

Work Ethic of Muslim Traders in Palakka Central Market, Bone Regency and its Effect on Increasing Economic Welfare

Jumriani¹, Syahidah Rahmah², A. Cahaya³, M. Awaluddin⁴, Feby Triadi⁵
^{1,3,4,5} Sekolah Tinggi Ilmu Administrasi Puangrimaggalatung, ²Universitas Muhammadiyah Makassar

E-mail: jumriani@gmail.com

ABSTRACT

A high work ethic is needed in completing a job. The problem is studied in this study to see the work ethic of Muslim traders in running their business and its effect on improving their welfare. There are approximately 450 traders in the Central Market. The research method used in this research is to use a quantitative approach. The data collection techniques used in this study were using a questionnaire, interview, and documentation. The data analysis used is descriptive statistical analysis and inferential statistical analysis. The ability of the independent variable to explain the variance of the dependent variable is 56 percent. This means that there is 44 percent (100 percent - 56 percent) of the variance of the dependent variable which is explained by other factors. This means that the work ethic variable has an effect of 56.0% on the improvement of the economic welfare of Muslim traders in Palakka Market, Bone District

Keywords: Muslims, ethos, work, welfare

INTRODUCTION

Work is a dynamic activity that aims to meet needs (Arhas & Suprianto, 2020; Sari et al., 2020) both physically and spiritually and in achieving these goals it is necessary to do it with full sincerity to achieve maximum results. Work is a means of getting closer to Allah (A. El-Kot & J. Burke, 2014; Yousef, 2000).

One of the final goals of a job is to get a reward (Ayu et al., 2019; Ayub et al., 2020; Niswaty & Tambe, 2015), but as a Muslim, we need to instill in ourselves that work is an obligation for everyone and by working we will get the pleasure of Allah (Mohamed et al., 2014; Shukri Ahmad & Musa Yusuf Owoyemi, 2012; Uygur, 2009). If work requires good character, honesty, trustworthiness, and other rules that are following sharia principles, then the job must commit to its religion, it must have the motivation to carry it out such as sincerity in carrying out work.

A high work ethic is needed in completing a job (Ali, 1992; Ali & Al-Kazemi, 2007; Ali & Al-Owaihan, 2008). The existence of a high work ethic will make someone work well and optimally (Geren, 2011; Kwarteng et al., 2012; McDowell, 2004; Yousef, 2001). A high work ethic is only manifested by a handful of people, for example, traders who sell in traditional markets, from the early morning where other humans are still sleeping, they have flocked to the market to prepare merchandise to be traded, because the market is a barometer of community economic activities and traffic from the economic mobilization of the community in fulfilling their life needs.

The level of progress and decline in entrepreneurial behavior among the Muslim community in economic activities will be closely related to the quality of their understanding of

the Islamic work ethic that they understand. (Murtaza et al., 2016; Yesil & ., 2012). One of the efforts to get out of such an understanding is to work to gain prosperity, prosperity in physical terms which means that the needs for clothing, food, and shelter are met, and by working can maintain self-respect and human dignity.

The Palakka central market is a market in Bone Regency which was formerly located in the center of Watampone City but has experienced a move to the Palakka area due to fires and urban control. This market has an area of 12 ha. This market is equipped with market facilities such as shophouses, shops, kiosks, courtyards, and special parking lots which are a source of income. Several buildings such as shophouses and shops were used as residences as well as shops for some traders in this market. Visitors to Palakka Central Market are not only residents but also visitors from outside the city. The existence of buying and selling activities carried out by traders is expected to be able to provide welfare for traders who also have a high work ethic to sell at Palakka Central Market.

METHOD

This research is descriptive. Descriptive analysis is used to describe the characteristics of respondents and research variables, both exogenous variables and endogenous variables. This research was conducted at the Palakka Central Market, Watampone City, which is the largest and oldest market in Bone Regency, where visitors are not only from the city of Watampone. The population in this study was 450 Muslim traders who were selling in the central market of Palakka, but the samples were taken using the purposive sampling technique. The type of data used in this research is quantitative data, which is data that is expressed in computable numbers. The data analysis techniques used in this research include quantitative descriptive analysis, measurement model testing, simple linear regression model testing

RESULT AND DISCUSSION

Based on the results of data processing carried out by researchers by conducting several tests on the work ethic variable (X) and the Economic Welfare variable (Y), thus the analysis was carried out separately, namely:

Work Ethic

A comprehensive description of the work ethic of Muslim traders in Palakka Central Market can be seen in the descriptive statistical analysis which includes indicators of awareness, enthusiasm, work discipline, and initiative. Measurement of the items for each indicator is carried out using a Likert scale with a value range of 1-4, which can be seen in table 1.

Table 1.
Achievement of Work Ethic Variable Descriptive Score

Variable / Indicator	Actual Range				%	Explanation
	Min	Max	Med	Mean		
Work ethic	15	48	38	37,12	77,33	High
Awareness	4	9	7	6,42	71,33	High
Spirit	4	9	7	6,24	69,33	High enough
Work Discipline	4	7	6	5,13	73,28	High enough
Initiative	3	7	6	5,51	78,71	High

Source: Results of Questionnaire Data Processing No. 1-15

Based on the results of table 1, it is known descriptively that the work ethic variable of Muslim traders in Palakka Central Market, Bone Regency is classified as high, reaching a percentage of 77.33%. From the measurement results of work ethic through the four indicators used in this study, it shows that all of these indicators support high and high enough scores so that it is clear that the work ethic of Muslim traders in Palakka Central Market, Bone Regency is considered to have a strong work spirit and initiative. high level of business to run a business that has a great level of competition along with other traders. This awareness and high enthusiasm are shown by Muslim traders by always displaying their trading businesses by selling Muslim clothing which is combined between modern products and products that characterize regional Muslim culture.

Improvement of Economic Welfare

To know the overall picture of the variable of increasing economic welfare, it can be seen in the descriptive statistical analysis which includes indicators consisting of; fulfillment of material needs (Y1), guaranteed education for families (Y2), guaranteed health, (Y3), the fulfillment of spiritual needs (Y4). Measurement of the economic welfare of 45 people was carried out using a Likert scale with a value range of 1-4. The measurement results for each indicator can be seen in table 2.

Table 2.

Level of Achievement of Variable Scores for Increasing Economic Welfare

Variable / Indicator	Actual Range				%	Explanation
	Min	Max	Med	Rerata		
Individual Characteristics	15	41	30	31,79	77,53	Good
Material Requirements	4	13	8	8,90	70,07	Good
Education	5	14	9	10,24	73,14	Good
Health	2	9	6	7,22	80,22	Good
Spiritual	2	9	6	6,41	71,22	Good

Source: Results of Questionnaire Data Processing No. 16-25

From the results of table 2 data processing, it can be seen that the variable of increasing overall economic welfare shows good results according to the descriptive percentage value obtained by 77.53%. This assessment is considered good because of the four indicators, all of them have a value result whose average percentage is above 70%, so it can be concluded that the majority of Muslim traders in the Palakka market in Bone Regency have a good increase in economic welfare. The economic welfare of Muslim traders in Palakka Market is also shown by the ability of all of them to have sufficient material, such as housing, owning private vehicles (cars and motorbikes), and having other assets in the form of land and rice fields. Also, their welfare can also be seen from the education that is given to their families

Work Ethic towards Increasing Economic Welfare

Untuk mengetahui apakah Terdapat Pengaruh Etos Kerja Islami dengan Peningkatan Kesejahteraan Ekonomi pada Pasar Sentral Palakka Di kabupaten Bone dapat dilakukan dengan uji regresi linear sederhana. Dengan uji ini juga akan diketahui seberapa besar pengaruh yang ada. Adapun hasil olah data SPSS mengenai analisis regresi dapat dilihat pada table 3:

Table 3.
Coefficients Constant

Model	Unstandardized Coefficients		Standardized	t	Sig.
	B	Std. Error	Coefficients		
1 (Constant)	1.598	3.253		.491	.625
Improvement of Economic Welfare	.279	.037	.700	7.462	.000

a. Dependent Variable: Muslim Merchant Work Ethics

Based on table 3, it is known that the significant value of the effect of work ethic with an increase in economic welfare in Palakka market traders in Bone Regency is 0,000 as the basis for decision making, namely, if the value of Sig> 0.05 then the variable X to Y is declared insignificant and if the value of Sig> 0, 05 then variable X on variable Y is declared to have a significant effect. Meanwhile, if the significant value of the Work Ethic variable (variable X) on the Improvement of Economic Welfare (variable Y) = 0.00 <0.05, this indicates that the work ethic variable has a significant effect on the increase in economic welfare. Furthermore, in column B Coefficients, it is known that the constant value is 1.598 and the work ethic value is 0.279 so that the regression equation can be written:

$$\hat{y} = \alpha + bX$$

$$\hat{y} = 1.598 + 0.279X$$

The coefficient b is called the regression direction coefficient and states the change in the average of the Y variable for each change in variable X by one unit. This change is an increase in the value of b with a positive sign and a decrease in the value of b with a negative sign. The constant (α) of 1.598 states that if the whole work ethic variable is considered to be zero or of no value, then the value of increasing economic welfare is 1.598

The X Regression Coefficient (Islamic Work Ethic) of 0.279 states that for each addition of 1 value to Islamic Work Ethics with the assumption that other variables do not change or are in a series paribus condition (constant), the value of Islamic Work Ethics increases by 0.279.

The t-test or partial test is used to test the effect of the independent variable on the dependent variable partially or individually. Technically the test is done by comparing the t value with the t table value at the significance level $\alpha = 0.005$. To test the hypothesis in this study using the t-test tool to describe the regression equation to determine the constant number ($\alpha = 0.05$). The results and decision making in the t-test, namely: Based on the results of the regression coefficients table analysis, the t value of the work ethic variable is greater than the t table value of 7,462 > t table 1,671 and the significant value (sig) is smaller than the required 0.000 <0.05. These results indicate that H-0 is rejected and H-1 is accepted, which means that work ethic affects the increase in economic welfare.

The product-moment correlation test is intended to determine how much influence the work ethic has on the improvement of the economic welfare of Muslim traders in Palakka Market, Bone Regency, the calculation is in the summary model and the coefficient of determination, especially the R square number, as shown in table 4:

Table 4.
Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.748 ^a	.560	.552	4.004

a. Predictors: (*Constant*), Work ethic

The result of the r value is 0.748, so the coefficient of determination is $0.748 \times 0.748 = 0.560$. This means that the ability of the independent variable to explain the variance of the dependent variable is 56 percent. This means that there is 44 percent (100 percent - 56 percent) of the variance of the dependent variable which is explained by other factors. This means that the work ethic variable has an effect of 56.0% on the improvement of the economic welfare of Muslim traders in Palakka Market, Kabupaten Bone, and to further improve the economy of Muslim traders it is influenced by other factors not examined in this study.

Discussion

Based on the results of the study, it was found that work ethic has a positive and significant effect on improving the economic welfare of Muslim traders in Palakka market, Bone Regency, which is indicated by the RSquare value of 56.0%. With this result, it can be understood that one of the causes of the economic welfare of traders to increase or decrease is the work ethic in which, this work ethic is very important to be cultivated in traders because for traders who do not have the characteristics of a high work ethic such as lazy, wasteful, lack of confidence, not creative, and others it will affect the results of their work. Work and try is an obligation.

To achieve maximum results to create high income so that economic welfare is better, every Muslim trader is required to have enthusiasm, discipline, hard work attitude, and have the high initiative in managing the businesses they sell. Humans who want to try, work hard, and really will get success in life, both in this world and in the hereafter. However, working without being based on the passion to achieve goals will of course be futile or worthless. This is what is commonly known as a work ethic. Muslim traders in Palakka Market, Bone Regency are required to have high enthusiasm to be able to move forward in a better direction, and humans are required to be istiqamah in doing something, because when they are lazy they will lead to failure and if they have a strong attitude towards work (istiqamah), then will get good welfare.

Work ethic plays an important role for a Muslim trader in carrying out his work to achieve good welfare, as stated by Tasmara (2002: 79) that "work ethic is a totalisas of personal personality, as well as a way of expressing views, believes and gives a meaning that something encourages himself to act and achieve optimal income ". Furthermore, Tasmara's opinion is also strengthened by the opinion expressed by Soewarso (2002) that "the high and low work ethic of a society is influenced by the presence or absence of an economic structure that can provide incentives for community members to work and enjoy the full results of their work". With the work ethic embodied in Muslim traders, of course, this will create self-satisfaction for a trader for the work achieved, so that the work carried out can be carried out properly.

In the work ethic of teaching to be responsible for their work, if someone or a Muslim trader in Pallakka Market, Bone Regency does not have this responsible attitude, it will affect the results of their work, such as embroidery craftsmen who do embroidery carelessly will make the product not good or unfit for use or intestinal embroidery craftsmen who cannot complete

their work following the promised time, it can affect their delayed income. The attitude of being extravagant or not being thrifty is a despicable trait that must be avoided, the extravagant characteristic here refers to spending more than needed or buying items that are not useful, as well as spending assets that are not in their place, Work ethic is related to a person's psychological value. Every Muslim person must fill it with positive habits, and produce the best work so that the Islamic values that he believes can be realized. By making time-efficient for work, intestinal embroidery craftsmen can not only improve the family economy but also perform worship, because working for every Muslim is one of the worship that must be done.

The longer a person works, the higher the work ethic he has, the longer a person works, the higher the chance that someone will get the opportunity to develop and use his capacity and get opportunities in career growth and get a guarantee of life welfare. Work ethic is very important in the life of a Muslim. By actualizing religious teachings resulting in an Islamic work ethic so that intestinal embroidery craftsmen can improve their welfare.

CONCLUSION

The ability of the independent variable to explain the variance of the dependent variable is 56 percent. This means that 44 percent of the variance in the dependent variable is explained by other factors. This means that the work ethic variable has an effect of 56.0% on the improvement of the economic welfare of Muslim traders in Palakka Market, Kabupaten Bone, and to further improve the economy of Muslim traders it is influenced by other factors not examined in this study.

REFERENCES

- A. El-Kot, G., & J. Burke, R. (2014). The Islamic work ethic among employees in Egypt. *International Journal of Islamic and Middle Eastern Finance and Management*. <https://doi.org/10.1108/IMEFM-09-2013-0103>
- Ali, A. J. (1992). The Islamic work ethic in Arabia. *Journal of Psychology: Interdisciplinary and Applied*. <https://doi.org/10.1080/00223980.1992.10543384>
- Ali, A. J., & Al-Kazemi, A. A. (2007). Islamic work ethic in Kuwait. *Cross-Cultural Management: An International Journal*. <https://doi.org/10.1108/13527600710745714>
- Arhas, S. H., & Suprianto, S. (2020). The Effectiveness of 6M Implementation at Artebo MSME. *Jurnal Ad'ministrare*, 6(2), 249–256.
- Ayu, A., Niswaty, R., Darwis, M., & Arhas, S. H. (2019). Applying the Principles of Good Governance in the Efforts of Guiding Out-of-School Children at Social Service Offices Takalar Regency. *Jurnal Office*, 5(2), 51–58.
- Ayub, Z., Rianti, M., Awaluddin, M., & Triadi, F. (2020). Community Participation of Village Fund Management in Palakka District, Bone Regency of South Sulawesi, Indonesia. *GNOSI: An Interdisciplinary Journal of Human Theory and Praxis*, 3(3), 38–48.
- Geren, B. (2011). The work ethic: is it universal? *Journal of International Business and Cultural Studies*.
- Kwarteng, K., Patel, P., Raab, D., Skidmore, C., Truss, E., Kwarteng, K., Patel, P., Raab, D., Skidmore, C., & Truss, E. (2012). Work Ethic. In *Britannia Unchained*. https://doi.org/10.1057/9781137032249_5
- McDowell, L. (2004). Work, workfare, work/life balance, and an ethic of care. *Progress in*

- Human Geography*. <https://doi.org/10.1191/0309132504ph478oa>
- Mohamed, N., Karim, N. S. A., & Hussein, R. (2014). Linking Islamic Work Ethic to Computer Use Ethics, Job Satisfaction, and Organisational Commitment in Malaysia. *Journal of Law and Governance*. <https://doi.org/10.15209/jbsge.v5i1.175>
- Murtaza, G., Abbas, M., Raja, U., Roques, O., Khalid, A., & Mushtaq, R. (2016). Impact of Islamic Work Ethics on Organizational Citizenship Behaviors and Knowledge-Sharing Behaviors. *Journal of Business Ethics*. <https://doi.org/10.1007/s10551-014-2396-0>
- Niswaty, R., & Tambe, M. N. (2015). Peranan Pengawasan dalam Meningkatkan Kinerja Pegawai Negeri Sipil pada Kantor Kelurahan Sepee Kabupaten Barru. *Jurnal Ad'ministrare: Jurnal Pemikiran Ilmiah Dan Pendidikan Administrasi Perkantoran*, 2(2), 108–114.
- Sari, W. P. I., Jamaluddin, J., Saleh, S., & Arhas, S. H. (2020). Influence of Compensation on Work Performance in the District Office of Bissappu, Bantaeng Regency. *Jurnal Ad'ministrare*, 6(2), 105–114.
- Shukri Ahmad, & Musa Yusuf Owoyemi. (2012). The Concept of Islamic Work Ethic: An Analysis of Some Salient Points in the Prophetic Tradition. *International Journal of Business and Social Science*.
- Uygun, S. (2009). The Islamic Work Ethic and the Emergence of Turkish SME Owner-Managers. *Journal of Business Ethics*. <https://doi.org/10.1007/s10551-009-0107-z>
- Yesil, S., & . O. D. (2012). An Investigation into the Implications of Islamic Work Ethic (IWE) in the Workplace. *Journal of Economics and Behavioral Studies*. <https://doi.org/10.22610/jebbs.v4i11.362>
- Yousef, D. A. (2000). The Islamic work ethic as a mediator of the relationship between locus of control, role conflict, and role ambiguity – A study in an Islamic country setting. *Journal of Managerial Psychology*. <https://doi.org/10.1108/02683940010330966>
- Yousef, D. A. (2001). Islamic work ethic: A moderator between organizational commitment and job satisfaction in a cross-cultural context. *Personnel Review*. <https://doi.org/10.1108/00483480110380325>

