program Studi, Ekonomi Syariah, and Rahmawati Rasid, 'Tinjauan Ekonomi Islam Terhadap Pembiayaan', 2022.

study population.[11] The research investigates two main variables: the independent variable**,** namely *Islamic work ethic* (X_1), and the dependent variable, which is the *income of fishing communities* (Y). The data used in this study are primary data**,** collected directly from respondents through structured interviews and the distribution of questionnaires. This data collection technique was selected to ensure the relevance, accuracy, and contextual validity of the information obtained from the field.

The questionnaire instrument was developed based on indicators of Islamic work ethic and income, which were adapted to the socio-economic characteristics of the local fishing community. These indicators reflect key values such as honesty, diligence, discipline, and responsibility principles rooted in Islamic teachings and applicable to the occupational realities of coastal communities. Data collection was conducted systematically and carefully planned to ensure the validity and reliability of the obtained data. Subsequently, the data were analyzed using inferential statistical techniques, specifically simple linear regression, to determine the extent to which Islamic work ethic influences fishermen's income levels. Through this methodological approach, the study aims to generate statistically robust findings that are also practically relevant in the context of empowering coastal economies based on Islamic values.[12]

RESULTS AND DISCUSSION

Ngemplakrejo Subdistrict, located along the northern coastline of Pasuruan City and directly bordering the Madura Strait, presents distinctive demographic and economic characteristics. The majority of its population consists of Madurese ethnic groups (70%), followed by Javanese (25%), and others (5%). The main sources of livelihood in the area are predominantly centered around the maritime sector, including fishing, fish processing, salt production, and various entrepreneurial and technical activities. Notably, Ngemplakrejo is recognized as the largest marine fish supplier in Pasuruan City, contributing approximately 95% of the city's total fish supply. Given this potential, the present study aims to assess the extent to which Islamic work ethic values influence the income levels of local fishing communities.

The results of statistical analysis reveal that all items within the research instrument are valid (*r-calculated* > *r-table*) and reliable, with Cronbach's Alpha scores of 0.857 for the independent variable (X) and 0.745 for the dependent variable (Y). Classical assumption testing indicates no evidence of multicollinearity or heteroscedasticity, although the Kolmogorov-Smirnov normality

[11] Sugiyono. (2017). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta

[12] Argita Endraswara, 'Metode Penelitian', *Journal of Chemical Information and Modeling*, 53.9 (2016), 1689–99.

test produced a significance level of 0.007 (< 0.05), suggesting that the data is not perfectly normally distributed. Nevertheless, the histogram and normal P–P plot both show an approximately normal distribution, allowing the regression model to remain applicable.

The adjusted R^2 value of 0.487 suggests that Islamic work ethic accounts for 48.7% of the variance in fishermen's income levels. The t-test indicates a statistically significant partial effect ($t = 9.740$; $p = 0.000 < 0.05$), while the F-test confirms the model's overall significance with an F-value of 94.867 ($p = 0.000$). These findings affirm that Islamic work ethic has a positive and significant influence on the income improvement of fishing communities in Ngemplakrejo Subdistrict.

The Influence of Islamic Work Ethic on Income Improvement

The Islamic work ethic encompasses core values such as honesty, responsibility, discipline, hard work, and sincerity in performing one's duties. These values are believed to foster increased work productivity and contribute positively to individuals' income, including among fishing communities. In the context of Ngemplakrejo Subdistrict, these Islamic work ethic values have become embedded in the community's daily work culture, shaped by their religious background and coastal traditions.

The results of the partial regression analysis (*t*-test) in this study indicate that the Islamic work ethic has a positive and significant influence on the income level of fishermen. This is evidenced by a *t*-value of 9.740, which exceeds the *t*-table value of 3.960, and a significance level of $p = 0.000$, which is below the 0.05 threshold. In other words, the greater the internalization of Islamic work ethic values among fishermen, the more substantial their contribution to income enhancement.

This finding is consistent with the theoretical perspective that work orientation grounded in spiritual values fosters a mentality of honesty, perseverance, and responsibility. Such a mentality indirectly boosts productivity and operational efficiency. Hence, the Islamic work ethic functions not only as a moral guideline but also as an economic driver that strengthens the financial resilience of fishing households. Furthermore, the results reinforce previous research by Martinelli (2018), which found a strong correlation between Islamic work ethic values and the economic well-being of communities.[13] In practice, fishermen who perceive work as an act of worship tend to demonstrate higher levels of discipline and consistency in managing fishing activities and related businesses.

In conclusion, the Islamic work ethic plays a crucial role in supporting income improvement among fishermen in Ngemplakrejo. The internalization of values such as honesty, responsibility, and discipline has been proven to have a positive and significant impact on work productivity and

[13] Martinelli, I. (2018). *Menelisik Dimensi Etika Dalam Kegiatan Ekonomi Menurut Perspektif Islam***.** EduTech: Jurnal Ilmu Pendidikan dan Ilmu Sosial**,** 4(2), 69–78

economic outcomes. These findings affirm that a spiritually grounded work ethic offers not only moral guidance but also a strategic foundation for enhancing the sustainable well-being of coastal communities.

Simultaneous Analysis and the Contribution of Islamic Work Ethic to Income

The simultaneous analysis aims to measure the extent to which the independent variable, namely the Islamic work ethic, collectively influences the dependent variable, which is the income of the fishing community. In this study, the F-test approach was employed to evaluate the collective impact of the Islamic work ethic indicators on income levels. The F-test result shows an F-*value* of 94.867, which is slightly lower than the F-*table value* of 99, with a significance level of $p = 0.000$. Despite the interpretative nuance in comparing F-*calculated* and F-*table values*, the significance level being far below the 0.05 threshold confirms that the Islamic work ethic variable has a statistically significant influence on the income of fishermen when assessed simultaneously, this indicates that work ethic values not only exert individual effects but also collectively shape productive work patterns that contribute to the economic welfare of fishing households.

Furthermore, the *Adjusted R Square value* of 0.487 implies that 48.7% of the variation in fishermen's income can be explained by the Islamic work ethic variable. The remaining 51.3% is influenced by other factors not included in this study, such as access to capital, fishing technology, weather conditions, or fisheries-related policies. This provides a nuanced understanding that, although work ethic is a key factor, the economic success of fishermen is also shaped by various structural and external elements.

These findings reinforce the view that a moral and spiritual approach to work has implications not only at the individual level but also in cultivating a more resilient, disciplined, and responsible community work culture. When Islamic values are internalized collectively, they foster a work system oriented toward *barakah* (divine blessings) and economic sustainability, as demonstrated by the fishing community in Ngemplakrejo Subdistrict.[14]

From an Islamic perspective, economic well-being is not solely measured by the magnitude of income but also by the *barakah* (divine blessings) in wealth earned through lawful (halal), just, and responsible means. A work ethic grounded in Islamic values such as trustworthiness (*amanah*), steadfastness (*istiqamah*), and excellence (*ihsan*) is not merely aimed at material gain, but is also

[14] Ilmi, M. I. B. (2025). *Perlindungan hukum bagi nelayan buruh perspektif Peraturan Menteri Kelautan dan Perikanan Nomor 33 Tahun 2021 dan Maslahah: Studi di Kelurahan Ngemplakrejo, Kota Pasuruan*. Tesis, Universitas Islam Negeri Maulana Malik Ibrahim Malang

viewed as a form of worship and an expression of the responsibility of humans as *khalifah* (stewards) on earth. This is emphasized in the Qur'an, Surah At-Tawbah (9:105), which states:

> "*And say: Work, for Allah will see your deeds, and so will His Messenger and the believers…" (Qur'an, 9:105)*

In Islamic teachings, hard work is regarded as an integral part of *ibadah* (worship), as long as it is undertaken with sincere intention (*niyyah*) and within the boundaries of *sharia*. Work is not merely a worldly activity for fulfilling economic needs, but also a spiritual endeavor to seek closeness to Allah (SWT). As highlighted in the Hadith of Prophet Muhammad (SAW):

> *"Indeed, actions are judged by intentions." (Narrated by Bukhari and Muslim)*

Thus, working to earn a lawful livelihood and providing for one's family is considered an act of worship. Ethics in work referred to as *akhlaq al-karimah* is a crucial component that accompanies diligence. Islam strictly prohibits all forms of fraud, deceit, exploitation, and laziness. Instead, it encourages honesty (*shidq*), trust (*amanah*), accountability, punctuality (*iltizam*), and commitment to completing tasks with excellence. The Prophet Muhammad (SAW) himself was renowned as a hardworking and trustworthy merchant (*al-Amin*), serving as a model for professional ethics in economic interactions.

Furthermore, persistent hard work with a focus on social benefit reflects the spirit of *ta'awun* (mutual assistance) and *maslahah* (public interest) in Islamic economics. Accordingly, diligent work driven by pure intentions and noble ethics not only enhances individual prosperity but also contributes to the formation of an ethical, equitable, and civilized socio-economic order in line with the objectives of *maqasid al-sharia*.[15]

The collective implementation of Islamic work ethics within fishing communities represents a spiritual endeavor harmonized with economic activity. The positive contribution of Islamic work values to income levels indicates that these principles effectively guide the development of both productive and meaningful work behavior. Therefore, the reinforcement of Islamic work ethics in coastal communities can serve as a foundational pillar for establishing economic well-being that encompasses both worldly and spiritual dimensions.

CONCLUSION

[15] Martinelli, I. (2018). *Menelisik Dimensi Etika Dalam Kegiatan Ekonomi Menurut Perspektif Islam***.** EduTech: Jurnal Ilmu Pendidikan dan Ilmu Sosial, 4(2), 69–78

This study aimed to examine the influence of Islamic work ethics on the income improvement of fishing communities in Kelurahan Ngemplakrejo, Panggungrejo District, Pasuruan City. Based on quantitative analysis, including validity and reliability tests, regression analysis, and classical assumption testing, the findings indicate that Islamic work ethics significantly influence the income of fishermen both partially and simultaneously. The coefficient of determination (*Adjusted R^2*) of 0.487 suggests that 48.7% of the variation in income can be explained by Islamic work ethics, while the remaining 51.3% is attributed to other factors not examined in this study. The significance value from the F-test also confirms that the regression model is valid and capable of explaining the relationship between Islamic work ethics and income.

These results underscore the importance of internalizing core Islamic values such as honesty, discipline, responsibility, and a strong work ethic as foundations for building a productive work culture that promotes economic well-being. From an Islamic perspective, work is not merely a worldly obligation, but also a form of worship with eternal value. When individuals work with sincere intentions and uphold Islamic ethics, every work activity becomes a means of drawing closer to Allah (SWT). Therefore, the application of Islamic work ethics in the daily lives of fishermen not only contributes to improved economic prosperity but also nurtures the development of the *insan kamil* a holistic human being who harmonizes worldly responsibilities with spiritual devotion.

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