

# Study on Economic Actors Work Ethos Salafi in Ambon (An Anthropological Study)

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**Abstract-** This study aimed to describe the work ethic Salafi economic actors in the city of Ambon in particular in Batumerah. That since the outbreak of horizontal conflicts in Ambon city, many traders exodus and the city of Ambon. The opportunity was utilized by some members of the Salafis to plunge into the business world. Until now, this group is quite successful in the field of entrepreneurship. In contrast to other entrepreneurs, they are very disciplined to keep praying in congregation five times, in addition to actively follow the teachings of religion every night. This study intends to reveal their work ethic is there a relationship with an understanding of his religion. This study used a qualitative approach. The data collection is done by observation, depth interview with the economic actors Salafi whether related to their motivation in entrepreneurship, entrepreneurial characteristics they nor their ethics in business. The conclusion is that they are motivated by the principle of work as worship to Allah SWT. As of worship, in the behavior of the economy, they are maintaining the ethics and norms set forth in the Qur'an and Sunnah Rasul SAW, so no offense, either against God's rights and human rights.

**Index Terms-** work ethic, Salafi economic, city of Ambon

## I. INTRODUCTION

Before the horizontal conflict in 1999, the entrepreneurial world in Ambon city at a time of year besides controlled by the Chinese people, as well as Bugis-Makassar, Buton and Padang. The Chinese dominate trade in groceries, building materials, electronics, services and so on. Meanwhile traders who come and Bugis-Makassar tribe dominate the trade in garments. Special traders Buton, besides engaged in the sale of clothing, they also controlled the sale of glassware, fish and vegetables. While the people of Padang engaged in trading business of shoes and sandals. When horizontal conflict in Ambon in 1999, an exodus of Ambon city dwellers on a large scale, including traders, both from the ethnic Chinese, Bugis-Makassar, Buton and Padang. For several years, since the conflict until the end of 2002, economic activity centered-commerce and shopping centers, both in the Old Market, Batumerah Market and Mardika Market Ambon Plaza paralysis. In fact, shopping in the surrounding streets and AY Patty Ambon Plaza not only looted but also burnt. Absolutely economy in Ambon city in total paralysis. The merchants were housed in that area, the exodus to escape to other areas. At the end of 2002-2003, then the merchants of the three regions it gradually began to return to the

city of Ambon, and since then the shopping centers in the city of Ambon start enlivened again with the trading activity.

After the conflict handled well by the government, particularly the security forces on the ground, then gradually recovered stability. Because it gradually traders who have been the exodus to Ambon and started its activities back to normal. This current economic conditions in the city has been completely restored to normal.

Among economic agents currently exist in the area and make a significant contribution to the community and the local government of the Salafi entrepreneurs Ambon City. In general, they include new players in the world of entrepreneurship in the city of Ambon, but their success is quite prominent. They are tenacious, disciplined and be a hard worker. They are not only resilient in entrepreneurship, but also increase their knowledge through diligent study of religion in Abu Bakar mosque every evening, after Maghrib prayers. They are also very disciplined to keep the five daily prayers in congregation. Such a thing is not seen in the behavior of other entrepreneurs, particularly in the city of Ambon. Three characteristics inherent in the employers Salafi that's what the author is a uniqueness that need to be addressed in this paper. In addition to the three characters, they are also known by the Muslim community of Ambon as an exclusive group. They consider only the opinions and practice they are correct, while those outside the Salafi regarded as heretics. In their doctrine, heretics should not be accompanied by a discussion on the subject of religion, should not be accompanied by associating, let alone be a prayer leader. As a result, except in matters of business, in everyday life, they keep a distance with different public opinion of their understanding.

Starting from the phenomenon, the author thought of the theory of "The Protestant Ethic and the Spirit of Capitalism written by Weber (2006)". According to Weber, Calvin's doctrine of predestination and human destiny in the hereafter, is a key factor in determining the attitudes of its adherents. According to this doctrine, fate had determined where safety has been given by God to the people who elected. In such a situation, man is in perpetual uncertainty, whether he is elected or not. Nevertheless, man is obliged to believe that he was among those chosen for salvation. To generate confidence in obtaining salvation, man must work hard, because the only mechanism by which humans can eliminate doubt and certainty will gain salvation (Weber, 2006:). So, in this theory, illustrated that the Protestants in Germany at that time compelled to work hard precisely because it was inspired by the teachings of destiny in the formulation of ijthihad Calvin. The essence of the teachings of Calvin as mentioned above that if you want to survive then every Christian must work hard, because by working hard, they will succeed, and

every successful person in the world then it is a sign that he is safe in the afterlife.

In the Qur'an, Islam asked people to create a balance of life in the world and the hereafter. Even Islam makes the world as a bridge to the afterlife. This means that Islam does not only require his time working to enrich themselves in the world solely, then ignore the interests of their afterlife life. Or conversely, humans did not allowed to work just for the sake of sheer worship, then ignores its obligations towards the rights of his wife, children and so forth. It turned out that the behavior of economic actors Salafi, they have the ability in entrepreneurship well, worship maintained a disciplined and extremely diligent study religion in improving the understanding of his religion. In connection with the phenomenon, whether Salafi high entrepreneurial spirit was due to factors understanding of their religion or because of environmental factors, or because of their local culture of each course this requires in-depth assessment.

Based on the phenomenon, the study is intended to find the relationship between the understanding of religion with the work ethic through the formulation of the problem as follows: As the subject matter is "Why People Salafis in Ambon city (especially the Red Stone) it has a good work ethic (success) , were they exclusive? 2. How does an understanding of their religious teachings in the field of entrepreneurship? 3. How to practice their religious understanding, in the field of entrepreneurship?."

## II. RESEARCH METHODS

That the focus of research is related to the phenomenon of Salafi Work Ethics, which includes values and norms of any underlying and shape the interpretation of the values and norms in economic behavior. For this purpose, the fundamental thing that needs to be expressed is their religious understanding and application of the religious understanding of the dater, their economic behavior. For the method used is qualitative. In analyzing the problem, besides the author uses anthropological approach to the economy, as well as the psychological approach to reveal any motivation that drives them to such economic activities.

The choice of location for this research Batumerah village, Ambon, with consideration by the Executive Agency of Statistics of Ambon that this village has the largest population in the villages around the city of Ambon, which is 64 thousand inhabitants. On the other hand, he is the only village in the city of Ambon, which has a population of predominantly Muslim. In this village there are a majority of Salafi groups live. In fact, in this village there is a center of education and Salafi propaganda, and this is where proselytizing activities Carried out by religious social Salafi groups coordinate. Generally, the location of economic actors Salafi activity was located in this village. Even in the village of Batumerah is contained residential centers, education and preaching Salafi.

In this study used qualitative research methods, whereas for data collection, use interviews, observation and documentation. In conducting the data analysis done since before the author conducted data collection in the field (when the formulation of the problem), for data collection in the field and after the completion of data collection in the field (after the field data collected).

That the emphasis of the study is directed to the understanding that the values and norms that profess Salafi groups conditioned the work ethic and businessmen in addition to Salafi groups based on experience, they were also encouraged by the understanding of religious teachings espoused. Applications understanding of religious teachings in doing business ventures is of course only be seen on the phenomena of their daily activities continuously. Thus, this research will be conducted with a qualitative approach.

## III. RESULTS AND DISCUSSION

### *Work Ethos Salafi*

#### *Ethics Salafi Islam in Economic Behavior*

In the conception of Islam, economic activity is an integral part of religious teachings. The formation of the economic ethos in Islam is a religious moral values synergy with the rationality of the calculation of profit and loss (according to Islamic approach), so there is a balance between the two basic elements. The Qur'an gives the instrument to the economic actors: "O those who believe, if you were called for prayers on Friday, then made haste to remember Allah and leave your trading. That is better for you if you only knew. And if you have prayed, then scattered in the earth, and multiply seek God's gift to remember it so that you're lucky. " (Qur'an, 62: 9-10).

The concept of socio-religious make it clear that the economic behavior of the Muslims is essentially a manifestation of the practice of religious teachings. Therefore, to achieve happiness in life is not just rely on cost-benefit calculations of the fulfillment of sheer material, but also associated with things that are intangible. For example, a Muslim work hard to find treasures. Treasure it can be great to draw closer to God and fellow human beings, such as pilgrimage, helping the poor (zakat, donation, charity and endowments), as well as the good deeds of other, sociologically means to lessen the gap structure of social economy "in society. As we know, that the widening "gap" between the rich with the poor people can bring a wide range of social problems, both in rural and urban areas. Meanings live with the concept of welfare (Falah) it refers to the holistic and balanced understanding of the spiritual dimension-material, social and individual, and world-hereafter. Welfare in the world is anything that can give enjoyment of life gained after man leaving this mortal world. According to al Syathibi (1997), welfare and safety of mankind can be achieved when human beings have manifested five things in life, namely maintaining the religion (deen), nourishes the soul (nafs), maintains intellectual (aql), maintain descent (NASB) and maintaining the property (mal).

Nurcholish Madjid, for example, linking the economic concepts to monotheism, charity and morals. While Kuntowijoyo put monotheism as a transcendent force that forms the innermost structure of Islamic teachings. Ihsan itself refers to the definition of the optimization of the actualization of "good works" in order to get the good pleasure of God, while the load morals moral values and ethics in doing the job. Because, the ethos that drives the behavior of a Muslim source of monotheism, charity and Islamic morals.

All of this points to the quality and the basic character of individuals, groups, communities and nations to achieve

competitive advantage. Thus, the shape and the actualization of the work ethic of a Muslim rests on "the intention of the perpetrators" as a subject as defined in the hadith of the Prophet Muhammad, "The value of any work that depends on his intentions." If the intention and orientation of his heart, he will receive the value of work may high. For example, someone will get salvation of the world and the hereafter and if you want to work as best as possible

Instead, someone would produce a low value work and if you want to work just for the pursuit of material interests. Desire or intention is a form of commitment that serves as "a source of inner drive" a person or group of people to work earnestly in normative-theological, work orientation is the realization of the mandate of God on earth with the purpose of managing the various potentials of existing resources. In other words, the working individual or group of individuals can be considered as an effort to find sustenance.

Ibnu Khaldun, as quoted Rahardjo (2002) conceived the work ethic as the emergence of certain values in human life which has its source in his work. Utilization of the value of the work is the key word to search for sustenance. Through His grace, God gives sustenance to everyone. But the main requirement is if he works to get sustenance predetermined Allah SWT.

Allah explains in the Quran as follows: "And say, labor ye (Well on the respective field of work, respectively), then Allah and His messenger and the believers will see (assess) the job". (Qur'an, 9: 105). This concept is a source of motivation to everyone in the work to earn income, profits, and foster economic capital. The formation of the Muslim ethos is closely linked to religious beliefs that are implemented in the form of deeds to God (ubudiyah) and social charity (muamalah) for fellow human beings.

According Kuntowijoyo, (2008), the Islamic conception of mercy for the worlds (rahmatan lil'alamin), asserts that belief in God to be the center of all value orientation. At the same time, the values it puts man as the goal of transformation, because Islam does not only deal with issues of theology, rules, and worship, but also relates to the governance of social life, politics, economics and culture. The third aspect of the latter is based on the faith that is worth as worship to Allah SWT. Paradigm Islam does not dichotomization domain secular life of the world to the Hereafter is the main focus, but actually makes the life of the world as a bridge to the afterlife.

Understanding of Economic Actors Salafi Religious Teachings In the conception of Islam, the economic activity is an integral part of religious teachings. The formation of the economic ethos in Islam is a religious moral values synergy with the rationality of the calculation of profit and loss (from the viewpoint of Islam), so there is a balance between the two basic elements of this. The Qur'an gives the instrument to the economic actors: "O those who believe, if (you) has been called for prayers on Friday, then made haste to remember Allah and leave your trading. That is better for you if you only knew. And if you have prayed, then scattered in the earth, and multiply seek God's gift to remember it so that you're lucky. " (QS. 62: 9-10). What are the more value the concept of entrepreneurship in Islam the concept of entrepreneurship in general is the value of the balance built, that business is not only limited to search the

material, but rather a mandate that must be executed man as gratitude for God's gift in the form of abundant natural, as disclosed in paragraph 10 above sura Jumu'ah (Alhasyir, 2013).

Therefore, every Muslim is required to work to meet their family needs as well as worship according to the Word of God in the letter al Thur, verse 56 which says: "I did not create the Jinns and humans except that they worship". Each role and function according to their respective responsibilities. In relation to economic behavior, both in the field of production, distribution and consumption, economic actors Salafi understanding of the doctrine of muamalah in Islam as follows:

### ***1. Have a strong faith; As an example :***

Agus, an informant of the Salafi, said that before joining the Salafi, he sold the white iron. But consumers in the city of Ambon ordinary looking white metal that comes from Ternate, whereas in Ternate, no white iron. White metal sold in Ternate, in fact I was the first marketed there. White metal that I bought in and then I bring to Ternate. But in order to sell my stuff, then I used to lie by saying that "this white metal from Ternate". Finally, they buy from me. After I joined the Salafis, and gain understanding of the religion of the sale and purchase (muamalah) is correct, then I realized that lie in the process of buying and selling that is haraam. Al result, I now no longer lie like that.

First; Based on information from the Agus, understood that before signing joining Salafi, lying is what he would normally do. Second; After joining the Salafi and gain an understanding of religion there did he know that lie in the conduct of the transaction, is haraam. Third; Once he understands that lie in business transactions it is haraam, then since that time he was no longer doing the buying and selling process by lying. In Islam, it is a lie is a sign of hypocrisy. In the books of Hadith, the Prophet Muhammad said: "Sign of the hypocrites that there are three, one of which is a lie". (Hadith Bukhari). In social life everyday, anyone, did not want to hang out with people who like to lie. Because, when we associate with people who love to lie, then a moment later we are deceived by that person. As a result, it is we are dissatisfied. Economic actors who like to lie to customers, after finding out about the markings that he likes to lie to customers, then customers will eventually leave him. They will not buy or bring their vehicle to be serviced in the garage of the economic actors.

### ***2. Having a sincere intention***

With sincere intentions, all forms of activity are permissible (mundane work, including trade) turns into worship. As an example:

According to an informant named Arwin, An informant named Arwin (building consultant), said that in doing economic efforts we should accustom ourselves to do a dual thing, the first one is expecting the help of God and the second, sincere work. That's what I've done so far, because when we are sincere to work, then the risk of whatever happens, we will accept gracefully and be patient, otherwise when we are lucky, we are grateful. So I do not really target the profits to be thus and so, important work well with two conditions earlier.

If the record, there are some important things need to be underlined from the informant the information mentioned above.

First, for a Salafi, the work is worship to God. Therefore, in working every economic agent, is required to fix his intention to actually she worked sincerely for Allah. Second, the purpose of worship is to earn the pleasure of God, love of God and expect God's help, now a requirement to get it all depends on the sincere intention. If the intention of an economic agent is not sincere, then he hopes to get ridla God, love, and His help it become futile. Thirdly, in worship, should improve his intention to be sincere for Allah. Do not worship because they want to get the position, wealth as much as possible, and so forth. If someone in worship, because it wants to gain position or riches, and so it is, that means that there are strings attached worship in it. People pray for their self-interest, and then, if he does not get what he wants, then he will move away from God, and no longer want to worship or worship but the intention that people judge him as a devout (riya '), then worship such is not accepted by God.

### **3. Have budi noble character**

Among the manners referred to in the business world, it is like honesty, an attitude of trust and legowa, fulfill the promise. As an example :

An informant named Creator, when I came to the workshop to interview him, the same time there is a prospect that brought the bike come to be done being broken engine in the garage. However, because there are two motors are being repaired engine and unfinished, the informant told the owner of the bike, I just worked alone, so if the motor is already finished my work, new father to take his bike here. But the man replied that: "seng apa-apa, beta taru saja motor ini di sini", kalau sudah selesai itu, baru kerja beta punya". But the Kholiq, do not want to. After he left, I then asked the owner of the shop "why not accept it? He replied, "I do not want to be a burden." If I received the bike, then I have not been working too long, I'll be blamed. " I do not want any problems later on. I better finish this bike first two, then he brought the bike coming.

Of cases, it can be drawn a few important things: First, the owners do not want to blame when motorcycle unencumbered feeling was long done earlier also. Second, apparently the owner of the shop has a principle of order and regularity in the work that first job to be completed first, then move on to the second job, and so on. Third, he wants in order to keep the quality of his work. Because, sometimes, when I saw the amount of work to be done, mechanic and then worked in a hurry. Any work done in a hurry, would also not meticulous craftsman. In the end the quality of the work is not awake. Fourth, when the quality of the work is good, then the customer will be happy, and the workshop will be sprayed advantage with many enthusiasts who come as customers in the workshop, otherwise if the quality of work is not maintained, then the customer will run one after the other to the garage.

Among the good morals is to be consistent in paying debts and tolerance in collecting debts, giving leeway to those who are in debt, then find it difficult to pay for it. As an example:

A third informant, a drug seller herbal. Modal the beginning he was just setting up the place, being sold herbal medicine was loaned by a company distributor of the Salafists in Bekasi in debts. The debt then paid when she filed the request a second time. When she filed the request a second time, and when he has to pay its debts, it was not enough money to pay off debts that

first turns the money is insufficient payment of the total debt first. With his parents reason ill and he had to bring his parents hospitalization at the hospital, he was given the leeway to suspend the payment of some of its debts, with a note later settled upon her request the next item.

Based on these cases, it can be seen that, first, between the two parties (distributors and businesses) there is a relationship transaction debts. The first party is the creditor, which in this case is a distributor, being the second party is the party that owes two, in this case are business people. Second, that between the two sides there is an agreement, especially the second time when he filed a subsequent request herbal products, he must repay previous debt. Third, that at the time of the second party to pay its debts, he was experiencing financial difficulties which did not allow him to pay off the entire debt. Difficulties were submitted to the donor accounts, and with the humanitarian and religious reasons, the provider of accounts receivable gives leeway he (the second party) to suspend the payment of some of its debts. The attitude of the first party in accordance with the hadith of the Prophet who said: "He who provide convenience to people who have trouble in this world, God will give him the ease in the hereafter".

The attitude shown by the creditor, it demonstrates high morals. In addition, such attitude is part of a noble character. That, of course, in line with the example of the Prophet, as his saying as follows: "I was sent to perfect noble character".

### **4. Businesses that kosher**

An informant named Ari, when I interviewed him about his education, he said he was one of the alumni of the College of Computer Science at Jogja. Work now, Besides the help of his parents, he sold the pulse and make key. I asked him: "if he did not think to look for a job in accordance with the educational background. He replied, work was all good, which is important kosher, if managed properly can bring pretty good income. For example, I sell credits in addition to making a duplicate key. In one day he can earn an average of two hundred thousand rupiah. When calculated for a month, then my income could reach six million. That does not include my income from parent figure that I manage. From the experience of the Ari, there are some points of the lessons learned, first, that the output of higher education is not a guarantee that a person get a job in accordance with the level of education. Secondly, there are still people who study in higher education, as they are orientated want to be a Civil Servant. Whereas the purpose of higher education, is not the case. Properly alumni of higher education can create jobs. Third, basically any business, if it is lawful and can be managed properly, it will provide benefits for both economic operators concerned. The bad thing is when economic actors want a big advantage and he justified the means in his business. Fourth, A Muslim businessman should not commit offenses only for the pursuit of high profits that make it run on which Allaah and pursuing forbidden by God. Yet everything is permitted may be a good compensation and full of blessings. Commodity trading is forbidden such as liquor, carcasses, pork, trade usury and the like, will not appease Muslim businessmen honest feelings to his Lord let alone have to throw yourself into all these illicit commerce or make it as a source of business.

### **5. Accomplishing the rights of people**

An informant Amir name, (the seller of goods mix), he said that before he joined the Salafists, when he sells, he always reduce the scales, for example, the sugar that was filled in a plastic bag, when weighed usually not enough of one kilogram, but because it was displayed with the form kilogram bags, then people buy with the price of a kilogram (1 kg per bag).

Likewise with half-kilogram bag. But after he joined the Salafis and he got ta'lim about Muamalat, it turns out practice as he did it, the law is unlawful, since it was, he was no longer doing the fraudulent practices. Furthermore, he said: "according to Ustadz, if we sell it that way, we essentially take the profits from the venture as if we fill hell fire in the belly". Indeed, often times people do such a fraudulent practice, sometimes followed the method performed by a fellow of economic actors. They usually practice like that, because a lot of gain, regardless of the loss on the other hand that the buyers want big profits. Therefore, I give the scales Muslim businessmen will hasten to fulfill the rights of others, whether it be wages, as well as the debt to a particular party. A worker must be paid before his sweat dried. The attitude of people who slow down the repayment of debts is tyranny.

### **6. Avoid all forms of usury and gross transaction**

An informant, named Komeng, I would advise him to increase their capital by using banking facilities, he said: "do not want to, because we take the credit in the bank flowering. Well it is haraam. Furthermore, according to him, all the Salafis do not want to loan money in the bank to increase its business ". According to Ustadz Abu Farhan, the law took the bank credit is 'riba ". And "riba " that includes one of the seven acts that destroy people. A Muslim businessman will better safeguard themselves in order not to fall into puddles usury '. Therefore, all economic actors Salafi abstain from activities associated with usury '. In Islam, he said, Doing business through various forms of illicit transactions, although enacting looked as kosher and promises many advantages which are basically not allowed by Allah and His Messenger.

### **7. Do not take the property of others in a way that vanity**

The honor of a Muslim's property is equal to the honor of his blood. A Muslim's property is not lawful to eat except the purposed in his heart. Among the forms of eating other's property in a way forbidden are: bribes, fraud, manipulation, gambling, hiding the actual price (price camouflage), hoard goods, using the ignorance of people, stretching repayment by the rich, and so forth. Each of them has been mentioned prohibitions in the hadiths authentic.

### **8. Do not harm others**

A Muslim businessman should be a good and respectable competitor. In doing business competition, he still adheres to the rule of "not doing injustice to its competitors, nor avenge injustice competitors to do the same way". He will not play the price of goods, raise and lower prices to the detriment of other traders. He also will not raise the price of goods due to using other people's needs, and because he himself who has the goods. Because people who have the opportunity to control the prices of goods, and then he deliberately make the use of certain he will

accept the punishment of Allah on the Day of Judgement. A Muslim businessman will not sell items that are still in the process of buying and selling transactions with others. He would not bid for goods that are still offered by others. He would not excessively praise the goods when sold. He will also not be exaggerated vilify the goods if he wanted to buy it. He was always controlled by fair and wise attitude of doing things, because it is the nature of nature. With both the nature of that, heaven and earth are enforced.

### **9. All that is built upon the foundation of true faith and solid**

In this case, according to Abu Farhan, one of the Salafi cleric in the neighborhood, he said: "I am also a distributor of herbal". if we really believe that consuming the rights of others was definitely getting a reply hellfire, then anyone and as any entrepreneur, will conduct its businesses in a way that is good and not easily dazzled by the influence of material benefits to be gained. In fact, she will be very grateful to get the advantage that it is having a delicious gift of God. Instead, he will be patient if in his efforts, he was losing. Therefore, according to him, in order that all members of the Salafi including employers, every night, they always follow the teachings, besides to improve understanding of the religious sciences and the laws of Shari'ah, also to strengthen the purity of faith in God.

### **The Teaching Practice Of Religion By The Perpetrators Of Economics Salafi.**

To find out how to practice religious teachings understood by Salafists in the field of entrepreneurship, then it can be seen in the characteristics of entrepreneurs conducted by businesses Salafi. The characteristic in question is in accordance with the principles and values that are based on the Qur'an and the Sunnah of Rasulullah SAW. To be more clear that entrepreneurial characteristics are as follows :

They do not manufacture or sell the product except in accordance with Shari'a, such as entrepreneurship, for they are truly the worship. As worship, then they should do the job according to the instructions of Allah and His Messenger. Principles they hold dear in entrepreneurship are :

*First:* Sincere solely because of God, not because of any motivation other than Allah;

*Second:* In running the business, they always invoke the aid of God;

*Third:* Entrepreneurship in any field, they always underlying purpose was to obtain the contentment, love and won the help of Allah (Ustadz Abu Farhan and Arwin);

*Fourth:* In entrepreneurship, they avoid all that is forbidden by Allah and His Messenger, both associated with the object (substance) that was traded (substance haraam or not), as well as of procedures, both belonging to usury, nor gharar (deception) which resulted in a losses on the other. For example, the prohibition relating to items prohibited: selling "liquor" or purchase goods, which obviously has known the status of the goods that it was stolen.

They do not sell all of fashions. Clothes they sell only the revealing and worth Bestial the instructions of the Prophet Muhammad. Clothes that are allowed for women is Muslim clothing, which does not accentuate curves and large veiled

hijab; For men, clothing is allowed by Syara 'are for example pants, the pants leg length limit is only up to above the ankle. Therefore, if the pants that cover the ankle, then they do not sell it, because different opinion of the command of the Prophet Muhammad. They also do not sell cigarettes, because for them smoke it in fact does not bring benefits to those who consume them. Because there is helpful, it means redundant. Hence for them, smoking is haraam. And because smoking is haraam, then sell cigarettes was haraam;

They do not sell television because television for they did not bring a positive impact, even more impressions actually a negative impact for children. Therefore, the houses of their own, none of the members of the Salafi who have televisions. Jamal example, when interviewed about household appliances in the home, whether he has the air "television"? Answered by Jamal: "all members do not have a television dl Salafi his house, because of television flu no avail. If there is no benefit, it was said, just a little. Many television shows that can actually damage the mental, moral and religious children. Therefore, he said "none of the members of the Salafi have televisions in his house". Radio too. Therefore, none of the members of the Salafi have the best radio in the house. If they intend to hear the propaganda broadcast on the radio, then simply they open the program that is in Hand Phone (HP) to themselves. And they never buy mobile phones for their children, because even with mobile phones are freely accessible to children, even more dangerous. Because it's mobile phones can only be owned and operationalized by their spouses only. Similarly, according to Jamal (employers Welding Accessories. Related to that principle, then as a seller of electronic goods, Munir (sellers of electronic goods), "only sell goods kitchen wares and home appliances, such as fans, ironing etc";

Based on the phenomenon that I observed, that transaction activity they do is limited at certain times only. When the time for Asr prayer dhuzur and, for example, with their spontaneous stop the activity, because they have to perform prayers in congregation; When I asked about it at Abu Husein Farhan, he said that "prayer approached for their congregation is" mandatory ". Therefore, when the time for obligatory prayer, they must cease all activities in any aspect " Characteristic of them, when it is time for prayer, then all trading activity is stopped, then they prepare leading to the mosque to pray. For those obligatory prayers. For prayers, they always maintain compactness in maintaining and implementing the Shari'ah of Islam. Therefore, when the midday or Asr prayer time, they usually shut down its trading businesses, they also do not open their businesses on Fridays. For Friday, they fully utilize the day as a holiday.

They do not want to use banking facilities. For those credit money in the bank is haraam. If possible, they are better off borrowing to fellow members of the Salafi want to borrow in the bank. But until now no one among those who borrow money, despite of fellow Salafi themselves to increase their capital. The reason is, to borrow money to raise capital, it is possible for one may be considered good, but for me, will increase the burden of debt. Let the little capital, if managed well, God willing, will evolve as well, said Usman. Likewise with Komeng.

They prioritize the quality of work; Therefore, if there is a job offer that would burden them / interfere with another job, although there are still a lot of work that is in the process of

settlement, then the offer should be rejected, even though the pay is more expensive than the work being carried out. As an example case, Kohar for example; she mechanic motors (special loading and motorcycle engines); when I intended to interview him, at the same time there are people coming bring the bike then consult with Kohar, it turns out that there are problems motorcycle on the machine to be repaired (unloaded). However, because there are two motors else while in the process of repair and unfortunately he refused to accept the motor is concerned, but the owner of the motor latter saying "let the motorcycle is placed just here, when it's finished two motors that, then work this". Hearing that, Kohar replied: "no, I do not want to receive; This finishes later (two motors) first then you bring it comes motto ". After he left, I asked Kohar: " why you not take it, right now is counted later!". My suggestion was answered him by saying: "I do not want to be a burden, I want to focus on doing two motors this first". Hear answers like that, I also understand that this Kohar want to keep the quality of his work, he does not want to interfere with the motor load is concerned, because it might work carelessly.

In improving their understanding of the various issues to Islam, then every night they follow the teachings (study groups) in the mosque after maghrib prayers. It is special for the father, were to mothers, usually study conducted in the assembly hall of the mother. Such recitation called ta'lim yaumiyah. In addition to the daily recitation, they usually do lectures' usbulyah (weekly) even syahriyah (monthly). Associated with the motivation that drives them in entrepreneurship, in general they have the same opinion that fulfill their obligations, both as head of the family of the wife and children, as the children against their parents, as fellow Muslims against dluafa 'in the context of social relations, as well as a Muslim against the pillars of Islam, then their motivation accumulation summarized in the following description simply as worship to God :

**First**, work is an obligation to meet the livelihood of the family, both nuclear family, extended family or others such as the elderly. **Second**, in addition, according to Farhan, Pillars of Islam was not only four (Shahada, prayer, fasting and alms) only, but there are five, namely Hajji for those who can afford. The fifth pillar of Islam precisely cost a lot, not only just for ONH, but it will cost over there, and costs required by the wives and children left behind. Because all of the costs, then as a Muslim, we are required to work hard. **Thirdly**, the exception of the nuclear family, we also have parents who require the cost of living and so on. **Fourth**, Humans are social creatures. Among men with each other need each other. We are aware that all around us, there are still many poor people who need our helping hand. **Fifth**, and the approach side Syar'i, in the Qur'an there are many verses that encourage us to care for the poor. The suggestion will increase to mandatory when a person sleeps in a state of satiety were neighbors in a state of very hungry. **Sixth**, in the Qur'an, Surah al Dzariyat, verse 19, Allah SWT said that "in the treasures of the people who get the excess provision gift of God, there are the rights of the poor. This means that we are obliged to issue rights of poor people were then given to those who deserve it. If we do not leave it to them, that means we owe them. And any debts, shall be paid. Seventh, In a hadith, the Prophet said that "the sustenance that Allah gave to the rich, in fact thanks to the prayers and the sincerity of the poor people".

#### IV. CONCLUSION

Based on the description and analysis of the above, it can be deduced and this study that the Work Ethic Salafi Economic Actors are as follows:

1. That the Salafi understand the system and economic activity is an integral part of religious teachings. The formation of the economic ethos in Islam is a religious moral values synergy with the rationality of the calculation of profit and loss (from the viewpoint of Islam), so there is a balance between this world and the hereafter. On that basis, then in economic activity, they always refer to the guidance of the Qur'an and Sunnah, both in beliefs, morals and manners as well as the laws that govern the relationship muamalah Shari'a.
2. That was their motivation for entrepreneurship is in the context of worship to God, both in upholding the rights of children, wives, and parents, the dluafa (needy, poor). With the principle of the worship they want to win the love, mercy and help of God.

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