

## **Making Halal Food in Processed Fish: From Traditional Knowledge to Fishermen's Household Awareness in Producing Fish-Processed Halal Food**

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### **Abstract**

The daily life of the fishermen's household in Lekok Pasuruan, East Java, Indonesia is still adopting traditional knowledge, especially in their activities in catching and processing fishes. This knowledge is inherited from generation to the next. However, at present they have started making entrepreneurial endeavors although the endeavors are still limited to producing processed fishes in the form of fried fishes that are sold in the nearest markets. The problem encountered by the fishermen community is the stagnation of their welfare due to their relatively low incomes. Therefore, it is necessary to study the problem and also to guide them in solving the problem. The method of this research is a *Participatory Action Research* (PAR) and using *Rapid Rural Appraisal* (RRA) approach. The findings of the research is a model for empowering the fishermen's household. This model is named integrative-participative model with entrepreneurial mindset approach. By using the model, the fishermen's household will be more aware of the weightiness of fish-processed food variations and

*halal* certification for the product that may improve the consumers' interest in buying the products.

[Kehidupan sehari-hari rumah tangga nelayan di Lekok Pasuruan, Jawa Timur, Indonesia masih mengadopsi pengetahuan tradisional, khususnya dalam aktivitas menangkap dan mengolah ikan. Pengetahuan ini diperoleh secara diwariskan dari satu generasi ke generasi berikutnya. Namun, kini mereka telah mulai mengenal usaha kewirausahaan meskipun masih terbatas dalam bentuk pengolahan seperti mengeringkan ikan dan mengasinkan ikan dan menjualnya di pasar terdekat. Masalah yang dihadapi oleh masyarakat nelayan yakni stagnasi kesejahteraan mereka karena pendapatannya yang relatif rendah. Oleh karena itu, perlu untuk meneliti masalah ini dan juga mendampingi mereka dalam memecahkan masalah. Metode penelitian ini yaitu *Participatory Action Research* (PAR) dan menggunakan pendekatan *Rapid Rural Appraisal* (RRA). Temuan penelitian ini adalah sebuah model untuk memberdayakan rumah tangga nelayan. Model ini diberi nama model partisipatif-integratif dengan pendekatan *mindset* kewirausahaan. Rumah tangga dengan menggunakan model ini, nelayan akan lebih sadar pentingnya variasi makanan olahan ikan dan sertifikasi halal bagi produk yang dapat meningkatkan minat konsumen dalam membeli produk olahan ikan tersebut.]

**Keywords:** author traditional knowledge; awareness in producing halal foods; fishermen's household

## Introduction

Indonesia is a maritime country with width of its territorial waters of about three times of that of the land areas, besides its specific economic zone of 200 nautical miles. Therefore it cannot be denied that Indonesia possesses high potential of fishery products coming from its marine resources. This potential, if it has not been managed in a balanced fashion and in a maximal synergy, will cause various problems one of which is low level of the fishermen's household welfare as the community living around the natural resources.

A phenomenon that fishermen are still using the knowledge of fish catching and processing from one generation to another is generally found in each coastal region in Indonesia, also in the coastal region in Lekok Pasuruan (East Java Indonesia). The knowledge possessed by the fishermen on the processed fish is limited to salted dry

fish or is made into *kerupuk* (crackers) and they are sold to the nearby markets. This kind of processing certainly is not significantly added to its value. The principle adopted by fishermen in Lekok to survive is *nyaur-nyamek*, meaning “fishes are taken and sold”. This principle makes their life stagnant and trapped into routine activities of catching and selling them to the market from early in the morning to late afternoon. Their drop-out children also inherit the same traditions. As young generation, their children also have not had the spirit of entrepreneurship to process fishes to get added value.<sup>1</sup> The study of community empowerment has been developed by researchers and experts who study focuses on the economic aspects and the majority of the relatively few who has sociological aspect. Community empowerment is a concept that is often used to study community development.

The debate about models of community development has been since three decades ago being debated whether to choose a model from above (top-down) or a model from the bottom (bottom-up), but since the reform era concept of community development has begun to be directed to the development of community based not only questioned the development model from the top or from the bottom only.

## **Methods**

The method of this multiyear research is *Participatory Action Research (PAR)*, an applied research involving the researchers to take roles.<sup>2</sup> PAR is conducted with a certain characteristic, namely it is more comprehensively practiced. The participants do and learn from changes that happen during the process as a research method or type, PAR has the following characteristics: (a) planning a change, (b) studying and observing process and consequences of the changes, (c) studying the process and the consequences, (d) re-planning, (e) learning and observing, (f) studying, and so on.<sup>3</sup>

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<sup>1</sup> Vina Salviana Darvina Soedarwo, Ihyaul Ulum, and Uci Yuliati, “The Problem of Entrepreneurial Spirit of Indonesian Fishermen in Global Era,” *International Business Management* Volume 11, Issue 3 (2017): 742.

<sup>2</sup> Norman K. Denzin and Yvonna Lincoln, *Handbook of Qualitative Research*, trans. Daryatno (Yogyakarta: Pustaka Pelajar, 2009), 470.

<sup>3</sup> Ibid.

The characteristics of PAR and this present research are as follows: (a) PAR as a social process is used to study the relationship between the fishermen and the social sphere, in this case, the fishermen who are working to earn a living and at the same time who are involved in the production process of catching and processing fishes; (b) It is participatory in nature, meaning that this method studied the interpretation made by the fishermen to their action related to their interpretation in their life background of the locality; (c) It is practical and collaborative, meaning that this method asked the fishermen to study their social practices in making relation with others, in this matter, the relation is made with fellow fishermen, or with the Technical Implementing Unit in the port and other parties; (d) It is emancipator, meaning that this method helped the fishermen free from any structural pressures which are not productive; (e) It is critical, meaning that this method helped the fishermen free themselves from any hindrances they encounter; (f) it is recursive (reflective dialectic), meaning that it is intended to help the fishermen study study the reality and change it.<sup>4</sup>

Subject of this research was determined, based on the information obtained from this research partners namely the head of the Installation of the Fishing Port in Lekok Pasuruan. The subject was fishermen's households which always build relations with the head of the Installation of the Fishing Port, especially in the transactions of the results of the fish catch. The subject of this research was group of fishermen's households. The first group interested in processing fishes as their side job out of catching fishes consisted of 15 persons under the coordination of Siamah and the group of Fish Processor and Marketer (Poklahsalar) is Bintang Laut group headed by Inayah. This group is part from the group chaired by Abdullah Asfaka. Mentoring was made to the heads of the two groups and it was then disseminated to a new group. The new group mentored by the research team is KANIA group,

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<sup>4</sup> Vina Salviana Darvina Soedarwo, et.al. "Pemberdayaan Rumah Tangga Nelayan Melalui Penguatan Spirit Kewirausahaan Yang Berdaya Saing," in *Stranas Research Report* (Jakarta: Ministry of Research, Technology and Higher Education of The Republic of Indonesia, 2016), 30.

it is a group of fisherwomen processing shrimp crackers, *rengginang* (a kind of cracker made of glutinous rice) with the shrimp taste and *terasi* (shrimp paste), and also crispy *trasak*.

Technique of data collection in this research is interview with the transect walks<sup>5</sup>, meaning that the researchers walked together with the informants or the research subjects passing through an area of selling or processing fishes with activities of observations, interviews, discussions, and technologies of fishes process applied at the first year research. In the second year research, the partners of the research team played a very important role since they would take part together in the dissemination (application) of the participative-integrative people's empowerment model using entrepreneurial mindset approach.

Some steps in the data analysis will be presented in the following. After various data were obtained from the files or reports in the Office of Installation Fishing Port in Lekok and also from transect walks and also reflective cycles of PAR, namely actions, observations and re-studying and making some changes together with the subject (fishermen) to improve the fishes-processed production and also making an analysis of changes that had happened after they were empowered with the fishes processing technology intended to make them improve their entrepreneurship spirit and able to possess some competitiveness in the regional and even national market. The last stage of the data analysis, together with the research partners and subject, is to make production and market mapping. The methods section is usually the second-longest section in the abstract. It should contain enough information to enable the reader to understand what was done, and important questions to which the methods section should provide brief answers.

## **Results**

Dealing with their education and job, the fishermen and their families may be said that they have the spirits of their entrepreneurship. When they have done their jobs according to their ability to attain the intended or targeted results, their incomes have not been enough to

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<sup>5</sup> Robert Chambers, *PRA Participatory Rural Appraisal Memahami Desa Secara Partisipatif*, trans. Sukoco (Yogyakarta: Penerbit Kanisius, 1996), 37.

survive. Their spirit as fishermen is very great, as shown by their work hour for 12 hours a day. They start working from 2 AM to 2 PM to wade through the ocean to catch and sell fishes to earning their living. Without any strong will and determination, their life will not work well. Viewed from their effort to sort out and processes fishes to improve their selling price, it shows that the fishermen are more creative in obtaining better incomes by presenting the fishes they catch in different forms. It can be said that they do not merely catch and sell fresh fishes. Their creativity shows their entrepreneurship spirit really exists.

Their efforts in processing foods with the basic materials of fishes in various forms, tastes and types show that they have a more innovation power. It means that they have some capability in making various types of foods with the basic materials of fishes by changing forms and tastes which are preferred by consumers. The various types of the processed foods are among other fish crackers, fish ball and *petis* (the essence of fishes in the form of cream). This shows that the fishermen's entrepreneurship spirit increases.

Viewed from the way of selling and marketing the results of the fishes caught, the fishermen never directly sell their fishes in the market but to the collectors in the port. It shows that they have ability to create a better marketing network to reduce costs of product distribution and storage. Moreover, this also shows their ability to make some renewals in the field of production and marketing management, meaning that they start possessing some ability in understanding a better management method to help succeed in their entrepreneurship. Management is very vital in entrepreneurship. The better understanding of the management shows that their entrepreneurship spirit is better.

To improve their socio-economic condition or their prosperity through their improved incomes, an empowerment program was made based on the result of the first year research from the multiyears research with the title of "The Integrative-Participative Model of Fishermen Community with Entrepreneurial Mindset Approach". It is an empowerment model involving a synergy of fishermen, higher education, and local government parties or concerned institutions to empower them to be autonomous in creating business in their effort to

improve their economic condition. From the results of the first year research, some testing of the model should be made in order to be able to change the mindsets of the fishermen's households in doing their economic activities. From the descriptions of the reality above, the objective of the second year research is to disseminate the empowerment model in the hope that the fishermen's households may possess some competitiveness in entrepreneurship.

From the results of the second year research, the mapping of production and market opportunity for the research subject was produced. The production at either the first, second, and third group had desires that their fished-processing foods would not only have good and hygienic packages but also *halal* label certification. From the result of this mapping, the next step taken was mentoring the subject in the form of improving the knowledge on *halal* and safe fishes processing. Remembering that the *halal* assurance has been one of the important issues in the global market leading to the development of the *halal* foods either at the national or international level, especially for the countries with the majority of Muslims. Therefore, the *halal* assurance at the global market is one of the most important need in food trading. For *muslim* countries like Indonesia where the *muslim* population is 87%, the support from the government is badly needed to show that Indonesian people seriously want as the world center for the *halal* foods.<sup>6</sup>

Based on the results of the first of household socio-economic conditions of fishermen after the regulation of the National Fish Logistics System in 2014 remained relatively the same as in previous years. The fishermen still use the knowledge of fishing and fish processing are passed down from one generation to another. Knowledge is limited to processed fish only by means of drying fish or fish marinated made crackers and then sold to markets around Pasuruan, this is certainly not a significant increase added value. The principle of local fishermen survives *nyaur-nyamek* term meaning "fish taken and sold" make the lives of the fishermen stagnant and stuck in a routine catch

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<sup>6</sup> Elfi Anis Saati, "Pentingnya Sertifikasi Halal dan Peluang Bisnis/Industri Berbasis Halal dalam Perdagangan Global," (Paper has presented on halal certification accompaniment for fishermen's household at Lekok Port-Pasuruan, August 21, 2017).

fish and sell them to the market from the morning until the afternoon after the return.

The younger generation of children who drop out fishermen also inherited the same thing as a young fisherman they also do not have a high entrepreneurial spirit to process fish in order to have a 'value-added'. Fish catches in the Fishery Port Lekok usually taken by traders from Malang who then sell it to the market in Malang. The price of each different species of fish such as fish *Krasak* per kg price of IDR 70,000, -; *Lempu* fish per kg to IDR 30,000, -; *Teri Rice* fish per kg price of IDR 40,000, -; *Kuniran* fish per kg price of IDR 20,000, - and fish *Cenggala* (wet) per kg price of IDR 20.000, -. Fish catches in the Fishery Port Lekok usually taken by traders from Malang who then sell it to the market in Malang. The price of each different species of fish such as fish *Krasak* per kg price of IDR 70,000, -; *Lempu* fish per kg to IDR 30,000, -; *Teri Rice* fish per kg price of IDR 40,000, -; *Kuniran* fish per kg price of IDR 20,000, - and fish *Cenggala* (wet) per kg price of IDR 20.000, -. Fish catches in the Fishery Port Lekok usually taken by traders from Malang who then sell it to the market in Malang. The price of each different species of fish such as fish *Krasak* per kg price of IDR 70,000, -; *Lempu* fish per kg to IDR 30,000, -; *Teri Rice* fish per kg price of IDR 40,000, -; *Kuniran* fish per kg price of IDR 20,000, - and fish *Cenggala* (wet) per kg price of IDR 20.000, -.

Although they have been attempting to do a wet fish processing among others do the work of sorting through fish and drying as well as let and sell to the collector. While those doing the fish processing into various kinds of processed foods, among others, make fish crackers, fried dried fish, dried fish and raw. In addition to dried fish crackers and they also make processed foods that make fish balls were initially very interested in the community and sell. This means that the demand for more and more fish balls, but because it is not done in-depth consumer surveys, the results of processed foods such as fish balls are not sold to 25 kg finally it is not fit for consumption so disposed. Labor costs and time losses in processed foods made from fish because they do not yet have a clear marketing network and reliable. Therefore, it is necessary to grant marketing management training especially the development of



network marketing, product packaging, labeling and storage of processed foods that are ready for sale.

The fishermen still use knowledge capture fish and fish processing are passed down through generations from one generation to generation. The knowledge processed fish is limited to dry the fish or fish marinated in a way made crackers and then sold into the market around Pasuruan, this certainly does not raise a significant added value. The principle of local fishermen survives with the term *nyaur-nyamek* meaning 'fish taken and sold' makes the life of the fishermen of stagnant and stuck in a routine catch fish and sell it into the market from the morning until midday after it returned home. The younger generation of fishermen who are dropouts also inherited the same thing as a young fisherman, they also do not have the entrepreneurial spirit to cultivate fish in order to have the 'added value'.

The entrepreneurial spirit is a spirit to make the ability to create something new and different. When linked with an entrepreneurial nature, characteristics, and character of the individual with the willingness to realize innovative ideas and creative entrepreneurship Spirit strongly support the achievement of the objectives of entrepreneurial person. When viewed from the education and employment of fishermen and their families can be said that they have for their entrepreneurial spirit, but when the fishermen are already doing with its ability to achieve the results desired or targeted results are not encouraging just enough to survive on a regular basis. As a fisherman who has spirit works ranging from two in the morning until two in the afternoon shows that fishermen morale ship across the sea in search of fish in order to sell it and have an income. Without a will and a strong determination, they can not be run properly.

When viewed from the effort to sort and drying fish after being caught, so that the fish produced can be sold at a higher price indicates the ability of a more creative, or they have more effort to obtain better results by presenting his catch (fish) in the form of the different. So do not look for fresh fish and sell fresh fish. Efforts to change the shape of this fish that show their creativity as a manifestation of the entrepreneurial spirit that has existed.

Their efforts to make processed foods made from fish with a variety of shapes, flavors and types of preparations showed more

innovation power of the capabilities that take for granted the fishermen. it means fishermen have the ability to create a variety of different foods offered are based processed data by changing the shape of the food, flavor food, and form more consumers demand. Various processed foods include fish crackers, fish balls, and fish sauce. the source of innovation-based products increasingly diverse fish indicates the efforts to improve the entrepreneurial spirit of innovation that shows the fishermen there is an attempt to increase.

When viewed from the way of sales and marketing of fish catches which the fishermen do not directly sell the fish to the market, but to collectors in the harbor showed they have the ability to improve the marketing network is better because it can reduce the cost of distribution and storage of the product. It also shows the ability of the fishermen to create a breakthrough in the field of production and marketing management. This means that they begin to have the capability of understanding toward a better management for entrepreneurial success. In the necessary entrepreneurial management. Thus the better management understanding demonstrated entrepreneurial spirit fishermen are also getting better.

From the findings obtained can be concluded that there is a problem of the entrepreneurial spirit of the fishermen existing low but it still caused by various factors. These factors among which are low education, knowledge of fishing and processing of fish is very simple and down through the generations, as well as the mindset of 'fish taken and sold' developed from generation to generation as well as the lack of information regarding the Asean Economic Community that should perk up to the area including the area Lekok fishing ports like in Pasuruan.

Formulations empowerment model that is appropriate for households fishermen in order to awaken the spirit of entrepreneurship competitiveness and to improve the welfare of fishermen in the port of winding is an empowerment strategy to change the mindset and involves the participation of fishermen with the support Installation Fishery Harbor Lekok and universities in building a small scale business.

The subjects were also given knowledge on the standardization of *halal* products and on the information that the certification of *halal* products in the market would not hinder the trading system, but even provide the consumers with products safety. The government facilitate the universities in Indonesia to develop knowledge on the *halal* with the aim to inspire the knowledge-powered *halal* products. It is expected that various innovations of high quality and competitive *halal* products would be created to support the distribution of healthy and *halal* foods that would contribute to prosper the people. Indonesian government can make the *halal* products seriously and creatively as business opportunities and constructively respond the demand for *halal* products, and also can seize opportunities to increase the export of *halal* product to improve the economy of this country.<sup>7</sup>

Instant changes of life style in modern society cause consumers to like to enjoy all products they want, because most economic motive of entrepreneurs and industries is to pursue material benefits. Few entrepreneurs and industries dominate the market would really apply the Islamic teachings in their economic motive and activities. Whereas, the *muslim* consumers around all the world amount 1.6 million.<sup>8</sup> Islam as a complete religion guides each human affairs not to go out of their natural tendency, including anything feasible (*halal*) or not feasible (*haram*) to consume. It is in line with *Surrah Al-Qur'an Ads-Dzaarivat: 56* state that "And I did not create the jinn and mankind except to worship Me"<sup>9</sup>, meaning that "human beings are created to inhabit God, or in other words, worship God." Therefore, the instruction of the word *halal* serves as the guide for human beings when they do activities of consuming or producing.

Health becomes a need, since it is an invaluable value. So it is natural if the understanding of the importance of keeping the food quality among the people increases in order to support the vitality of the body and to prevent and treat a disease. Consuming *halal* foods and drinks is the duty of each *muslim*. It is stated in the QS *al Maidah: 88*,

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<sup>7</sup> Elfi Anis Saati, "Pentingnya Sertifikasi Halal dan Peluang Bisnis/Industri Berbasis Halal dalam Perdagangan Global".

<sup>8</sup> Ibid.

<sup>9</sup> The Qur'an, al Adz-Dzaariyaat (51): 52, Ahmad Hatta, Tafsir Qur'an Per Kata (Jakarta:Magfirah Pustaka, 2009). 523.

“And eat of what Allah has provided for you [which is] lawful and good. And fear Allah, in whom you are believers<sup>10</sup>, in QS-*Al-Baqarah*: 18 saying the duty to consume halal and good foods<sup>11</sup>, and also the suggestion in the QS *Al-Baqarah*: 172 state that “O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship“.<sup>12</sup>

The principle of choosing the food products is stated in Q.S. *Al-Maidah*: 88 state that “And eat of what Allah has provided for you [which is] lawful and good. And fear Allah, in whom you are believers.”<sup>13</sup> *Halalan* comes from the word *halla*, meaning: free or not bound; anything that is allowed and may be done because it is free from any dangers in the world and hereafter. Therefore, *halal* foods are those that will not make human beings do some sins in the world and will not get tortures in the hereafter. While the word *thayyib* means good, healthy, calm, delicious, and the most important is that (a) The food is not dirty in terms of its substance or defective (expired) or food that is not contaminated with *najis*, as a food that invites taste for those consuming it and that does endanger their physic and mental. (b) The food is healthy, proportional and safe.

Foods really affect (a) Physical development and brain intelligence, (b) characteristics and behavior, (c) embryo development, (d) prayer acceptance and denial, and (e) world and here after life. It is stated in Surah An-Nahl verse 115 saying that “*He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah . But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit] - then indeed, Allah is Forgiving and Merciful.*”<sup>14</sup>

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<sup>10</sup> The Qur'an, al Maidah (5): 88, Ahmad Hatta, *Tafsir Qur'an Per Kata* (Jakarta: Magfirah Pustaka, 2009). 122.

<sup>11</sup> The Qur'an, al Baqarah (2):168, 172, Ahmad Hatta, *Tafsir Qur'an Per Kata* (Jakarta: Magfirah Pustaka, 2009). 25-26.

<sup>12</sup> The Qur'an, al Baqarah (2):168, 172, Ahmad Hatta, *Tafsir Qur'an Per Kata* (Jakarta: Magfirah Pustaka, 2009). 25-26.

<sup>13</sup> The Qur'an, al Maidah (5): 88, Ahmad Hatta, *Tafsir Qur'an Per Kata* (Jakarta:Magfirah Pustaka, 2009). 122.

<sup>14</sup> The Qur'an, an Nahl (16): 115 Ahmad Hatta, *Tafsir Qur'an Per Kata* (Jakarta: Magfirah Pustaka, 2009), 280.

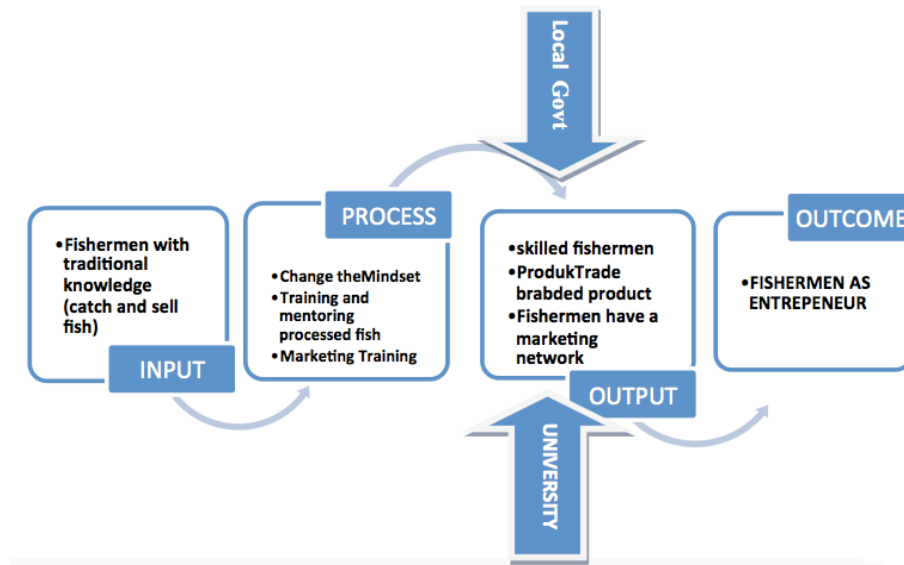
In line with what is stipulated in Al-Qur'an, the government has been trying to protect consumers over the substance of chemical additives harmful to the health as stated in the Decision Letter of the Minister of Health of the Republic of Indonesia No. 233/Men Kes/Per/VI/1970 on the food coloring and it has been revised through the decision letter of Minister of Health of the Republic of Indonesia No. 722/Men Kes/Per/IX/1988 on additional food ingredients. *Formalin, borax, rhodamin B/wantext* (Permenkes No. 722/ Menkes/Per/IX/1988 & No.VII/99. The subjects, in this case, fishermen's households, got knowledge on food safety. Food safety is condition and effort needed to prevent foods from possible biological, chemical and other pollutants that may disturb, injure, and harm human health, generally the problem dealing with toxic and dangerous compounds that might exist in foods or raw materials daily processed at home.

Actually, food additive is any compound of which the objective of the use may cause or directly or indirectly become the components that influence the food characteristics/quality, such as among others, preservatives, flavor enhancers (sweeteners, SG and the like), clot, homogenizers, dye, developers and the like at the stage of food handling, covering preparation, production, processing, packaging, transporting to storing to make the foods more durable at home at the hands of the consumers.<sup>15</sup> Therefore, it needs some alertness, carefulness and supervision which are the duty of the producers to assure their consumers that the materials used in the production process are *halal*, the media and the process are also *halal*.

The application of this *Integrative-Participative Community Empowerment Model Using Entrepreneurial Mindset Approach* has been able to change the traditional knowledge inherited from one generation to the next into an awareness of the importance of fish-processed food products to get *halal* certificates so that in the packaging of the products label "*halal*" may be set.

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<sup>15</sup> Elfi Anis Saati, "Pentingnya Sertifikasi Halal dan Peluang Bisnis/Industri Berbasis Halal dalam Perdagangan Global".



**Figure 1:** Modified from the integrative-participative model of fishermen Community using entrepreneurial mindset approach<sup>16</sup>

### Discussion

The concept or idea of empowerment emerged as the antithesis to the community development model that is considered unfavorable to the community or people. Empowerment (empowerment) is intended to provide a power source from within the community itself in overcoming poverty and underdevelopment. Conceptually empowerment aimed at improving the welfare of society, especially to get out of the trap of poverty and underdevelopment. Community-based development has many concepts as stated by Theresia namely development based on local resources or based on social capital or culture-based development, or development based on local wisdom or spiritual capital-based development.<sup>17</sup> Regarding with this concept, Soetomo stated that

<sup>16</sup> Vina Salviana Darvina Soedarwo, Ihyaul Ulum, and Uci Yuliati, "The Problem of Entrepreneurial Spirit of Indonesian Fishermen in Global Era," *International Business Management* Volume 11, Issue 3 (2017): 742.

<sup>17</sup> Aprillia Theresia, *Pembangunan Berbasis Masyarakat* (Bandung: Penerbit Alfabeta

empowerment requires a holistic and integrative approach, meaning the need for synergy between the actors of empowerment both state, community and private actors.<sup>18</sup> This synergy is certainly aimed at the synergy of various stakeholders in order to create a conducive system that can really accelerate the process of the community becoming empowered. The same opinion is stated by Kalpana that:

“the main focus of the community development approach is on instituting those interactive process that help communities to take autonomous decisions on meeting their needs and addressing issues that affect their life the most. It promotes collective action rather than individualized approach and it can be differentiated from approaches that focus on individual well-being”.<sup>19</sup>

The empowerment process to get out of the trap of poverty and underdevelopment not be instant or one immediate change but through a relatively lengthy process. Therefore, Wrihatnolo and Dwijowijoto stated that empowerment is a process. Empowerment is also a mechanism whereby, individuals, organizations, and communities to be an expert and understand the problems they face. It makes empowerment requires a long process.<sup>20</sup>

Human capital or human capital is the backbone of human development and economic development in all countries. Human capital is of capital importance in the development process. It can not be denied that the man is the main actor in the development of that human being has a very central position in the development process. Human capital is really important in the development, therefore, need to

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2014), 38.

<sup>18</sup> Soetomo, *Pemberdayaan Masyarakat: Mungkinkah Muncul Antitesisnya?*, cetakan kedua (Yogyakarta: Pustaka Pelajar, 2013), 93.

<sup>19</sup> Kalpana Goel, “Understanding Community and Community Development,” last modified November 11, 2018, [https://www.researchgate.net/publication/273134736\\_Understanding\\_Community\\_and\\_Community\\_Development\\_Defining\\_the\\_Concept\\_of\\_Community](https://www.researchgate.net/publication/273134736_Understanding_Community_and_Community_Development_Defining_the_Concept_of_Community)

<sup>20</sup> R. Randy Wrihatnolo and Riant Nugroho Dwidjowijpto, *Manajemen Pemberdayaan Sebuah Pengantar dan Panduan untuk Pemberdayaan Masyarakat* (Jakarta: PT Elex Media Komputindo, 2007).

be strengthening. According Brooking (1998) knowledge of human capital is one component of Intellectual Capital (IC).

Further Ulum assessing that the “intellectual capital” consists of knowledge related to human capital, knowledge relating to customer relational capital and organizational capital.<sup>21</sup> When examined through this concept then the fisherman is human capital which has a central position in relation to the empowerment of fisher households. Knowledge of human capital has become part and parcel of human qualities (fishing) The ability of fishermen individually to complete a good job is the initial capital in order to improve social and economic conditions. Besides, the infrastructure around the workplace will support the productivity of fishermen fishing.

The process of the emergence of this awareness is certainly not instant because as stated by Berger and Luchmann that it is a social process through its action and interaction, where an individual continuously creates a reality commonly possessed and experienced subjectively. The reality is the fact par excellence namely a daily reality which is then called paramount or main fact.<sup>22</sup> From the Berger and Luchmann’s view, it can be understood that the daily life fact experienced by the fishermen’s households is that they are fully aware that their activities of catching and selling fishes are the knowledge which is socialized from one generation to the next and which has become the stock of knowledge for them. It means that the daily life fact as fishermen possessing traditional knowledge is a normal thing that forms natural attitude. Something that is done in an order and organized way in the daily life of the fishermen and their crew is to catch fishes in the ocean. They go to the sea at two AM and return to the part at about two PM. Therefore, the fishermen and their crew catch fishes for about 12 hours continuously from day to day.

In the beginning, they had tried to do entrepreneurship, besides selling fresh fishes, namely processing fresh fishes, sorting them out

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<sup>21</sup> Ihyaul Ulum, *Intellectual Capital: Model Pengukuran, Framework Pengungkapan dan Kinerja Organisasi* (Malang: UMM Press, 2015), 68.

<sup>22</sup> Peter L. Berger and Thomas Luchmann. *Tafsir Sosial atas Kenyataan Risalah tentang Sosiologi Pengetahuan*, trans. Hasan Basari (Jakarta: LP3ES, 2013), 30.



and drying them and weighing and selling them to the collectors as dried fish products. Then they started their business by making fish-processed foods, but the packaging was still very simple. After joining in the *Integrative-Participative Community Empowerment Model Using Entrepreneurial Mindset Approach* program with the mentoring on the certification of *halal* food, they started to have some awareness to soon register their products as the *halal* foods.

The awareness growing among the life of the fishermen are not free from the process called by Berger and Luchmann as 'externalization', 'objectivation' and 'internalization in their life'. First, externalization is an effort of one's self-expression or outpouring into the world, either in mental or physical activities, where it is the basic characteristic of human beings. He will always outpour himself into the place in which he lives. In this case, the fishermen were expressing themselves as fishermen wither physically or mentally. The form of this expression is not different from the fishermen before them.

*Second*, objectivation is the the result that has been reached either mentally or physically from the activities of human externalization. It is through the objectivation that the society becomes a reality *sui generis*. The result of the fishermen's cultural externalization in catching fishes using catching tools is to achieve the ease of life and to develop non material (in the form of language) culture in their daily life. Either the catching tools or the language are the activities of human externalization when the fishermen face the world. In short, the catching tools or the language are the results of human activities.

*Third*, the internalization process is the re-absorption of the objective world into the awareness in such a way that the individual subjective is influenced by the social structure of the world. Various types of elements from the objectified world will be caught as the symptoms of the reality out of the fishermen's awareness, and also as the internal symptoms for the awareness. The fishermen's households have captured the knowledge on the importance of *halal* certifications for the fish-process food products they make. It is through the internalization that the fishermen can understand and possess the awareness of the importance of *halal* certification.

For Berger, the reality is not formed naturally, and is also not something given by God. But, it is formed and constructed. Based on this kind of understanding, the reality has plural or double face. Each person possessing experiences, preferences, certain education and social environment will interpret the social reality with his own construction. But, dealing with the construct of *halal* foods it is necessary to have a similarity of view among fishermen's households in producing fish-processed foods. The similar of view is based on understanding of *halal* foods as stated in the verses of *Al-Qur'an*. therefore, the model of mentoring the *halal* certification becomes important. This mentoring may start from activities of counseling and focus group discussion intended to make the subjects to have more knowledge and stronger awareness.

### **Conclusion**

From the descriptions above it can be concluded that some changes happened in the fishermen's minds. At first they had traditional knowledge, but at present they possess an awareness of the importance of *halal* certification in their products, so that the products are labeled '*halal*'. The traditional knowledge is part of their stock of knowledge that has been constructed along their life. At present, it is through the mentoring as part of the *integrative-participative community empowerment model using entrepreneurial mindset approach* program, an awareness of the importance of *halal* label emerges. Moreover, the reality of the market demand for the *halal* label given in their food production has become an unavoidable reality that should be fulfilled by producers in order that their products will be well sold.

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