

Working Ethos on Fisherman Society in Bagan Kuala Village Tanjung Beringin Sub-district Serdang Bedagai Regency

*Effendi Sadly

Doctoral Program of Shariah Economics UINSU Medan & UIIS, Indonesia

Abstract: This study aims to explain how the working ethos of fishing community in Bagan Kuala Village Tanjung Beringin District Serdang Bedagai Regency and the implementation of work ethos in the life of fisherman community in Bagan Kuala Village, Tanjung Beringin Sub-district, Serdang Bedagai Regency in improving the welfare of life. The basis used in this research is descriptive qualitative research method. The object of this research is the Moslem fisherman community of Bagan Kuala village, and the primary data source is gathered from the informants consisting of the research subjects who have information about the focus of this research. The results show that the life of the Moslem fisherman community of Bagan Kuala Village can be seen from various aspects: 1) The Moslem fisherman community has high solidarity. 2) Religious life is not too qualified while the level of understanding and religious practice is different from each other. 3) The Moslem community of Bagan Kuala Village still has low level of marine knowledge, limited capital ownership, and still low management of fishery business.

Keywords: work ethos, fishing community, Bagan Kuala Village

Date of Submission: 11-08-2017

Date of acceptance: 26-08-2017

I. Introduction

The majority of Indonesian society is Moeslim, and in this context the role of religion becomes very important, especially in relation to build a productive and independent work ethos. If religion is understood narrowly and then affirms that poverty is a provision (*taqdir*) from God to his people then poverty can not be changed because only God alone can change it (Azis, 2015). Normatively Islam should be able to be a source of strong motivation in realizing work ethos, because Islam provides such a vast space and views the importance of all forms of productive work (Asifuddin, 2014). In the concept of Islam, the work ethos of Islam is not only formed from cultural traditions, but also derived from religious 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 (Malik, 2013). 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 a business or work in order to worship Allah Almighty, as the realization of the task the leader of world (*khalifah fi al-ard*), to maintain prosperity and tranquility in the world and the hereafter. Conversely, weak religious consciousness will affect work ethos and Tend to lead to sin.

Fishermen community is one 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 (Satria, 2012). Because fishing communities are a 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: have a very strong patron-client relationship structure, high work ethic, utilize the ability of self and adaptation optimal, 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 behave "consumptive" (Kusnadi, 2013).

Socially-religious, the religious community base of the Moslem community of Bagan Kuala Village is Al-Washliyah, while the Muhammadiyah culture base is a minority. However, religious activity and religious commitment of Islam is considered less. This can be seen from the frequency of his prayers, how often he 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 were brought home and half saved, but in reality they were so wasteful that they spent half of the fish money in a relatively 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 remains that the life of the Moslem community of Bagan Kuala Village still remains in financial and incompetent disability, thus making the Moslem community of Bagan Kuala Village to remain 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 and supporting infrastructure, such as the road to Bagan Kuala Village is very steep. Work as a fisherman is the main livelihood and the population of the Moslem community of fishermen in Bagan Kuala Village is classified as a lot and tends to increase due to its work system from generation to generation. Earnings from working as a fisherman is very uncertain because depending on the catch of fish every day down 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 share 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 calculated with the income of fishermen in Bagan Kuala Village is minimal and completely uncertain of course it is very risky can be realized. 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 when in fact 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 (Kusnadi, 2013). Among other things, that fishing communities have different cultural patterns from other communities as a result of their interactions with the environment and the resources it contains. Cultural patterns become frame of mind or reference behavior of Moslem fisherman society in daily life. This raises an irony because how can, a country with abundant marine wealth actually not provide prosperity for the fishermen? What exactly is the problem? On the basis of things that have been discussed 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 what encourages the author to examine how the work ethos of Islam is applied by the Moslem community and how to relate to the increase of welfare level. In a cultural perspective, changes in the attitudes and actions of individuals or societies are, in many ways, influenced by interactionalization 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 dimensions of the attitude and actions of individuals and fishing communities of Bagan Kuala Village, Tanjung Beringin Sub-district, Serdang Bedagai Regency with respect to their work ethic. So the authors are interested to create a scientific research journal entitled: **Working Ethos on Fisherman Society in Bagan Kuala Village Tanjung Beringin Sub-district Serdang Bedagai Regency.**

II. Research Methods

2.1 Basic Research

The basis used in this research is descriptive qualitative research method. This research is in addition to the data collection process is also required explanation in the form of descriptions and in-depth analysis. Descriptive research is expected 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 is the research location because: Firstly, Bagan Kuala Village is a coastal village of West Sumatera Province with the model of fisherman society is different from community element generally. The work ethic that is owned also tends to be based on local community locality. Secondly, the fishermen in Tanjung Beringin Subdistrict, 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 Ismalyah Mosque which is located in Pekan Village, Tanjung Beringin Subdistrict, Serdang Bedagai Regency. Its uniqueness and its construction are influenced by various external elements which then merge in the color of the nobility of the region (www.serdangbedagaikab.go.id). Third, Bagan Kuala Village is a village with a majority Moslem population.

2.3 Research Focus

The research focus is set with the aim of assisting the authors 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 consists of: (1) Unity of God (tauhid) In this case studied: a. Determination and confidence b. Continuity (Istiqomah) c. Work as a mandate (2) culture and practice. In this case studied: a. Addiction to time, b. Life thrift and efficient, c. Hard Work, d. Oriented to the future, (3) worship. In this case studied: a. Have a sincere intention, b. Honest and c. Enrich the network of friendship

2.4 Sources of Research Data

Sources of data obtained in this study, namely :

1) Primary Data

Primary data is data 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 are meant by informants are individuals who provide the necessary information during the study. Informants of this research include several kinds, namely: 1) key informants namely those who know and have a variety of basic information needed in research; 2) main informants are those directly involved in the social interactions studied, and 3) supporting informants that provide supporting data in research (Suyanto and Sutinah, 2013). Informants in this study consisted of key informants, main informants and supporting informants.

c. Photo

The author used the photos to facilitate the process of observation and research activities or interviews take place. The data taken through the photos are related to research such as research location photos, village location photos, photos of fishing activities, and photos of the shoot (where landed fishermen) and photos of Fish Auction Place.

2) Secondary Data

Secondary data in this research is in the form of archives of Bagan Kuala Village. Archives relating to this research are used as additional material to supplement data that can not 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 archives collected in this study are the data monograph Bagan Kuala Village in 2016 which contains population data and geographic data.

III. Discussion

Seeing the condition of marine resources are quite abundant to be a special attraction for the surrounding community to always try to get maximum results in meeting the basic needs of 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, especially in cultivating 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,

They have a work ethos and others do not have work ethos that can be seen from the results of interview researchers with the following information:

1) Determination and conviction

A small part of the Moslem community of Bagan Kuala villagers is committed and others are committed and lacking in determination and faith. This is evidenced from the interview results obtained that a small part of the Moslem fisherman community of Bagan Kuala village runs 5 times for prayer and most of them run the prayer only Maghrib is going to sea a small part who founded the prayer and most of them did not establish the obligation at all. In the month of Ramadan, Moslem communities of Bagan Kuala fishermen partly fasted while on the sea while others did not fast. The problem of tithe (zakat) any Moslem community fishing village Bagan Kuala only some who want to pay the tithe even that it was partly paid directly to those who want to be given the tithe and some others pay to the mosque.

What is meant by determination and conviction is a commitment that binds so firmly that it ties all its conscience and then moves behavior toward a certain direction that is believed. In commitment depends on a determination, a belief, which gives birth to a passionate form of vitality. Those who are committed do not know the word surrender, therefore, they will only stop treading his ideals when the sky has collapsed. For them, commitment is about action, courage, sincerity, and continuity.

Working as a dynamic activity implies that all activities undertaken by a Moslem must be full of challenges, not monotony, and always strive with sincerity to seek new breakthroughs and never be satisfied in doing good (Ash'ari, 2012).

The most closely related term with hard work is jihad (holy war), which means to fight in the way of Allah. Its origin is jahada which means to mean it. So the holy war in relation to work means: effort done in earnest to achieve optimal results. Islam sees working lawfully as well as holy war, as the words of the Messenger of Allah :

حَدَّثَنَا مُحَمَّدُ بْنُ مُعَاذٍ الْحَلْبِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ، عَنِ الْحَكَمِ بْنِ عُنَيْبَةَ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ كُعبِ بْنِ عَجْرَةَ، قَالَ: 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 صَغَارًا فَهُوَ فِي سَبِيلِ اللَّهِ، وَإِنْ كَانَ خَرَجَ يَسْعَى عَلَى أَبِييْنِ شَيْخَيْنِ كَبِيرَيْنِ فَهُوَ فِي سَبِيلِ اللَّهِ، وَإِنْ كَانَ يَسْعَى عَلَى نَفْسِهِ يُعْفِئُهَا فَهُوَ فِي سَبِيلِ اللَّهِ، وَإِنْ كَانَ خَرَجَ رِيَاءً وَمُفَاخَرَةً فَهُوَ فِي سَبِيلِ الشَّيْطَانِ."
(at-Tabrānī, 1983)

Meaning : has passed a man faced 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.

2) Continuity (Istiqomah)

The Moslem community of the fishing village of Bagan Kuala continues in his work. This is evidenced from the interviews obtained that because it has been from the first born in the village of Bagan Kuala from a small already participate parents to go to sea. Interview results also obtained that most professions as fishermen obtained from generation to generation from their ancestors. Fishermen whose jobs are solely dependent on fishing effort earn income that is only able to meet their daily needs, in the development of an area still survive with fishery organizations traditionally combined with low capital and technology also, in the development of a region yet There is the implementation of fisheries development program that can improve and improve the socio-economic life of fishing communities living in the Moslem fishermen of this Bagan Kuala Village. In this village there is a traditional fishery business which is managed with low economic scale and business management which is family character.

The consistency of Moslem community of fishermen in this case is only a matter of work as a fisherman who really work many years from the past (the time of his ancestors until now) their work remains as fishermen, in facing with all obstacles still remain qiyam "stand" no change from the first up to now. Consistent means keeping up the straight path even though a million hindrances block. Someone who is consistent not easy to turn direction, however temptation to change the purpose so enthrall, he remains in the original intention. So that the consistency of Moslem community Bagan Kuala village only on definitive plains is not applicative.

The consistency in the applicative plateau is consistent in belief that goodness 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 a system that is good, honest and open, and vice versa and dishonesty will be reduced significantly (Hafidhuddin, 2013). The person or institution who is consistent in goodness will get the peace and at the same time will get the solution of all problems that exist. This is Allah's promise to His consistent servant / istiqamah as in the announcement. Q.S Fushilat [41] verse 30 below :

إِنْتَزَلْ سَنَقَامُوا ثُمَّ اللَّهُ رَبُّنَا قَالُوا الَّذِينَ رَأَوْا
تُوعَدُونَ كُنْتُمْ الَّتِي بِالْجَنَّةِ وَأَبْشِرُوا تَحْزَنُوا وَلَا تَخَافُوا أَلَّا الْمَلَائِكَةُ عَلَيْهِمْ

This means: "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 " (Ministry of Religious Affairs, 2005).

3) Work as a mandate

The majority of Moslem communities of Bagan Kuala villagers are not responsible because they consider that work is not a mandate. This is evidenced from the interviews obtained that if the informant does not go to sea, meaning there is no income then each of them borrow money, there is a loan at the store, there is asking for help with the father of the Village Head. If the net is broken many informants time to fix it especially when they do not go to sea.

Among the verses about the obligation to fulfill the mandate and the betrayal prohibition is the word of Allah SWT in QS. An-Nisa [4] verse 58:

بَصِيرًا سَمِيعًا كَانَ اللَّهُ إِيَّاهُ يَعِظُكُمْ اللَّهُنَّعِمًا إِنَّ بِالْعَدْلِ تَحْكُمُوا أَنْ النَّاسُ بَيْنَ حَكْمَتِهِ وَإِذَا أَهْلَهَا إِلَى الْأَمْنِ تُوَدُّوا أَنْ يَأْمُرُكُمْ اللَّهُ إِنَّ

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 ..." (Ministry of Religious Affairs, 2005).

Ibnu Kastir said in the interpretation of this verse, Allah Ta'ala proclaims that He ordered to fulfill the mandates to the experts. In the sentence 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). And this includes all forms of obligatory mandates upon man from the rights of Allah Almighty to his servants like; prayer, tithe, fasting, forgiveness (kafarat), vow(nadzar-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) Addiction to time

The majority of the Moslem community of Bagan Kuala village fishermen have no addiction to time. This is evidenced from the interviews obtained that within one month of the Moslem fishing community Bagan Kuala village only 18 until 21 days spent searching for fish, the rest did not go to sea they use the time to repair the net, otherwise unemployed.

In Islam, one of the essence and essence of work ethic is the way one perceives, understands, and feels how valuable time is. Time is an asset of Allah SWT to be utilized by filling it full of meaning and benefit in order not to lose as in QS. Al-'Ashr [103] verses 1-3:

وَالْعَصْرِ
خُسْرًا لَفِي الْإِنْسَانِ إِنَّ
بِالصَّبْرِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا الصَّالِحَاتِ وَعَمِلُوا آمَنُوا الَّذِينَ إِلَّا

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 " (Ministry of Religious Affairs, 2005).

5) Life is thrifty and efficient

The majority of the Moslem community of Bagan Kuala village fishermen is neither thrifty nor efficient. This is evidenced from the interviews obtained that they do not feel disappointed when the earnings go to sea at a new coffee shop and the rest submitted to the wife.

Islam is very appreciative of wealth and 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 roads that do not bring benefit, or out of place, and not in accordance with the provisions of religion, common sense and 'urf (good habits) (Ash-Shiddieqy, 2014). For the sake of benefit treasure, it is highly recommended to behave sparingly and efficiently in utilization, so that the results achieved also maximum. But the nature of frugality here is not up to the low nature of the stingy or ginger. Some scholars limit the 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 that is not useful:

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.

(Ibn Hibban, 1993)

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."

6) Hard Work.

The majority of the Moslem community of Bagan Kuala village fishermen do not work hard and are not diligent or creative at all. This is evidenced from the interviews obtained that the majority of the Moslem community of Bagan Kuala village fishermen is not clever to divide the money at the time of many fish and fish lonely season and they have no other job than looking for fish in the sea.

Hard work, in Islam is termed a mujahadah in its broad meaning as defined by the moslem religious teacher (Ulama) as "istifragh ma fi al-wust", that is to exert all of the power and abilities that exist in realizing every good work. It can also be interpreted as the mobilization and optimization of resources. Because, Allah SWT has provided the facilities all the necessary resources, just the role of humans themselves in mobilizing and utilizing them optimally, in order to carry out what Allah bless.

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا مُعْتَمِرٌ قَالَ سَمِعْتُ أَبِي قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْهَرَمِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ.

Meaning: Has told us Musaddad told us Mu'tamir said I heard my father say I heard Anas bin Malik ra. Saying; Rasulullah SAW used to pray which means: "O Allah I take refuge in you from weakness, laziness, cowardice and senility and I seek refuge from You from the slander of life and death and I seek Your protection from the punishment of the grave".

7) Oriented to the future

The majority of the Moslem community of the fishing village of Bagan Kuala is not oriented towards the future. This is evidenced from the interviews obtained that for the fishing community of Bagan Kuala Village to work hard is a necessity to meet the needs of families, especially wife and children, fishermen set off from sea at 5 am and come home around 4 pm by using the canoe, nets and fishing pole Simple and traditional. However, when viewed from the willingness to change from the future orientation is still relatively low. The tendency of the fishermen to survive in this way until now is because of the limitations of fishing gear and capital.

A person who has a work ethos will not speculate with his or her future. He always sets things up clearly so that his actions are directed to the established goals. Therefore, the Moslem community of Bagan Kuala village fishermen is said not to be oriented to the future when interviewed about passing the other people's satisfaction, it turns out there is a lot of fish sign around it, while the one who has the satisfaction is not in place then some they claim to catch the fish while Others do not.

Purpose and Orientation of work is as a pious charitable investment for the happiness of life in the here after as well as happiness of life in the world fulfilled the balance of physical and spiritual needs. In the announcement in Q.S Al-Qashash [28] verse 77 is mentioned for the future-oriented, the happiness of life in the afterlife:

يُحِبُّ لَا إِلَهَ إِلَّا اللَّهُ فِي الْأَرْضِ فِي الْقَسَادِ تَبِعَ وَلَا إِلَهَ إِلَّا اللَّهُ أَحْسَنَ كَمَا وَأَحْسِنُ الدُّنْيَا مِنْ نَصِيْبِكَ تَنْسَ وَلَا الْآخِرَةَ الدَّارَ اللَّهُ أَنَاكَ فِيمَا وَابْتِغِ الْمُفْسِدِينَ

Meaning : "And look for what Allah has bestowed upon you in the Hereafter, and do not forget your part from the (pleasures) of the world and do good (to others) as Allah has done good to you, and do not do any harm in (Face) of the earth. Allah loveth not those who do corruption " (Ministry of Religious Affairs, 2005).

8) Having a Sincere Intention

The majority of the Moslem community of Bagan Kuala village fishermen has sincere intentions. This is evidenced from the interviews obtained that they feel happy to work as a fisherman so that the Moslem community of Bagan Kuala village fishermen can be categorized to people who have the ethos of Islamic work on the characteristics of sincerity.

In the most important work must have a sincere intention and should always be good as what God Almighty has (Azizi, 2015). Therefore, Allah SWT will only accept the work (charity deeds) of His servants when done with sincerity that is by wishing Allah SWT. A person will receive reward or reward from Allah SWT in line and balanced with the deeds of his deeds, as in the announcement. Q.S Az-Zalzalah [99] verses 7-8:

يَرَهُ خَيْرًا دَرَّةٍ مِثْقَالِ يَعْْمَلُ فَمَنْ
يَرَهُ شَرًّا دَرَّةٍ الْمِثْقَالِ يَعْْمَلُ وَمَنْ

It means: "So whoever does an atom's weight of good will see it, And whoever does an atom's weight of evil will see it" (Ministry of Religious Affairs, 2005).

9) Honest

Some of the Moslem communities of Bagan Kuala village fishermen are honest and some are dishonest. This is evidenced from the interview results obtained that some of them reported everything correctly some are not, some of them not added or partially deducted a few more reports. And some of their reports are not just words alone, but by deed, in the form of hand or head gestures or silence some are not.

Honest behavior in Islam is termed *siddiq*, meaning to have honesty and always underlying words, beliefs and deeds with true values in Islam. There is no contradiction between realities in the field with the concept of existing work. In the world of work and honesty are displayed in the form of sincerity and accuracy, both timeliness, promise, service, recognition of shortcomings, and deficiencies are fixed constantly, and away from lying or cheating (Hafidhuddin, 2013). In connection with this honesty, there are several advices of messenger of Allah, among others are:

حَدَّثَنَا هَنَادٌ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ شَقِيقِ بْنِ سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدْقًا وَإِيَّكُمْ وَالْكَذِبُ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَمَا يَزَالُ الْعَبْدُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ عَرًّا وَجَلًّا كَذَابًا.
(Ibn Hanbal, 1998)

Meaning : Has told us Hannad, has told us Abū Mu'awiyah from A'masy from Syaqiq bin Salamah from Abdullah ibnu Mas'ud he said; The Prophet (s) said: "You should be honest, because honesty will bring goodness, while good will bring to heaven. Not a man to be honest and always do what is right until he is written by Allah as an honest person And let you avoid a lie , Because the lie will bring to abomination, whereas abominations will lead to hell.And no one lies and always lies until he is written to the side of God as a liar".

10) Enrich the network of friendship

Some Moslem community of Bagan Kuala village fishermen enriches relationship among them while others do not perform friendship (*silaturrahmi*). This is evidenced from the interviews obtained that the majority of informants familiar with the neighbors and relations between citizens is very good, while the small part is not familiar. Some informants joined the study group and others did not participate. When the neighbors have events, some participate and do not go to sea, while others do not want to participate because the sea is more important to support his wife's children.

Persons who have a work ethic will make the relationship as one of the spirit of self-development. Because not only has the value of worship, but the results can also be picked in the world, which provides a flow of information that can open opportunities and business opportunities

حَدَّثَنَا يَحْيَى بْنُ يَكْرِيفٍ حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنْ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ وَيُنَسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ.

Meaning: Has told us Yahya bin Bukair has told us Al Laits from 'Uqail from Ibn Syihab he said; Has informed me Anas bin Malik that Rasulullah SAW: "Whoever wishes to livelihood openly for him and lengthened his age should he connect the relationship."

IV. Conclusion

The work ethos of Moslem society of Bagan Kuala Village can still be relied upon but if faced with economic problem then it is not straight proportional, it means that the price of goods needs of society has increased while the income of fisherman society is strongly influenced by the catch. The things that fishermen do in Bagan Kuala Village are that they rely on fishing boat owners by following the instructions and obeying the rules imposed.

The life of the Moslem community of the fishermen of Bagan Kuala Village can be seen from various aspects: 1) The Moslem community of fishermen has high solidarity. 2) Religious life is not qualified while the level of understanding and religious practice is different from each other. 3) The Moslem communities of Bagan Kuala Village still have low level of marine knowledge, limited capital ownership, and still low management of fishery business. The problems faced by the Moslem community of Bagan Kuala Village fishermen to improve the welfare of life, among them are: 1) The community is less attention to the behavior of clean and healthy life 2) The production cost to go to sea is very high. 3) Limitations and weak access to cheap sources of business financing. 4) Low knowledge of marine, management, and cultivation of seafood. The formulation of strategies and efforts to improve the welfare of the Moslem community of Bagan Kuala Village can be done through: 1) Efforts to improve the ability of resource management, opportunities and protection to obtain better results. 2) Efforts to reduce the burden of access to education and health costs. 3) Strategy to increase awareness and stakeholder cooperation in helping the development of Moslem community of Bagan Kuala Village fishermen. 4) Strategy to increase group cooperation based on similar business field.

References

- [1] Asifuddin, Ahmad Janan. Islamic Working Ethos. Surakarta : Muhammadiyah University Press, 2014.
- [2] Azis, Moh. Ali. Community Empowerment preaching. Yogyakarta : PT LKiS Pelangi Aksara, 2015.
- [3] Azizi, Qodri. How To Rich And Reap Heaven. Jakarta : Renaisan, 2015.
- [4] Ash'ari, Musa. Islam, Work Ethics and Economic Empowerment of People. Yogyakarta : Lesfi and IL, 2012.
- [5] Hafidhuddin, Didin. Aplikatif Islam. Jakarta : Gema Insani Press, 2013.
- [6] Kusrini. Fisherman's Empowerment and Coastal Economic Dynamics. Yogyakarta : Ar- Ruzz Media, 2013.
- [7] [Http://www.serdangbedagaiab.go.id](http://www.serdangbedagaiab.go.id)
- [8] Ibn Hibban. Ṣaḥīḥ Ibnu Hibban. Beirut : Muassasah al-Risalah, 1993.
- [9] Ibn Ḥanbal, Abū Abd Allah Aḥmad bin Muḥammad. Musnad Aḥmad bin Ḥanbal. Riyāḍ: Bait al-Afkār ad-Dauliyyah, 1998.
- [10] Malik, M. Luthfi. Work Ethic, Market and Mosque : Religious Social Transformation in Community Economic Mobility. Jakarta: LP3ES, 2013.
- [11] Ministry of Religious Affairs. Alqur'an and Translation. Jakarta: Yayasan Penyelenggara Interpreters / Interpreters Alqur'an, 2005.
- [12] Satria, Arif. Introduction to Sociology of Coastal Communities. Jakarta : PT Pustaka Cidesindo, 2012.
- [13] Suyanto, Bagong and Sutinah. Social Research Methods: Various Alternative Approaches. Jakarta : Kencana, 2013.
- [14] Ash-Shiddieqy, TM. Hasbi. Al-Islam 2. Semarang : PT Pustaka Rizki Putra, 2014.
- [15] at-Tabrānī, Sulaiman bin Aḥmad bin Ayub Abū al-Qāsim. al-Mu'jam al-Kabīr. Cairo : Maktabah 'Ulum wa al-Hikam, 1983

Effendi Sadly . “Working ethos on fisherman society in Bagan Kuala village Tanjung Beringin sub-District Serdang Bedagai regency.” IOSR Journal of Business and Management (IOSR-JBM), vol. 19, no. 8, 2017, pp. 85–92.