



Islam in the Practice of Maritime Economy in Indonesia

Sodiman

sodiman@iainkdi@gmail.com

IAIN Kendari, Indonesia

Dudung Abdurahman

durahman.uin@gmail.com

UIN Sunan Kalijaga Yogyakarta, Indonesia

Ahmad Muttaqin

ahmad.muttaqin@uin-suka.ac.id

UIN Sunan Kalijaga Yogyakarta, Indonesia

Abstract

The maritime economy is formed as a result of the vast ocean area's geographical situation, the archipelago's rich natural resources, and the establishment of international trade routes as a result of the archipelago's strategic location at the intersection of two oceans and continents, namely the Indian Ocean and the Pacific Ocean, and the Asian continent and the Australian continent. In Indonesia, Islamic values impact marine economic practices; how do Islamic values form the spirit of the maritime economy? How do Islamic principles influence the archipelago's marine economy? How did your talents as an accomplished sailor change after Indonesia gained independence? Studies to answer these scientific questions are important for at least two reasons: first, to explain why Islam has had such a profound influence on the formation of the maritime economic ethos in Indonesia; and second, to explain why Islam has had such a profound influence on the formation of the maritime economic ethos in Indonesia. Third, Islam is the largest community in the archipelago. This paper is a critical library research paper, and the following data collection strategies were used for this study: (1) arranging the appropriate equipment, (2) constructing a working bibliography, (3) organizing time, and (4) reading and taking research notes. Analyze data using content analysis. Content analysis is a technique for analyzing and comprehending literature. To begin with, the primary source of Islam, the Quran, contains a wealth of information regarding maritime trade. Second, the effect of Islam on maritime economic practices in Indonesia is both a cause and a result of Islam's spread via maritime trade channels. Third, the development of the marine economy in modern Indonesia may be seen in the maritime spirit, which is still a living value and a belief among maritime economic actors and coastal populations that rely on maritime resources for their income.

Keywords: *Maritime Economy, Islamic Values, Nusantara.*

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A. INTRODUCTION

Indonesia is the largest archipelago state in the world. In Southeast Asian studies, Indonesia's geographical identity is an archipelagic country previously known as the Archipelago. Indonesia consists of clusters of large and small islands; it has a vast water area (67 % of the water), recognized in the 1982 United Nations on The Law of the Sea Convention. Indonesia's sea area is 6,315,222 Km², consisting of a territorial sea area of 282,583 Km² (80% of waters) and 20% of the land. Indonesia's sea area or inland and archipelagic waters are 3,092,085 Km², with an Exclusive Economic Zone of 2,936,345 Km². The coastline of the Indonesian archipelago is 99,093 Km², with more than 17,504 islands stretching between large and small islands. Indonesia also has a coral reef covering an area of 26,095.15 Km² and mangroves of 36,164.45 Km². The number of islands that have been standardized to the UN is 13,466 islands (Handoko, 2020).

The identity of such a geographical environment forms a typical economic system, the maritime economy. The maritime economy is formed as a consequence of the geographical situation of the vast ocean area, the rich natural resources of the archipelago, and the creation of international trade routes due to the strategic location of the archipelago at the intersection of two oceans and continents, namely the Indian Ocean and the Pacific Ocean and between the Asian continent and the Australian continent. International trade routes that exchange needed goods between one region and another region of the world. The involvement of the Archipelago islands in the long-distance trade network connecting the Mediterranean world, West Asia, South Asia, and Southeast Asia through the Indian Ocean trade route is an old route, has been formed since ancient times, and has become increasingly crowded since the birth of Islam, trade relations in the Persian Gulf, the Red Sea, the south coast of Iran, India, and China are growing (Abdullah, 2005; Kamaluddin, 2002).

International trade relations through these maritime trade routes, in addition to being a trade route for goods between islands, regions, and countries, cause cross-cultural and ethnic groups and spread religious linkages. The spread of Hinduism, Buddhism, Islam, and Christianity to the archipelago cannot be separated from international routes and relations to the archipelago. In the 13th and 14th centuries, Islam established its presence by forming substantial trading societies in the ports in the north of Sumatra, East Java, Champa, and the East coast of Malaya (Abdullah, 2005; Lombard, 2005).

The archipelago area is relatively free and open to all traders, travelers (knowledge seekers), and religious disseminators from any part of the world. The normal air temperature causes the west and east monsoon winds commonly used by sailors on voyages to be predictable and predictable. This difference in wind currents led to the emergence of the terms country in the wind and country under the wind in those days. The term land had the upper hand on the Arabs, Persians, and Indians who used the wind for shipping towards the East or the Archipelago. Meanwhile, the term country under the wind refers to a country in the archipelago that uses the wind to sail to the West to the Arabian Region, Persia, and India. This made for bustling and dense trade traffic in the archipelago waters. The economic dynamics of the archipelago people are closely related to the development of this trade traffic. The increase in international trade has also affected the economic development of the Archipelago region because, in addition to

being located at the intersection of international trade traffic, the Nusantara region also has essential products needed in the international trade market, namely spices and other produce. If the demand for spices in the world market increases, the provision of spice commodities in the producing areas will tend to increase following market demands (Syarifuddin & Sakti, 2020).

Anthony Reid explains that during the "commerce age," which began around 1400, it reached its peak in 1570-1630 and experienced a crisis in the later period. In this period, more than one second of the population of Southeast Asia converted religiously to Islam and Christianity. This was a "religious revolution," Reid said. According to Reid, the massive conversion of the local population to both religions of revelation at this time has an essential permanent value. In the Reid exposition, the great successes of Islam in the "underwind lands" occurred between 1400 and 1650, beginning with the rise of Malacca as a Muslim sultanate and, at the same time, the largest port in the Region. The rise of malacca (around 1400) prompted the expansion of Islam in the territories of the Malay peninsula and eastern Sumatra. Simultaneously, new port states emerged and developed along the spice trade routes to northern Java and the Moluccas and trade routes to Brunei and the Philippines. The emergence of Islamic sultanates in the archipelago, such as Melaka, Aceh, Demak, Banten, Maluku, Makassar, Ternate, and Tidore, is a fact that shows that Islam can be accepted and developed well by the people of the archipelago (Abdullah, 2005; Azra, 1996).

The growth of political unity in the form of sultanates along the waters of the archipelago due to maritime trade shows that the Islamic sultanates intensely practice the maritime economy between regions and countries in the archipelago. However, in scientific studies of economic history, there have not been many studies that specifically examine how Islam affects the practice of maritime economics in the archipelago. In other words, Islam has helped shape the maritime ethos, but how has Islam's influence on the archipelago's maritime economy not been adequately studied.

Research Methods

This paper is critical library research with an Islamic economic history approach. Sources are derived from the literature in the form of (1) digital journals, (2) digital books, (3) printed books, and (4) printed and online documents—which have a connection to the problem under study, the work ethic of maritime Muslims. These data sources were collected: (1) Journals, online searches on Web of Science, Scopus, Jistore, Portal Garuda, moraref, and google scholar. (2) Books are collected through visits to the library (borrow and copy). The technique of analyzing data used was content analysis. Content analysis is a technique used to analyze and understand the text. Researchers use Fraenkel and Wallen model analysis content (2007): (1) Researchers decide on specific goals to be achieved. (2) Define important terms that should be described in detail. (3) Specialise the units to be analyzed, (4) Search for relevant data, (5) Establish rational or conceptual relationships to explain how data relates to the objectives, and (7) Formulate categories of relevant content.

B. DISCUSSION

Maritime Economy

"Maritime economy is a combination of the words "economy" and "maritime." *Economic* etymologically derived from the Greek *Oikos* and *nomos*. *Oikos* means "family, household," and *nomos* means "rules, regulations, laws." Economy means

"household rules, management, or laws in managing a household." *Maritime* in Indonesian Dictionary is defined: as (1) everything related to the sea and (2) shipping and trade at sea. The term 'maritime' is often synonymous with 'nautical,' which means (1) long ago; *kuna*, (2) beautiful; wonderful, and hitting the sea (Budaya, 2016). The difference between nautical and maritime lies in nautical in addition to its understanding; the sea also has the meaning of 'ancient' and 'something related to customs, which is closer to the cultural aspect. At the same time, 'Maritim' refers more to one of the functions of sea users, namely sailing and trading. Maritime reflects the activity of trade and shipping or the economy. So, the pressure point, the nautical, is more on the cultural aspect, while the maritime aspect is on the trade, shipping, or economic aspect (Zuhdi, 2021).

The two terms above define maritime economics as an economy based on marine resources and utilizing marine functions. Laode M. Kamaluddin defines maritime economics as economics that focuses on examining economic structures engaged in transportation and sea transportation, shipping (including shipping industry), fisheries, marine tourism, energy and offshore mining, and human resources in the sector maritime. According to Laode M. Kamaluddin, the maritime economy is part of the science of natural resource economics, whose objective is devoted to marine resources, which in the scope of its development is characteristically referred to as the *maritime economy belt* (Kamaluddin, 2002).

Martin Stopford, in his book *Maritime Economics*, revealed that the maritime economy begins with the discovery of sea transportation which results in the sea being used as a source of food searches, crossings, global shipping, global trade, fishing voyages, fishing organizations, fisheries industry, marine transportation companies. Rahardjo Adisasmita connotes maritime with communities located near the coast and activities carried out in marine waters, or it can be said that there is the interaction between human resources (residents) in coastal areas with various activities, especially fishing at sea. In addition, it utilizes other resources, maritime industry, marine transportation, marketing of marine products, and inter-island trade (Branch & Stopford, 2013; Rahardjo, 2013).

The maritime economy is created due to the geographical existence of a region or country dominated by oceans or islands. According to Mahan, there are six main requirements for a country or region to be a maritime state, namely: 1) geographical location, 2) characteristics of land and beaches, 3) area, 4) a number of inhabitants, 5) character of residents, and 6) government. The requirements as a maritime state proposed by Mahan are owned by Indonesia, namely the geographical location, characteristics of land and beaches, and the character of the population so that it is legal to call Indonesia a maritime country (Zacot et al., 2008).

It first presents maritime economics in Islamic normativity to reveal how Islam influences maritime economic practices.

Maritime Economy in Islamic Normativity

The focus of normativity studied in this discussion is the Quran. A linguistic approach generally dominates the studies of experts in tracing maritime affairs in the Quran through the word *al-bahr*. However, there is also (a small part) a scientific approach. Studies with a linguistic approach were carried out by Hamzah Yaqub, in his work *Maritime Economic Review in the Quran*; Fahrul Abd Muid through his dissertation

entitled *Marine Verses in Tafsir Al-Misbah*; Ahmad Yusam Thobroni, *Marine Jurisprudence; The Quran's Perspective on The Management of Marine Potential*. Agus S. Djamil wrote the work with a scientific approach with the title *Of The Quran and the Ocean*.

In studies with a linguistic approach, kata *al-bahr* is traced with several variations in form. There are expressed in the *singular*, *the two-form* and *the plural* form. The first pattern of the word *al-bahr* with the form *isim mufrad* (singular noun) *bahra*, *bahri*, and *bahru*. This expression in its singular form, there are as many as 33 verses in 21 Epistles, namely in the Qur'an (al-Baqarah (2/87):50 and 164; al-Maidah (5/112): 96; al-An'am (6/55):59, 63, and 97; al-A'raf (7/39):138 and 163; Yunus (10/51): 22 and 90; Ibrahim (14/72):32; al-Nahl (10/51):14; al-Isra (7/50): 66, 67, and 70; al-Kahfi (18/69): 61, 63, 79, and 109; Thaha (45/20): 77; al-Hajj (103/22): 65; al-Nur (102/24): 40; al-Syu'ara (26/47): 63; al-Naml (27/48): 63; al-Rum (30/84): 41; Luqman (57/31): 27 and 31; al-Shura (42/62): 32; al-Dukhan (44/64): 24; al-Jatsiyah (45/65):12; al-Thur (52/76): 6 and al-Rahman (55/97): 24. There is no difference *in tasrif* (word form) in the expression of the word بحر in each of the above verses and letters. Differences can be found in the aspect of *i'rab* (the change of the line at the end of the word (بحر) and in the aspect of *ma'rifah* and its *nakirah*, but this difference does not imply any change in the meaning of the context of the verse (Muid, 2017).

The second pattern with *the form isim mutsanna mansub*, بحرین or بحران is spread over five surahs. The form of بحرین is four pieces, namely al-Kahfi (18/69): 60; al-Furqan (25/):53; al-Naml (27/): 61 and al-Rahman (55/97):19, and in the form of بحران, (*isim mutsanna marfu*) there is one verse that is Fatir (35/):12 (Muid, 2017).

The third pattern with the form بحر or أبحر (*jama'/plural form*) there are three verses. The form بحر two verses, al-Takwir (81/): 6 and al-Infitar (82/): 3, as well as the form أبحر one verse, namely Luqman (31/57): 27. The marine term also uses the form *isim mufrad*, *al-yamm*. 5 verses use the word *al-yamm* in the Qur'an, namely, Al-A'raf (7): 136; Thaha (20): 78 and 97; Al-Qasas (28): 6; and Al-Dhariyat (51): 40 (Muid, 2017).

From the data of the Quranic verses about maritime affairs, information was obtained that in explaining the sea, the Quran always connects with the power of Allah Swt and its emphasis on the orientation that people have faith (*tawhid*) to be grateful. The sea is a creation of Allah Swt, who is completely submissive and obedient to His dominion and is one of the favors given to man and other creations of God, such as land, air, vegetation, animals, heaven, and others. It is repeatedly asserted that Allah Swt as God has complete control and dominion over the sea, subduing it for the benefit of man and also giving punishment to the *dzalim* man by drowning him—as happened to Pharaoh.

For Muslims, the Quran's explanation of the sea—as researchers say about marine verses—evokes a sense of awe. The admiration is based on at least three reasons; *first* because the Quran, as the primary source of Islamic teachings, turns out to have a particular concern for the sea. This is admirable because the Quran is derived in a desert environment far from the Ocean, but its verses contain many explanations about the Ocean. The Prophet Muhammad himself, as the recipient of revelation, based on existing history, never lived in coastal areas or close to the sea; in fact, he is known to have never gone to sea or sailed through the vast Ocean (Muid, 2017). *Second*, the accuracy of the Quran in providing information following the laws and theories of modern science arouses many people who increasingly believe in its truth; even some non-Muslim scientists have become *nausealaf* because they are fascinated by the accuracy and truth

of the Quran in explaining about the Ocean (Djamil, 2004). *Third*, symbolic meaning is indicated by the number of verses that mention sea and land corresponding to the area of land and Ocean. Tariq Al-Swaidan, as quoted by Djamil (2005), found that the verses containing the word "sea" in the Quran amounted to 32 verses, while the number of verses whose word "land" amounted to 13, the sum of both was 45. Suppose the number describing the sea is $32/45 \times 100\% = 71.11$ while the verse with the word "land" is $13/45 \times 100\% = 28.88$. Science with modern earth science with measurements using satellites, as much as 71.11% of the earth is covered with seawater, and the remaining 28.88% is in the form of land (Djamil 2005, 66; Dahuri 2018, 42-43) (Djamil, 2004).

From the aspect of the maritime economy, the information from the Verses of the Quran can be categorized as the sea having three functions; *first*, as a provider of natural resources needed by humans. *Secondly*, as transportation infrastructure for the movement of people and the distribution of trade goods between islands-between regions-between countries, and *thirdly*, a beautiful natural aesthetic can be managed for tourism.

The Sea as a Provider of Natural Resources

Verses of the Quran mention the sea, some of which cooperate with the land (*al-barri*). This indicates that the sea has the same function as land, as a provider of natural resources needed by humans. The ocean is a living place for plants and animals that grow and live naturally and those cultivated by humans. As a resource provider, the Ocean contains *renewable resources* and *non-renewable resources*. Renewable resources are:

First, water resources. The sea is a collection of large amounts of salt water that inundates and divides land over the continent (Ismatullah, 2011), which circulatory also becomes the origin of fresh water through a cyclical process (Djamil, 2005). The initial water cycle comes from the sea evaporating into the air (sky) and becoming clouds, then being lowered back by God through the rain. This is the so-called water cycle. This water cycle begins with the presence of seawater that evaporates due to the heat of sunlight. Then seawater vapour rises into the sky to the bottom layer of the atmosphere called the troposphere, where this layer is located at an altitude of about 13-15 km from sea level according to the climate of the region. The water vapour that rises into the sky undergoes a cooling process. The air layer gets colder and colder until it reaches 80°C . Then the steam carried by the wind collects into clouds and cools down. Moving clouds will be carried over land (which has a greater gravitational force than above the Ocean) until it stops or is blocked by the presence of mountains. The clouds that get colder and condenser will get heavier and eventually fall into rain that waters the earth. Here the troposphere function that has distinctive physical properties helps prevent water vapour that rises into the sky from floating, flying and just perishing; at the same time, this is the unique feature of planet Earth in the water cycle. This is as Allah Swt stated in Al-Baqarah, 164: *Verily on the creation of the heavens and the earth, the alternation of night and day, the ark that sails on the sea with (charges) that are beneficial to man, what Allah brings down from the heavens in the form of water, and then with it He brings the earth to life after death (dry), and He scatters in it all kinds of animals, and the circulation of winds and clouds that are controlled between heaven and earth, (all of these) are truly signs (of God's greatness) for those who understand* (Thobroni, 2005).

Second, the sea provides foodstuffs to humans derived from the different types of animals that live and that grow in them. Animals that live in the sea become human

foodstuffs are (1) fish of various types and sizes that become fresh meat, (2) *Crustaceans*: shrimp-lobsters, crabs, (3) mollusks: squid, clams, oysters and octopuses, (4) *Echinodermata*: sea cucumbers, sea urchins, and (5) jellyfish. Allah Swt gives information in An-Nahl verse 14: *And He is God who subdued the Ocean (for you) that you might eat of its fresh meat (fish)*. This verse provides information on the food source for humans in the form of fresh meat derived from fish. Humans can meet their food needs by catching (hunting) fish in the sea, and God allows them to consume by humans in living or dead conditions (carcasses). Concerning fresh fish, it implies the omnipotence of Allah Swt in bringing out something delicious from something salty.

Third, mining. The sea not only provides a source of food and medicine for humans but also stores many mining elements such as oil, natural gas, and minerals in large quantities. This is based on the Quran Surah At-Thur verse 6: *and the sea in which there is fire*. This verse hints that on the seabed, there are mineral resources that can be explored so that humans can explore the potential in the form of mining materials, oil, natural gas, minerals, and undiscovered treasures buried on the seabed.

Fourth, jewelry. The sea is a source of jewelry; this is informed in An-Nahl: 14: *He is God who subdues the Ocean (for you), that you may eat fresh meat (fish), and you bring out of the Ocean the jewels you wear*. Ar-Rahman: 19: *He let the two seas flow which both then meet*, and (verse 22): *from both out pearls and marjans*. So, the type of jewelry contained in the Ocean is the Pearl (*lulu*); in the book of interpretation, it is explained that *lulu'* is a small Pearl while marjan is a large or giant Pearl. The jewelry contained at the bottom of the Ocean is still not found at all, a kind of precious stone.

Fifth, the Ocean becomes a source of renewable energy. The big problem facing the world today is the problem of energy that depends on fossil materials that are limited, cannot be updated, and damage the environment. The Ocean provides renewable and environmentally friendly energy. Renewable energy from the Ocean is electricity. Electrical energy from the oceans as renewable alternative energy can be generated in various ways; tidal energy, *wave energy*, *ocean thermal energy conversion*, ocean wind energy, and salt content gradient energy (*ocean salinity Gradient Energy*). Allah has given Ocean wave signals and inspirations in the Qur'an (A-Thur: 6), which has energy potential (Djamil, 2004).

Sea as Transportation Infrastructure

Transportation at sea is getting great attention in the Qur'an. The verses that provide information about the sea as a transportation and trade infrastructure are Al-Baqarah: 164: *... an ark that sails on the sea with (cargo) that is beneficial to humans,.....*, It hints at a means of transportation, both those used today with advanced tools and the past that rely solely on the wind with all its consequences. Jonah, 22: *It was He (God) who made you able to walk on land (and sail) in the Ocean so that when you were in the ship, then glided (the ship) carrying them with a good wind and they rejoiced in it. Then, a storm came and waves fell on him from all over and they thought they had been surrounded (danger)...*(Shihab, 2002)

Luqman: 31 *Have you not noticed that indeed the ship sailed on the sea thanks to God's favor that He might show you some of His signs (greatness)? Indeed, in such a one there are signs for everyone who is very patient and grateful*. Ash-Shura: 32 *Among His signs (greatness) were ships sailing on the sea like mountains*. Al-Jatsiyah: 12 *It is Allah who has subdued the sea for you so that ships may sail on it by His command, that you*

may seek some of His gifts, and that you may be grateful. Ar-Rahman: 24 *His (ark) is man-made that sails in the sea like mountains. Fathir: 12 It is not the same (between) two seas: this one is fresh, fresh, and easy to drink and the other is very salty. You can eat fresh meat from each of them and take out the jewellery you wear. So there you see an ark (sailing) splitting (the Ocean) so that you may seek some of His gifts and be grateful.*

The Sea Has a Natural Aesthetic for Tourism

The sea provides aesthetics or natural beauty as a marine tourist attraction. The aesthetic value contained in the sea can be in the form of: *first*, the shape of the earth's surface, *the second* the view of the eye view of the day rising and setting, *the third* is the beautiful and comfortable beach atmosphere, *the four* waves are beautiful and can be used for sports, the fifth is the underwater beauty, the beauty of coral reefs, *the sixth* is the richness of biological types of flora and fauna, the seventh is the shape of the waves that are beautiful and can be used for sports, *the fifth* is the underwater beauty, the beauty of coral reefs, the sixth is the richness of biological types of flora and fauna, *the seventh* is mangroves, etc.

The natural aesthetics found on the beach can be combined with various types and cultural activities that can be managed into an exciting tourism industry. In the Quran, tourism, in addition to being connected with the beauty created from the power of Allah Swt is also connected with the tranquility of bathin (*rihlah*) (Ismatullah, 2016), lesson-taking (*tadabur*) and joy. As expressed in Jonah: 22 *It was He (God) who made you able to walk on land (and sail) in the Ocean so that when you were in the ship, then glided (the ship) carrying them with a good wind and they rejoiced in it.*

In this verse, it is mentioned *wafarihu biha*, the sea has the potential to give pleasure to the man with its exotic natural beauty. *wafarihu biha*, can also be interpreted as travel and recreation. Tourism can also be related to the availability of food from the sea, namely culinary tourism. Culinary food has expanded its meaning from simply surviving or fulfilling hunger which develops that food becomes aimed at seeking satisfaction, lifestyle and social status (Adawiyah, 2017).

Maritime Economic Transformation in Contemporary Indonesia

The *enterprising transformation* of the maritime economic spirit after Indonesia into a nation-state political unity is an adaptation of maritime economic actors to changes in political and economic structures. Nonetheless, the current actors and structures of the sovereignty of the Indonesian nation-state are traces of the past constellation of maritime economic and political bargaining. The Dutch monopoly that gave birth to its colonization and rivalry with the Portuguese and the British in the past led to the formation of political unity, as we now witness.

First, in the belief and cultural system, in some regions in Indonesia, which in the era of the advancement of Islamic trade became maritime trade routes, Islam became the colour in the community belief system, whether in the production processes of fishing, shipping or trade. Arifudin Ismail, for example, in his dissertation *Fishermen's Religion, Islamic Struggles and Local Culture*, examined fishermen in the Mandar community, mentioning that there are production rituals in Mandar (*kuliwa*) whose nuances of Islamic influence are very pronounced. Starting from the recitation of barazanji, the recitation of

the Dhikr Bersama, the recitation of prayers to the ritual actors played by *the annangguru* (ustadz) or imam of the mosque. Islam became the dominant colour and a adequate "substitute" for the religious epistemology of the Mandar fishing community. Islam gives a new meaning to the spirit of piety and is translated in a very concrete form: to become the spirit of all worldly activities. Likewise, Nur Syam's study in his work *Coastal Islam* also revealed that Islam had become colour in the belief system of Javanese coastal communities, which is constructed through a long and long process through a series of rituals in the life cycle and the socio-economic activities of the community (Ismail, 2021; Syam, 2005).

Secondly, in the form of skills. Maritime skills are still the ethos and culture among the maritime community, but along with the development of science and technology, many business people or workers in the maritime sector are less able to adapt to rapid changes. On the other hand, the business sectors in the maritime sector are dominated by many capitalistic corporations, so people are only servants or labourers in them. On the other hand, among the younger generation, the interest in working in the maritime field is very low. This is due to many other options in the current profession and the high risk of work in the sector.

Third, in the aspect of Indonesian laws and regulations, the influence of Islam in the maritime economy has been divided or distributed in different sectors. Enter into the Marine and Fisheries Act, enter the shipping law, enter the sea transport law, enter the Port law, the law

C. CONCLUSION

From the description of the results of the literature research above, it can be concluded: *First*, normatively, the primary source of Islam, namely the Quran, contains much information about the maritime economy. The study of economics in the Quran is traced using the word البحر (*al-bahr*) with the pattern of the singular form (*isim mufrad*), the two-form (*isim mutsanna*) and the many-form (*jama'*). The first pattern of the word *al-bahr* with the form *isim mufrad* (singular noun) *bahra*, *bahri*, and *bahru* has as many as 33 verses in 21 Epistles. The second pattern with the form *isim mutsanna mansub*, بحرين or بحران is spread out in 5 Surahs. The form بحرين there are 4 verses in 4 different epistles, and in the form of بحران, (*isim mutsanna marfu*) there is one. The third pattern with the form بحر or أبحر (*jama'/plural form*) there are 3 verses.

Second, the influence of Islam in maritime economic practices in Indonesia is both the cause and consequence of the spread of Islam through maritime trade routes. The influence of Islam in the maritime economy can be seen in several aspects: (1) shipping and trade rules, (2) trade patterns, and (3) traded products. In addition, (4) trading partners prefer to Islam because they avoid monopolistic means as Islamic teachings prohibit the practice of monopoly in trade.

Third, the transformation of the maritime economy in contemporary Indonesia can be seen in the maritime spirit, which is still a living value and is a belief among maritime economic actors/actors and coastal communities that rely on their income from maritime resources. *Enterprising is a spirit* that is still embedded among sailors. Unfortunately, individual or group players/actors are defeated by capital-driven corporations so that they can develop sophisticated and adequate maritime technology. More individual actors or groups who have previously triumphed choose to retire, make the past a tradition, and turn to other professions that can provide income to meet their living needs. Islamic values

in maritime economic management can be felt in the presence of halal product guarantee laws that regulate food, and beverage standards, including those from the maritime sector according to halal standards. On the other hand, the tourism sector is also proclaimed sharia tourism, which regulates the field of tourism with sharia values.

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