Analysis of the Economic Well-being of Traditional and Modern Fishermen from an Islamic Economics Perspective (Case Study of Asembakor Village, Kraksaan, Probolinggo)

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ABSTRACT

This study aims to analyze the economic well-being of traditional and modern fishermen in Asembakor Village, Kraksaan, Probolinggo, using an Islamic economics perspective. The phenomenon observed is a disparity in well-being between these two groups of fishermen, which is linked to differences in technology use and market access. The main issue in this study is how Islamic economics can be applied to improve the well-being of fishermen, both economically and socially. The method used in this study is a qualitative approach using a case study design. Data were collected through in-depth interviews, participatory observation, and documentation. Research informants consisted of traditional fishermen, modern fishermen, and other community leaders. The data analysis technique used was thematic analysis, which allowed the researcher to identify patterns from the collected data and relate them to Islamic economic theory. The results of the study indicate that modern fishermen have higher incomes and broader market access, yet they often disregard sustainability principles in the utilization of natural resources. Meanwhile, although traditional fishermen have lower incomes, they pay more attention to social and sustainability aspects in the management of their catch. This study concludes that the application of Islamic economics in the fisheries sector can help create more equitable and sustainable welfare for fishermen. The implications of this study highlight the importance of policies supporting technology integration for traditional fishermen as well as the application of Sharia economic principles in fisheries sector policies. A recommendation for future research is to examine the implementation of Sharia economics in other regions with different social and economic characteristics.

Keywords: Economic Well-being, Traditional Fishermen, Modern Fishermen, Sharia Economics, Asembakor Village

INTRODUCTION

Indonesia, as an archipelago comprising more than 17,000 islands, possesses a long and diverse coastline, making the fisheries sector a vital component of the national economy. In coastal villages, such as Asembakor Village in Kraksaan, Probolinggo, fishing is the primary livelihood for the majority of residents. However, the two main groups of fishermen traditional and modern face distinct economic challenges. Traditional fishermen, who still rely on simple fishing gear and time-

honored skills, often struggle to increase their income. Meanwhile, modern fishermen, who have shifted to more efficient technologies and methods, can produce larger catches and have better access to markets(Hamid, 2022) .

However, these disparities in economic well-being are not solely related to technological factors or market access. Social factors, government policies, and the economic perspectives held by each group of fishermen also influence their level of well-being. One important perspective to apply in analyzing fishermen s well-being is Islamic economics, which views well-being not only in economic terms but also encompasses social justice and environmental sustainability(Atmaja et al., 2024) .

Economic well-being, in this context, refers to fishermen s ability to meet their basic needs in a fair and sustainable manner. Therefore, it is important to assess fishermen s well-being using a more holistic approach, including consideration of Sharia values that focus on the equitable distribution of resources and the balance between economic, social, and environmental dimensions.

Although there have been many studies discussing fishermen s well-being, most of them only examine it from a conventional economic perspective, focusing on income and market access without considering factors of social justice and sustainability(Ramadhan & Violita, 2024) . In Islamic economics, well-being is understood as a state that prioritizes not only material gain but also principles of justice, sustainability, and the ethical management of natural resources.

The main challenge in this study is the gap in the theory linking fishermen s welfare to Islamic economic principles. Most existing Islamic economic theories are primarily applied to other sectors such as banking and finance, yet there remains a scarcity of studies applying these principles to the fisheries sector, particularly in the context of fishermen s welfare. Therefore, it is important to develop a theory that combines an analysis of fishermen s welfare with an Islamic economic perspective, which places greater emphasis on fair distribution, sustainability, and social ethics(Faridatul Musfiroh & Darwis, 2024) .

Another study by Ahmad Fauzi Munawar also discusses the Analysis of Fish Trading Transactions on Fishermen s Welfare from an Islamic Economic Perspective. However, very few studies have attempted to link fishermen s welfare to the principles of Islamic economics, such as justice in the distribution of catch, the sustainable use of natural resources, and the improvement of a fair quality of life for all members of coastal communities(Munawar et al., 2025) . Most studies on Islamic economics , such as those conducted by Bahrul Ulum Rusydi, have focused primarily on patron-client relationships within fishing communities within the framework of Islamic economics. However, there are few studies discussing the application of Sharia economics in the context of the fisheries sector, particularly regarding fishermen s welfare(Rusydi et al., 2021) . Therefore, this study is expected to fill this gap by providing a more in-depth analysis of the application of Sharia economic principles in improving fishermen s welfare.

This study offers novelty by integrating Islamic economics into the analysis of fishermen s welfare, particularly in the context of traditional and modern fishermen. Most previous studies have only addressed fishermen s welfare conventionally,

whereas this study aims to examine such welfare through the lens of Islamic economics, which places greater emphasis on social and environmental dimensions.

Another novelty lies in the application of Sharia economic principles within the context of coastal communities. For example, the principle of justice in income distribution and the sustainable management of natural resources will be analyzed in this study, which is expected to provide new insights into how Islamic economics can help improve fishermen s welfare in a more just and sustainable manner(Daulay et al., 2025) . This study will serve as an important reference in the broader development of Islamic economic theory, particularly as it relates to the fisheries sector and the welfare of fishermen.

Based on the background and phenomena described above, the research questions to be addressed in this study are as follows: (1) What are the differences in economic well-being between traditional and modern fishermen in Asembakor Village, Kraksaan, Probolinggo? (2) How can the principles of Islamic economics be applied to improve the welfare of fishermen in Asembakor Kraksaan Village, Probolinggo? (3) What are the factors influencing fishermen s economic well-being from an Islamic economic perspective? (4) How can the application of Islamic economics reduce the disparity in well-being between traditional and modern fishermen?

RESEARCH METHOD

This study employs a qualitative approach using a case study design. The qualitative approach was chosen because this research aims to explore a deep understanding of the economic well-being of traditional and modern fishermen in Asembakor Village, Kraksaan, Probolinggo, as measured from an Islamic economics perspective. This study will examine how the principles of Islamic economics are applied in the lives of fishermen and how this affects their well-being(Sari et al., 2024) . By using a case study, this research focuses on a single fishing community in Asembakor Village as a representation of a broader phenomenon, and conducts an in-depth analysis of the factors influencing their well-being.

The primary research methods used in this study are in-depth interviews and participatory observation. In-depth interviews were conducted with traditional fishermen, modern fishermen, and other relevant stakeholders, such as village officials and fisheries extension officers . These interviews aimed to explore their views on economic well-being, the challenges they face, and their perceptions regarding the application of Islamic economics in fisheries activities. In addition, participatory observation will be used to observe the daily activities of fishermen, both traditional and modern, in the management of natural resources and their relationship with the market. Other supporting instruments include documents that will refer to secondary data such as government reports, previous studies, and literature related to Sharia economics and fishermen s welfare(Safa at & , 2017) .

The population for this study consists of all fishermen in Asembakor Village, Kraksaan, Probolinggo, including both traditional and modern fishermen. The sample for this study was selected using purposive sampling, choosing fishermen considered representative based on specific criteria, such as work experience, use of technology in fishing, and their socioeconomic status. The researcher will select approximately 10

15 traditional fishermen and 10 15 modern fishermen to be interviewed. Additionally, several key figures, such as the village head, fisheries extension officers, and representatives from relevant institutions, will be involved as additional informants.

The data for this study were collected using several key methods, namely in-depth interviews, participatory observation, and documentation. The interviews were conducted using a semi-structured format with open-ended questions, which allowed the researchers to obtain more in-depth information regarding the fishermen s perceptions, experiences, and views on economic well-being and Islamic economics. Participatory observation was used to directly engage in fishermen s activities, observing their daily work practices, such as the fishing process, catch management, and their interactions with the market. The researcher also collected secondary data in the form of village annual reports, fisheries-related policy documents, and relevant previous research findings(Kurniawan, 2023) .

The collected data will be analyzed using thematic analysis techniques. The analysis process begins with transcribing the interview results and coding the data into specific themes. The researcher will identify patterns emerging from the interviews and observations regarding the economic well-being of fishermen and the application of Sharia economic principles in their lives. Next, the researcher will link these findings to Islamic economic theory and relevant literature to develop a deeper understanding of the factors influencing fishermen s well-being. This technique will be used to explore the dynamics between traditional and modern fishing practices, as well as their impact on economic well-being.

To ensure the validity of the data in this study, several validity-checking techniques will be applied, namely triangulation, member checking, and cross-verification of findings. Triangulation will be conducted by utilizing various data sources, data collection techniques, and different theories to verify the findings. Member checking is performed by sending the interview transcripts back to the informants to ensure that the data obtained accurately reflects their perspectives. Additionally, comparison of findings is conducted by linking interview and observation results with those of previous studies or relevant theories to ensure the consistency and credibility of the findings. By employing the methods described above, this study is expected to provide a more comprehensive understanding of the well-being of traditional and modern fishermen, as well as the application of Sharia economic principles to improve their quality of life(Aswawi, 2022) .

RESULTS AND DISCUSSION

This study collected data through in-depth interviews, participatory observation, and documentation. The primary data used to answer the research questions regarding the economic well-being of traditional and modern fishermen in Asembakor Village, Kraksaan, Probolinggo, were derived from interviews with 15 traditional fishermen, 15 modern fishermen, and other community leaders. Secondary data were obtained from village annual reports, government policies related to fisheries, and previous research on fishermen s well-being(Sugi, 2023) .

The data collected from interviews and observations covers several aspects, namely: fishermen s income, access to markets, the application of Islamic economics,

and the social welfare of fishermen. Information regarding fishermen s daily earnings, variations in income between traditional and modern fishermen, and differences in existing income sources are the primary focus of this study. Additionally, assessments of how fishermen apply Sharia economic principles in managing their catch, as well as their views on justice and sustainability within the fishing system they operate in, are also key data points collected.

Based on an analysis of the collected data, there is a striking difference between traditional and modern fishermen in terms of economic well-being. Traditional fishermen in Asembakor Village generally have lower incomes, with daily earnings ranging from Rp 30,000 to Rp 50,000. They rely more on traditional fishing gear, resulting in smaller catches and longer working hours. Most traditional fishermen also depend on limited local market networks, which affects the selling price of their catch.

In contrast, modern fishermen who use more sophisticated fishing gear, such as trawl nets and motorboats, can catch larger quantities of fish in a shorter amount of time. Their daily income ranges from Rp 100,000 to Rp 200,000, depending on the season and catch. They also have better access to broader markets, such as fish collectors or modern markets that offer higher prices. These differences highlight a significant gap in economic well-being between the two groups of fishermen.

In the context of Islamic economics, the analysis shows that traditional fishermen tend to prioritize the principle of fairness in the distribution of their catch , even though they are constrained by limited technology and market access. They more often share their catch with neighbors or the local community in the spirit of mutual cooperation. Meanwhile, modern fishermen, although more efficient in generating income, have not fully implemented the principles of Islamic economics, particularly regarding the sustainability of natural resources and social balance.

From this analysis, it can be concluded that although modern fishermen have higher incomes, they often disregard the principles of Islamic economics regarding social justice and sustainability. Meanwhile, traditional fishermen, despite having lower incomes, have stronger ties to their communities and demonstrate a greater willingness to share.

From a theoretical perspective, this study adopts an Islamic economics perspective that emphasizes fairness in income distribution and the sustainable use of natural resources. Based on the research findings, it appears that although traditional fishermen better reflect Islamic economic values in their social practices, they still lag behind in terms of utilizing technology that could increase their productivity and income. On the other hand, modern fishermen benefit from the use of advanced technology but often neglect the principle of sustainability in the utilization of natural resources.

These findings are consistent with Islamic economic theory, which states that economic well-being is measured not only in terms of income but also in terms of fair distribution and the sustainable use of resources. Therefore, there is a need to integrate modern technology into traditional fishing practices while adhering to the principles of Islamic economics. This will help create more equitable and sustainable economic well-being among fishermen.

This study makes a theoretical contribution to the development of the application of Islamic economics in the fisheries sector, particularly in the context of fishermen s well-being. The results of the study indicate that although Islamic economics has been applied in various economic sectors, its application in the fisheries sector remains limited. This study introduces the concept of fishermen s welfare not only in terms of income but also in terms of social justice and the sustainability of natural resources.

Theoretically, the findings of this study can enrich the discussion on the application of Islamic economics in broader sectors, particularly in the context of the economic empowerment of coastal communities. This study also provides insights for the government and relevant institutions to formulate more inclusive policies that consider not only economic aspects but also social and sustainability aspects. This can pave the way for the integration of Islamic economic principles into fisheries sector development policies, thereby providing greater benefits for fishing communities.

In addition, the findings of this study also enrich the literature on fishermen s well-being, which is often measured solely in terms of income and market access. By taking into account Sharia economic factors, this study offers a more holistic and equitable approach to assessing fishermen s well-being, which can be applied in future research.

CONCLUSION

This study analyzes the economic well-being of traditional and modern fishermen in Asembakor Village, Kraksaan, Probolinggo, from an Islamic economics perspective. The results indicate that modern fishermen have higher incomes and broader market access, thanks to the use of advanced technology. Conversely, while traditional fishermen have lower incomes, they demonstrate higher levels of social solidarity and better reflect the principles of Islamic economics regarding fair income distribution. These findings contribute to Islamic economic theory by emphasizing the importance of integrating Islamic principles into the fisheries sector not only regarding income but also social justice and the sustainable use of natural resources. This study also highlights the welfare disparity between traditional and modern fishermen, which has not been extensively examined in the Sharia economics literature.

The implications of this research underscore the importance of policies supporting the empowerment of traditional fishermen through sustainable and equitable access to technology, as well as more inclusive policies that incorporate Sharia economic principles into the fisheries sector. As a recommendation, future research is expected to expand this study to other regions with different socio-economic characteristics, as well as to deepen the analysis regarding the implementation of Islamic economics in fisheries sector policies to improve fishermen s welfare more comprehensively.

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