



2022, vol. 9, issue 1, 208-216

RESEARCH ARTICLE

<https://doi.org/10.5281/zenodo.6795772>

A Portrait of Courage among the Fishing Communities of Api-Api Village, Wonokerto District, Pekalongan Regency

Abdul KHOBIR, State Islamic Institute of Pekalongan, Indonesia

Fatah SYUKUR, State Islamic University of Walisongo, Indonesia

M. Sugeng SHOLEHUDDIN, State Islamic Institute of Pekalongan, Indonesia

Abstract

The purpose of this study was to determine the portrait of courage among the fishing community of Api-api village, Wonokerto district, Pekalongan regency. The approach used in this research is using a qualitative approach. The informants in this study were 7 fishermen, consisting of 4 large boat fishermen and 3 small boat fishermen. Data were collected using interview techniques and open questionnaires. The results of the study show that some forms of courage are daring to step forward to move forward, if this was indeed necessary, courage can also be interpreted as daring to step back regularly and take tactics if it is considered better. Someone who has a brave nature will use his own way according to the circumstances of the atmosphere and time. A brave person, that is, if he does something after careful thought and his heart is determined that what he is doing will give results. Based on the above phenomenon, a person who has courage is a person who is in a condition and environment that requires him to dare to take strategic steps, fight for it seriously and also dare to take risks. One indication that shows this courageous nature can be photographed in the life of the fishing community in Api-api Village, Wonokerto District, Pekalongan Regency. Where most of the people's livelihoods are fishermen who demand them to take steps that require courage and are full of risk in navigating the vast ocean.

Keywords: Courage, morality, and fishing community

Introduction

One of the important forms of good morals is al-syaja'ah (brave). In the Big Indonesian Dictionary, courage is defined as having a strong heart and having great confidence in facing dangers, difficulties, and so on (KBBI, 2001: 138). Thus, courage here is courage which has a positive value, not courage which has a negative value, such as daring to make mistakes or daring whose purpose is only to fulfill lust. The opposite of the nature of al-syaja'ah is jubn (cowardice or cowardice). People who are brave (brave) are people who dare to defend the truth at any risk and are afraid to do what is not right. On the other hand, people who are afraid (cowardly) are people who are afraid to defend the truth (Sholehuddin et al., 2021). The measure of whether a person is brave or not can not be seen in terms of his physical, but in terms of his soul. People who have a stout physique, may not necessarily be included in this trait. Many physically strong people do not have al-syaja'ah characteristics (Purwanto et al., 2020). Because courage is not determined from there, but from the strength of his soul which always moves him to do good, even though he has to face outside forces (Marom et al., 2021).

Al-syaja'ah in terms can be interpreted as daring to face something that is feared and staying strong in the face of danger and feeling normal in the face of death (Abu Ustman Umar bin Bahr al-Jahid,

1989: 27). This kind of attitude should be owned by everyone, especially for the rulers and their ranks, even people who do not have the attitude of al-syaja'ah, then he is not entitled to power (Khasanah et al., 2021).

Al-syaja'ah according to Aristotle is the nature of the middle between cowardice (jubn) and recklessness (tahawwur), the nature of glory is the middle between the nature of stinginess and excess (As'ad Al-Sahmarani, 1088: 89). Meanwhile, according to Ibn Miskawaih al-syaja'ah, it is a middle position between two humiliations, namely cowardice and recklessness. Cowardice is the fear of what should not be feared. While reckless is brave in what he should not dare (Ibn Miskawaih, 1329H: 21). Furthermore, Ibn Qayyim al-Jauzy stated that al-syaja'ah is courage that is able to encourage the spaciousness of the soul, high qualities, willing to sacrifice and give something loved (Al-Jauzy, 1988: 320). Al-syaja'ah (brave) in the psychological context is hardness of heart to face something scary, while in the context of al-syaja'ah action is being courageous in taking opportunities, and it is a virtue between excessive courage and being very afraid (Amril M., 2002: 111).

The virtue of the middle way will become a moral virtue and be able to encourage in managing society, individuals and the relationship between individuals and society (Riyadi & Adinugraha, 2021). Everything has its advantages and disadvantages that can be destructive, both of which are bad. Halfway between the two is the path of virtue. Thus al-syaja'ah is a middle way between jubn and tahawwur (blindly). Therefore, all goodness comes from the middle way which has certain characteristics in every action (As'ad Al-Sahmarani, 1088: 89).

From the above understanding, it can be seen that the nature of al-syaja'ah is to dare to step forward to move forward, if this is indeed necessary. But it can also be said al-syaja'ah if someone dares to step back regularly and take tactics if it is considered better. Someone who has the nature of al-syaja'ah will use his own way according to the circumstances of the atmosphere and time (Mufrodah & Adinugraha, 2021).

Therefore, it cannot be said that a person is brave if someone ends up dying in vain because of his recklessness, nor is it necessarily said to be cunning if that person delays his efforts because circumstances and circumstances do not allow it. But it is certain that a brave man can be included, if he does something after careful thought and his heart is determined that what he is doing will produce results (Adinugraha et al., 2021).

Courage is no longer considered a blind act, and an uncontrollable impulse. Courage is glory, which is well-organized with a noble purpose to serve the true religious endeavor, namely courage in the way of Allah (Toshiko Izuzu, 2003: 101-102). As the Word of God in QS (9): 123. "O you who believe, fight those who disbelieve around you, and let them meet violence from you, and know that Allah is with those who are pious" (9:123).

Sheikh Musthafa Al-Ghalayini divides al-syaja'ah (courage) into two, namely: First, al-syaja'ah al-adabiyah, namely courage in terms of politeness, etiquette in relationships, namely if someone likes to give warnings or warnings to rulers who behave dishonestly, do wrong or do injustice to his subordinates, as a head to his employees (Fadillah et al., 2021).

Second, al-syaja'ah al-Madiyah, namely courage in terms of defending material material, in the affairs of worldly property, as well as state security and the welfare of the nation or defending oneself and the interests of his family from all kinds of dangers that befall and carried out by humans or others. a group that deliberately wants to do evil to the homeland and its family (Al-Ghalayini, 1976: 39-40).

The brave nature of the Prophet Muhammad that we should emulate is that at the time of the Hunain war, the Prophet was on his mount while the people ran away from him. Then he said: "I am a prophet who should not lie. I am the grandson of Abdul Muttalib." At that time there was no one who was stronger and closer to the enemy than him. (Ulwan, 1990: 176).

Based on the above phenomenon, people who have al-syaja'ah characteristics are people who are in conditions and environments that require them to dare to take strategic steps, fight for them seriously and also dare to take risks. One indication that shows al-syaja'ah's attitude can be photographed in the life of the fishing community in Api-api village, Wonokerto district, Pekalongan

regency (Silva et al., 2022). Where most of the people's livelihood is as a fisherman who demands him to be a sailor who has a big responsibility to support his family by looking for fish in the sea (Seidu et al., 2022). For that, we need steps that require courage and full of risk in navigating the vast ocean (Karnad, 2022).

This study tries to examine and examine how the "Portrait of al-syaja'ah (Courage) among the Fisherman Community of Api-api Village, Wonokerto District, Pekalongan Regency really is" (White et al., 2022). While the purpose of this study is to describe the portrait of courage among the fishing community of Api-api village, Wonokerto district, Pekalongan regency.

Methods

Approach

The approach in this study uses a qualitative approach because this research is oriented towards natural phenomena or symptoms. Qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from the observed people and actors (Nurul Zuhriyah, 2005: 92). According to John Creswell in Hamid Patilima explaining that a qualitative approach is a process of inquiry to understand social problems or human problems, based on the creation of a holistic picture in the form of words, reporting the views of informants in detail, and arranged in a scientific setting (Hamid Patilima, 2013 : 2). It is called qualitative research because this study examines "Portrait of al-syaja'ah (Courage) among the Fisherman Community of Api-api Village, Wiradesa District, Pekalongan Regency".

Types of research

The type of research used is field research, namely research that is directly carried out in the field or to respondents. By going directly to the research site, researchers will be able to find, collect data, and collect information about "Portrait of al-syaja'ah (Courage of Courage).) among the Fisherman Community of Api-api Village, Wiradesa District, Pekalongan Regency".

Data sources

Primary data sources are research data sources that are obtained directly from original sources (not through intermediary media). -api, Wonokerto District, Pekalongan Regency. The primary data in question are fishermen in Api-api Village, Wonokerto District, Pekalongan Regency.

Secondary data sources are sources that do not directly provide data to data collectors (Saifudin Azhar, 2004: 225).

According to Syaifullah, secondary data is defined as data that includes official documents, books, research reports and so on (Husain Umar, 2000: 42). The data obtained from the results of library research, the authors look for books which are scientific sources related to materials.

Data collection technique

Open Questionnaire

An open questionnaire is a questionnaire that is presented in such a way as to provide the respondent with the opportunity or opportunity to write down what he knows so that the respondent can independently provides the contents according to the will and the actual situation (Hamid Darmadi, 2013: 82-83). This method was used to obtain data about "Portrait of al-syaja'ah (Courage) among the Fisherman Community of Api-api Village, Wonokerto District, Pekalongan Regency".

Interview

Interview is a method of collecting data by asking something to someone who is an informant or respondent. The trick is to talk face to face (Afifuddin and Beni Ahmad Saebani, 2009: 131). This method is used to obtain data about "Portrait of al-syaja'ah (Courage) among the Fisherman Community of Api-api Village, Wonokerto District, Pekalongan Regency".

Documentation

Documentation is any written material or film, both from records, which are not prepared because of their existence (Lexy J. Moleong, 2006: 161). Most of the available data are in the form of letters, diaries, souvenirs, reports, and so on (M. Barhan Bungin, 2008: 122). In relation to this research, the

data are in the form of documents, for example; photo of fishing boats, profile of Api-api village, Wonokerto sub-district, Pekalongan regency.

Data analysis techniques

Data analysis is the process of systematically searching and compiling data obtained from interviews, field notes, and documentation, by organizing the data into categories, breaking them down into units, synthesizing them, arranging them into patterns, choosing which ones are important and what are important. That will be studied, and draw conclusions so that they are easily understood by themselves and others (Sugiyono, 2008: 335).

Data analysis is carried out with a series of activities of reviewing, grouping, systematic, interpreting and verifying data so that a phenomenon has social, academic and scientific value. Qualitative research uses descriptive qualitative data analysis, namely data collected in the form of words, pictures and not numbers. All the data collected may be the key to what has been researched. This study contains data excerpts to provide an overview of the presentation of the report (Ahmad Tanzeh, 2011: 71).

RESULT AND DISCUSSION

A fishing community is a group of people who have their main livelihood looking for fish in the sea and live in coastal areas, not those who live inland, although it is possible that they also fish in the sea because they are not a community of people who have cultural ties to the farming community.

In order for them to get a lot of fish catch, the fishermen have to work hard to conquer the sea. One of the communities that is the focus of this research is the Api-api village community, where most of the residents work as fishermen, pond farmers, batik workers, traders and a few civil servants.

Fishermen in their work at sea always face uncertain natural phenomena, therefore a brave attitude is needed in dealing with these natural phenomena. Therefore, they are required to have al-syaja'ah nature, namely the courageous nature possessed by someone who is in a condition and environment that requires him to dare to take strategic steps, fight for it seriously and also dare to take risks.

To get a picture of the portrait of al-syaja'ah (Courage) among the fishing communities of Api-api village, Wonokerto sub-district, Pekalongan Regency, this study will focus on 5 things, namely: The fishing community's view of the nature of al-syaja'ah (Courage); The characteristics of people who have the nature of al-syaja'ah (Courage); Factors that support the nature of al-syaja'ah (Courage); Factors that hinder the nature of al-syaja'ah (Courage); and Implications of the nature of al-syaja'ah (Courage) in life.

In order to obtain a clear picture of "The Portrait of al-syaja'ah (Courage) among the Fisherman Community of Api-api Village, Wonokerto District, Pekalongan Regency", it will describe the findings of the research on the portrait of al-syaja'ah (Courage) nature among the fishing communities of Wonokerto as follows:

The Fisherman Community's View on the Nature of Al-syaja'ah

The nature of al-syaja'ah is to dare to defend the truth at any risk and be afraid to do what is not right. People who are brave (brave) are people who dare to defend the truth at any risk and are afraid to do what is not right. As stated by PN (47 years old): "Boldness in facing injustice, tyranny and things that are not in accordance with religious principles and values (Interview, 28 December 2021).

The nature of al-syaja'ah is the courage to quell falsehood, dare to face danger and dare to fight lust. According to IM (35 years old) stated that "bravery is one of the characteristics of manungso sing biso fighting vanity cases, wani confronts beboyo/danger, and wani fights lustful lust" (Interview, 24 December 2021).

The nature of al-syaja'ah is courageous with consideration. RD (52 years old) stated: "to be brave is to fight the waves in the sea, if the big waves don't leave" (Interview, December 27, 2021).

The nature of al-syaja'ah is responsibility and experience. Some give a bold meaning based on responsibility and experience. As stated by Mr. MK (54 years old): "Courage is a responsibility and is interspersed with experience, if these two things are not carried out carefully, they will fail in the sense

of failing at work. Therefore, a fisherman must also be responsible and accompanied by experience. Example: wading through the sea facing bad weather such as high waves of 4 meters. So that's where the responsibility of a sailor is tested, therefore a sailor must stop for a moment to wait for the weather to subside looking for an interlude to drop anchor" (Interview, 24 December 2021).

The nature of al-syaja'ah is physically and mentally brave. There are those who interpret the nature of al-syaja'ah as being physically and mentally brave. As stated by the Constitutional Court (54 years old) that there are 2 types of courage, namely: "physically and mentally brave" (Interview, 24 December 2021).

The fishing community is a brave community in facing all external natural challenges, because this is the cultural heritage of their ancestors as mentioned in the poem:

My ancestors were sailors
Loves to sail the vast ocean
Ride the waves without fear
Going through storms is normal...

A piece of the verse above is one of the "must song" for children of Indonesian fishermen to this day. This song, directly or indirectly, has actually become a means of socialization to the masses to be consciously proud to have sailor ancestors, who were brave, strong, and brave (Kunadi, 2006: v).

This courageous culture has been ingrained in the fishing community since childhood and has even become ingrained in their lives. The characteristics of al-syaja'ah in the view of the fishermen can be seen as follows:

Characteristics of People Who Have Al-syaja'ah Characters

People who have the characteristics of al-syaja'ah have the following characteristics:

Not complaining and calm, strong belief, responsibility, firm stance and optimistic. The Constitutional Court (54 years old) gave the characteristics of al-syaja'ah that are more related to psychological traits in general, such as: never complaining, having strong beliefs, having principles and responsibility", IM (35) added: ".. I'm sure that God will allow it." PO (47 years old) added: firm in stance, calm, and optimistic (Interview, 24 December 2021).

Passionate, selfless work, consistent and able to control oneself. People who have the characteristics of al-syaja'ah have characteristics, among others, as said by IM (35 years): "Greeting gawene without being straightforward, sriket, responsibility, ora wedinan, and not fickle. .." (Interview, 24 December 2021).

Doing everything is based on reasoning. According to the fishermen, the characteristics of people who have al-syaja'ah characteristics are often related to their fishing habits as RD (52 years old) states: "Be brave with consideration, if there is a small wave it goes but if the big wave does not go and when there is rain, even if it is small not leaving" (Interview, 27 December 2021).

Doing everything with the important principle of being brave. KM (54 years old) stated that the characteristics of people who have al-syaja'ah traits, namely: "wani breaking the waves, ono storms crashing, and ono currents wani klawan". Furthermore, DJ (35 years old) stated: "brave to be cushioned by the waves and covered in the wind" (Interview, 27 December 2021).

Factors that Support the Attributes of al-syaja'ah

Al-syaja'ah is part of a person's personality, where the personality that exists within a person is influenced by various factors. There are various factors that encourage the emergence of the nature of al-syaja'ah, namely:

Factors Confidence and Responsibility. The factor that drives the emergence of al-Shaj'aah is due to the belief and responsibility factor as stated by the Constitutional Court (54 years old) "... brave because of belief and responsibility... (Interview, 24 December 2021)". Furthermore, IM (35 years old) added: "I'm sure that God will allow..." (Interview, 24 December 2021).

Straight Steps. IM (35 years old) stated that the factor that pushed al-syaja'ah was true lumakune....", the crew of dewe must wani to face opo bae..." (Interview, December 24, 2021).

Dare to Face Everything. IM (35 years old) stated that the factor that pushed al-syaja'ah was "the crew of dewe must wani ngadepi opo bae..." (Interview, 24 December 2021).

Physical Health Factors. The physical condition of fishermen also affects the nature of al-syaja'ah. As stated by KM (54 years old): "... it's important to be sane, sir, when it comes to storms, waves, and strong currents" (Interview, 27 December 2021).

Family Factor. Family factors greatly affect the nature of al-syaja'ah (courage). As stated by KM (54 years old): "Family factor so that biso is complete duwet kanggo mbiyayai children and families..." (Interview, 27 December 2021). IM (35 years old) strengthens because "...family responsibility factor" (Interview, 24 December 2021).

Need Factor. Family needs factor. The Constitutional Court (54 years old) stated "...the need factor..." (Interview, 24 December 2021).

Environmental factor. The nature of al-syaja'ah is influenced by environmental factors. As stated by MG (27 years old): "because of....environmental factors" (Interview, 23 December 2021).

Compulsory Factor. The nature of al-syaja'ah is caused by a compulsion factor because there is no other job choice. MG (27 years old) stated: "because there is no other job..." (Interview, 23 December 2021). DJ (35 years old) further stated that al-syaja'ah was greatly influenced by the fear of not being able to eat so she was forced to go to sea. As stated: "dare to die afraid of hunger" (Interview, 23 December 2021).

Factors Inhibiting the Nature of al-syaja'ah

There are several factors that can hinder the nature of al-syaja'ah, including: Incompatible goals. According to IM (35 years old) that what hinders the character of al-syaja'ah is the lack of a vision and mission that is in line, as stated: "Yen meets wong sing ora biso is invited to do it with utawane ora podo vision and misine utawa purpose" (Interview, 24 December 2021).

Psychic Factors. According to the Constitutional Court (54 years old) "because of shame, unwilling to learn, prestige, and pessimism". Pino added because: "fear, anxious, and worried" (Interview, 24 December 2021).

Physical factor. KM (54 years old) emphasized that the factors that hindered al-syaja'ah were: "awake ora penak ...

Natural Factors. RD (52 years old) stated "because there is lightning, there is a storm" (Interview, 27 December 2021). Meanwhile, MG (27 years old) stated "because of the big waves and when there are storms and big winds that make people afraid" (Interview, 23 December 2021). DJ (35 years old) added another factor "because of the weather..." (Interview, 23 December 2021). KM (54 years old) emphasized that the factors that hindered al-syaja'ah were: "..... waves gedhe-gedhe ora iso nggeh nyambut gawe dadi ora biso nggeh kerjo" (Interview, 27 December 2021).

Other Factors. DJ (35 years old) stated another factor "because of... fuel shortage".

Implications of al-syaja'ah in Fishermen's Life

People who have the nature of al-syaja'ah will have an influence in their lives, including:

People who have the nature of al-syaja'ah will be a calm and peaceful person. As stated by IM (35 years old): "bisu gawe calm atine, ora duweni ati wedinan, bisu ngadepi beboyo, bisu leads a sing true family, and bisu ndadeaken with the working spirit of utowo makaryone" (Interview, 24 December 2021).

People who have the nature of al-syaja'ah will be strong in the economic dimension. As stated by KM (54 years old): "al-syaja'ah results in iso sending children to school, iso supporting children and bojo, and iso hanging out together (Interview, 27 December 2021). RD (52 years old) (Interview, 27 December 2021). DJ (35 years) and MG (35 years) (Interview, 23 December 2021) confirmed that al-syaja'ah has implications in meeting the economic needs of the family. As stated: "to provide for the family (economic) needs, and to help parents and help and provide for younger siblings because they are not yet married".

People who have the nature of al-syaja'ah will cultivate the nature of compassion, protection, confidence, optimism and consistency in actions and have a priority scale. The Constitutional Court (54 years old) stated: "love and want to protect, believe in yourself, pray and believe in Allah, action, consistency, and a scale of priorities" (Interview, 24 December 2021).

From the explanation above, it can be briefly described that the discussion of the portrait of al-syaja'ah among the fishing communities of Wonokerto, Pekalongan Regency can be described as follows:

Tabel 1. Portrait of the nature of al-syaja'ah among the fishing community of Wonokerto, Pekalongan Regency

No.	The forms of al-syaja'ah	Indicator of al-syaja'ah
1.	Definition of al-syaja'ah	The nature of al-syaja'ah is to dare to defend the truth at any risk and be afraid to do what is not right. The nature of al-syaja'ah is the courage to quell falsehood, dare to face danger and dare to fight lust. The nature of al-syaja'ah is courageous with consideration. The nature of al-syaja'ah is responsibility and experience. The nature of al-syaja'ah is physically and mentally brave.
2.	The characteristics of al-syaja'ah	Not complaining and calm, strong belief, responsibility, firm stance and optimistic and responsible. Passionate, selfless work, consistent and able to control oneself. a. Doing everything is based on reasoning. a. b. Doing everything with the principle that matters is brave.
3.	Factors that encourage the nature of al-syaja'ah	Factors Confidence and Responsibility. The Straight Step Factor. The Courage Factor in Facing Everything. Physical Health Factors. Family Factor. Need Factor. Environmental factor. Compulsory Factor.
4.	Factors that hinder al-Shaj'ah	Incompatible goals. Psychic Factors. physical factor. Natural Factors. Other Factors.
5.	Implications of al-syaja'ah in Life	People who have the nature of al-syaja'ah will be a calm and peaceful person. People who have the nature of al-syaja'ah will be strong in the economic dimension. People who have the nature of al-syaja'ah will cultivate the nature of compassion, protection, confidence, optimism and consistency in actions and have a priority scale.

Source: Observation results, 2022.

Al-syaja'ah is one of the commendable qualities. If a person already has commendable qualities, he will get happiness, because in him there is no worry, fear, anxiety, etc., so that he can carry out his obligations calmly and not in a hurry and in the end he will get something satisfying.

Conclusion

People who have al-syaja'ah are people who are in conditions and environments that require them to dare to take strategic steps, fight for them seriously and also dare to take risks. The portrait of al-syaja'ah (Courage) among the Fisherman Community of Api-api Village, Wonokerto District, Pekalongan Regency, can be described as follows: The fishing community's view of the nature of al-syaja'ah is courage in facing injustice, tyranny and other things. that are not in accordance with religious principles and values. Among the characteristics of people who have the nature of al-syaja'ah are first; no worries, worries, calm and no rush, no complaints, responsibility, and optimism, secondly; spirit, work selflessly, consistent and able to control oneself, third; do everything based on reason.

Factors that encourage the nature of al-syaja'ah, namely internal and external factors. Factors that hinder the nature of al-syaja'ah due to incompatible goals, physical and natural factors, psychological and natural factors. The consequences of people who have the nature of al-syaja'ah, first; will be a calm and serene person, second; strong in its economic dimension, and third; cultivate compassion, protect, confident, optimistic and consistent in actions and have a priority scale.

References

- Abdullah Nasih Ulwan. 1990. Pendidikan Anak Menurut Islam (Tarbiyah al-Aulad fi Al-Islam). terj. Ahmad Masykur Hakim, Khalilullah. Bandung: PT Remaja Rosda Karya.
- Abu Ustman Umar bin Bahr al-Jahid. 1989. Tahzib al-Akhlak, Mesir: Dar al-Shohabah Li al-Turats.
- Adinugraha, H. H., Mawaddah, E. V., & Muhtarom, A. (2021). Gaduh Sapi Cooperation System In Fiqh Mua'malah At Tanjung Kulon Kajen Pekalongan Village. ALHURRIYAH : Jurnal Hukum Islam, 6(1).
- Amril M. . 2002. Etika Islam, Telaah Pemikiran Filsafat Moral Raqhib Al-Isfahani. Yogyakarta: LSFK2P berkerja sama dengan Pustaka Belajar.
- Arief Furchan. 2004. Pengantar Penelitian Dalam Pendidikan, Cet 1. Yogyakarta: Pustaka Pelajar.
- As'ad al-Sahmarani. 1988. al-Akhlak fi al-Islam Wa al-Falsafah al-Qadimah. Beirut: Dar al-Nafais. cet. III.
- Fadillah, F., Mawaddah, E. V., Umihani, S., & Hadikha, M. (2021). The Covid-19 Pandemic as a Moment of Resurrection of the Creative Economy in Indonesia. Annals of the University of Craiova for Journalism, Communication and Management, 7, 16-23.
- Hamid Patilima. 2013. Metode Penelitian Kualitatif. Bandung: CV. Alfabeta.
- Husain Umar. 2000. Metode Penelitian untuk Skripsi dan Tesis Bisnis. Jakarta: Raja Grafindo Persada.
- Ibnu Miskawaih. 1329 H. Tahzib al-Akhlak Wa Tathir al-'Araq. Mesir: Mataba'ah al-Husainiyah al-Mishriyah, cet. 1.
- Ibnu Qayyim al-Jauzy. 1988. Madarij al-Salikin. Juz II, Beirut: Dar al-Kutub al-Ilmiyah.
- Karnad, D. (2022). Incorporating local ecological knowledge aids participatory mapping for marine conservation and customary fishing management. Marine Policy, 135. <https://doi.org/10.1016/j.marpol.2021.104841>
- Khasanah, K., Adinugraha, H. H., & Mayangsari, P. A. (2021). Online Dispute Resolution (ODR) as an Alternative Resolution of Sharia Economics in Indonesia. JHI, 19, 21-42.
- Kusnadi. 2007. Jaminan Sosial Nelayan. Yogyakarta: LKIS.
- _____. 2006. Konflik Sosial Nelayan Kemiskinan dan Perebutan Sumber Daya Alam, Yogyakarta: LKIS.
- Lexy J, Moleong. 2006. Metodologi Penelitian Kualitatif Edisi Revisi. Bandung: PT Remaja Roasdakarya.
- Marom, K., Tamamudin, T., & Adinugraha, H. H. (2021). Hope Family Program for Muslim Society Welfare: Evidance From Hope Family West Pekalongan Regency. Jurnal Ekonomi Syariah, Akuntansi Dan Perbankan (JESKaPe), 5(1), 54-69. <https://doi.org/10.52490/jeskape.v5i1.1137>
- M. Barhan Bungin. 2008. Penelitian Kualitatif: Komunikasi, Ekonomi, Kebijakan Publik, dan Ilmu Sosial Lainnya, Edisi Pertama. Cet. Ke-1. Jakarta: Fajar Inter Pratama Offset.
- Mohammad Ali. 1993. Strategi Penelitian Pendidikan. Bandung: Angkasa.
- Mufrodah, A., & Adinugraha, H. H. (2021). Millennial Generation ' s Awareness o f Halal-Labeled Cosmetics. 3(2), 92-100.
- Nurul Zuhriyah. 2005. Metodologi Penelitian (Sosial dan Pendidikan Teori dan Aplikasi), cet. 1. Jakarta: Bumi Aksara.
- Purwanto, H., Fauzi, M., Wijayanti, R., Al Awwaly, K. U., Jayanto, I., Mahyuddin, Purwanto, A., Fahlevi, M., Adinugraha, H. H., Syamsudin, R. A., Pratama, A., Ariyanto, N., Sunarsi, D., Hartuti, E. T. K., & Jasmani. (2020). Developing model of halal food purchase intention among indonesian non-muslim consumers: An explanatory sequential mixed methods research. Systematic Reviews in Pharmacy, 11(10), 396-407. <https://doi.org/10.31838/srp.2020.10.63>

- Riyadi, A., & Adinugraha, H. H. (2021). The Islamic Counseling Construction in Da'wah Science Structure. *Journal of Advanced Guidance and Counseling*, 2(1), 11-38. <https://doi.org/10.21580/jagc.2021.2.1.6543>
- Saifudin Azwar. 2004. *Metode Penelitian*. Yogyakarta: Pelajar Pustaka.
- Suharsimi Arikunto. 2002. *Prosedur Penelitian: Suatu Pendekatan Praktek*. Jakarta: Rineka Cipta.
- Sukardi. 2003. *Metodologi Penelitian Pendidikan Kompetensi dan Praktiknya*. Jakarta: PT Bumi Aksara.
- Syekh Mustafa Al Ghalayini. 1976. *Bimbingan Menuju ke Akhlak yang Luhur*. Semarang: CV. Toha Putra.
- Seidu, I., Brobbey, L. K., Danquah, E., Oppong, S. K., van Beuningen, D., Seidu, M., & Dulvy, N. K. (2022). Fishing for survival: Importance of shark fisheries for the livelihoods of coastal communities in Western Ghana. *Fisheries Research*, 246. <https://doi.org/10.1016/j.fishres.2021.106157>
- Sholehuddin, M. S., Munjin, M., & Adinugraha, H. H. (2021). Islamic Tradition and Religious Culture in Halal Tourism: Empirical Evidence from Indonesia. *IBDA` : Jurnal Kajian Islam Dan Budaya*, 19(1). <https://doi.org/10.24090/ibda.v19i1.4470>
- Silva, M. R. O., Silva, A. B., Barbosa, J. C., Amaral, C., & Lopes, P. F. M. (2022). Empowering fisherwomen leaders helped reduce the effects of the COVID-19 pandemic on fishing communities: Insights from Brazil. *Marine Policy*, 135. <https://doi.org/10.1016/j.marpol.2021.104842>
- Tim Redaksi Kamus Besar Bahasa Indonesia. 2001. *Kamus Besar Bahasa Indonesia*, Jakarta: Balai Pustaka. Cet. Pertama.
- Toshiko Izutsu. 2003. *Konsep-konsep Etika Religius dalam al-Qur'an*. Yogyakarta: Tiara Wacana.
- White, E. R., Baker-Médard, M., Vakhitova, V., Farquhar, S., & Ramaharitra, T. T. (2022). Distant water industrial fishing in developing countries: A case study of Madagascar. *Ocean and Coastal Management*, 216. <https://doi.org/10.1016/j.ocecoaman.2021.105925>