

Implementation of Dakwah Bil Hal Ornamental Fish Traders in Economic Empowerment in Sekip Village, Lubuk Pakam District, Deli Serdang Regency

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ABSTRACT

The purpose of this study was to describe the form of implementation of da'wah bil hal ornamental fish traders in economic empowerment in Sekip Village, Lubuk Pakam District, and to describe the inhibiting factors, and supporting factors for the implementation of da'wah bil hal ornamental fish traders in economic empowerment in Sekip Village, Lubuk Pakam District. This type of research is descriptive using a qualitative approach. The research informants consisted of three ornamental fish traders and three ornamental fish consumers. Data collection tools are carried out through the stages of observation, interviews (interviews), and documentation. Data analysis techniques used data reduction, data presentation, and conclusion drawing. Based on the results of the study it was found that the form of implementation of da'wah bil hal ornamental fish traders in economic empowerment in Sekip Village, Lubuk Pakam District as follows: not reducing weight, selling good quality goods, being responsible for the quality of goods, promotion, loose and generous. Researchers also found the obstacles faced by ornamental fish traders in Sekip Village in trading, including factors of unpreparedness to compete, factors of lack of motivation, and factors of limited capital. Supporting factors include: increasing income and giving alms.

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INTRODUCTION

Islamic teachings are disseminated through da'wah, which has special characteristics. Da'wah is available to people of all backgrounds, related to significant individual and societal events. Da'wah is now considered a social system, so system theory in particular and social theory, in general, can be used to analyze the components of Islamic da'wah (Asep Kusnan, 2004: 184). Since every Muslim must spread the teachings of Islam to everyone, each of you is a da'i in the broadest sense.

Da'wah is an obligation that must be carried out by every Muslim according to Islamic law so that da'wah has a significant position in society. Both from the Qur'an and the Prophet's Hadith, many arguments can be used as a reference to support that the obligation of preaching is mandatory. So the author is interested in making ornamental fish traders because these Ornamental Fish Traders belong to one Lubuk Pakam Sub-District as the center for ornamental fish from Aceh to Padang, namely from Lubuk Pakam Sub-District, totaling 9 traders with Muslim minorities. Starting in 1986, he has become an ornamental fish trader. From

1986 until now, it has progressed rapidly because it is becoming more and more known in the community. Ornamental fish traders who are in Sekip Village, control the local market, specifically Medan and its surroundings, then leave the province on the island of Sumatra to Jambi, Aceh, Riau, and Padang. In terms of personal income, this ornamental fish trader promises to experience a multifold increase. At the same time, they have also become an icon of Sekip Village they were once beneficiaries of the Sekip Village program.

The existence of media that can continue da'wah and facilitate da'wah to mad'u is one of the successes of ornamental fish traders who utilize bil hal da'wah. Face-to-Face Media as Communication Media is one of them. Because it can lead to an immediate response, face-to-face media is a very effective communication medium for disseminating information or messages. If we consider everything, this medium is one of the more affordable, useful, and strategic ones. It's cheap because it doesn't involve high costs all we have to do is show up, meet the people we want to communicate with, or tell them straight away what we want. If there is any ambiguity, we can ask questions right away, which will clear up the situation because everyone knows what we want. This is practical because there are no boundaries with this medium, even if we maintain good relations with customers. Humans are social creatures who must live in society. Between the seller and the buyer is one form. The relationship between sellers and buyers can be strengthened through this buying and selling process. Because of the relationship (subscription) that has been established for a long time between ornamental fish traders and consumers, fish traders will usually sell their products at lower prices compared to consumers who only buy fish occasionally. Ornamental fish traders do not sell fish at high prices to get big profits because of this uninterrupted friendship. Seller and buyer friendship, which goes beyond the seller's business activities, helps the buying and selling process run smoothly. In interactions with other people, hospitality is very important. The occurrence of a good silaturahmi will further strengthen the ties of friendship, but the most important thing is to get closer to Allah SWT.

The trading practices of the Prophet Muhammad (PBUH) provided a practical example and an invaluable trade lesson. Right principles (shiddiq), or business that is honest, sincere, guaranteed values, and emotional balance, was the first business concept of the Prophet Muhammad SAW. Both are trustworthy (trusted), namely the existence of values in the form of loyalty, accountability, openness, and punctuality. Third, smart (fathonah), with a fundamental value of having in-depth knowledge, the value in business is having a vision, being a smart leader, being aware of products and services, and continuing to learn. Fourth, conveying (tabligh) basic communicative values while business values include being easy to get along with, smart salespeople, company description, a delegation of authority, teamwork, coordination, having control, and the ability to make wise decisions, being responsive, and analyzing data (Ya'ti Ikhwan Nasution, 2019: 186).

It is appropriate for Muslim business owners to prioritize Islamic principles, especially having good and sympathetic behavior (shidiq), serving and humble behavior (Khidmah), keeping promises and not breaking the law, honesty, reliability, maintaining and maintaining trust (Amanah), and act fairly (al-adl) in conducting business. Traders anticipate prosperity apart from being blessed by Allah SWT in their business. A person who is lucky and receives enough halal food is considered to be in good health. He also meets the spiritual needs of everyone in his family and experiences qana'ah by having his physical needs met (Ya'ti Ikhwan Nasution, 2019: 190).

Da'wah bil hal is a type of Islamic da'wah that focuses on meeting the needs of da'wah recipients through practical assistance or sincere alms. So that the deeds done can meet the needs of the da'wah recipients (Samsul Munir Amin, 2013: 178). Actors will achieve success in this world and the hereafter if their company is founded on the principles of the Koran and hadith. Sharia business ethics standards teach entrepreneurs how to manage their companies with piety, simplicity, good service, and reliability (Ali Hasan, 2009: 187).

Muslim business people must behave well, including being friendly toward customers. Customers will feel comfortable and satisfied if you act politely and courteously. Muslim vendors must also act professionally when dealing with customers (Ali Hasan, 2009: 189). Muslim business people must behave well, including being friendly to customers. Customers will feel comfortable and satisfied if you act politely and courteously. Muslim vendors must also act professionally when dealing with customers to continue to have a relationship with Allah SWT because they can uphold the faith that Allah SWT has entrusted to their property and can prevent themselves from being destroyed. Islam highly values hard work and promises that Allah SWT will reward those who try.

In North Sumatra, Deli Serdang Regency, Indonesia, there is a sub-district known as Lubuk Pakam. Sekip Village, which is located adjacent to Lubuk Pakam, the capital of Deli Serdang Regency, greatly benefits from this proximity. Lubuk Pakam City offers many opportunities for the residents of Sekip Village to work directly with the capital city of Deli Serdang Regency. One of the six villages in Lubuk Pakam District is Sekip Village. The majority of the people of Sekip Village work as farmers, factory workers, construction workers, private employees, and ornamental fish traders.

The initial goal of the ornamental fish traders in this village is to pass the time and unwind after work or as a hobby. However, when the demand arose, it turned out that ornamental fish could be a promising source

of household income so people preferred to become ornamental fish traders. The Sekip area now has several ornamental fish trading groups spread across several hamlets.

There are still violations of ethics in doing business, such as broken promises to sell and buy to customers, and ornamental fish traders in Sekip Village, Lubuk Pakam District. Do traders still violate agreements and manipulate because they don't want to follow this code of ethics or maybe they understand it but don't want to practice it. Businesses must uphold the continuity of their operations by adhering to Islamic business ethics because they operate amid society. This will enable them to advance once again toward increasing economic empowerment.

Starting from the foregoing, the application of Islamic business ethics in trade is very important because it is necessary for actors in a business organization, especially trade, to be honest, fair, and objective, to refrain from cheating and betrayal, and to be able to avoid negative traits. other disgraceful traits, to create a business that can benefit both parties, not just one in this case, between traders and consumers for mutual benefit.

METHOD

This research is descriptive and uses a qualitative approach. According to Bogdan and Taylor (1975), qualitative research is a research procedure that produces descriptive data from people in the form of written or spoken words and observable behavior (Lexy J. Moleong, 2019: 4). Primary data, namely data created by researchers with a specific purpose to solve problems that are being faced by researchers, including data obtained directly from the Sekip Village Head Office, Lubuk Pakam District, and conducting an interview process regarding the research studied. Secondary data sources include books, literature, the internet, magazines or scientific journals, archives, personal documentation, and official documents from agencies related to this research.

Data collection techniques used to collect the required data are carried out, namely observation, interviews, and documentation. Data analysis used is data reduction, data presentation, and conclusion.

DISCUSSION

Economic Empowerment

Empowerment in general means empowerment in English (empowerment) and conceptual empowerment. According to this definition, empowerment can be interpreted as a person or institution that has power or business that can encourage or empower others to accept and obey what the person in power wants. Empowerment can also be interpreted as an effort to meet the desired needs of individuals, groups, and the wider community who can make choices and control the environment, including power related to activities and work (Edi Hartono, 2005: 45).

Economic empowerment is an effort to build strength (community) by encouraging, motivating, and raising awareness of its economic potential and trying to develop it (Mubyarto, 2000: 263). The economy is an absorption word from English. While the word economy comes from the Greek word *oikonomike* which means household management. What is meant by household management in the economic sense is an effort to make decisions and implement them related to the allocation of limited household resources among its various members, taking into account the abilities, efforts, and desires of each member.

As a result, a household is constantly faced with various decisions and their implementation. It should be determined who in the family does what works for what pay and how they do it. For example, who cooks and prepares the food, who cleans up afterward, and so on.

Society, like the family, is constantly faced with many decisions and their implementation. A society must decide what work to do, for whom to do it, how to do it, and where to do it. A society needs people who make food, clothing, and housing, among other things. Following the allocation of community labor to various jobs, society must allocate output, namely the output or result of a production process that uses labor or other sources.

Thus the economy is an effort to make and implement decisions regarding the allocation of limited community resources (family and businessmen/companies) among its various members, taking into account the abilities, efforts, and desires of each member. In other words, how do individuals (including families and business/company owners) manage scarce resources through the formulation and implementation of policies (Damsar, 2009: 9).

Definition of merchant

Traders are people who trade goods that they do not produce for profit (Eko Sujatmiko, 2014: 231). Traders are people who work in trading every day (Frida Hasim, 2009: 2). Traders are people who carry out trading activities and consider these activities as part of their daily work (Frida Hasim, 2009: 15). Traders are those who carry out trading actions every day. Trading acts in general are acts of buying goods for resale (C.S.T. Kensil and Christine S.T. Kansil, 2018: 15).

We argued in the previous article that traders are motivated to trade, make profits and make profits. Merchants try to *muyayasa* (negotiate), compete to resolve disputes and get tough during this process. All of these are the results of this profession, and it leads to a lack of intelligence, lack of *Marwah* (self-respect), and conflict. Since various human activities inevitably affect his psychology, good deeds will produce the opposite of good. As a result, if this humiliation is carried out first and repeatedly, the evil will stick and leave an impression on humans. While the good qualities will decrease over time, the bad ones will increase. This delay will have a bad impact on humans, as well as other human traits resulting from their activities (Al-Allamah Abdurrahman bin Muhammad bin Khaldun, 2011: 772). The traders referred to here are ornamental fish traders in Sekip Village, Lubuk Pakam District, Deli Serdang Regency.

Description of the Development of Ornamental Fish Traders in Sekip Village, Lubuk Pakam District

The ornamental fish business is one of the selling places for ornamental fish in Sekip Village, Lubuk Pakam District, Deli Serdang Regency. Which had been established in 1986 by selling ornamental fish, which at that time was by the knowledge and skills that could be marketed to consumers by following the development of ornamental fish at that time. The initial motivation for this ornamental fish business was their hobby, buying a little well-maintained and then making it into an ornamental fish trading business until now.

Given that at that time the business of this ornamental fish trader had a schedule from Monday to Thursday to market ornamental fish in Medan by bringing ornamental fish to Medan via minibus vehicles carrying more than 4,000 ornamental fish once leaving for Medan. This is the reason that attracts ornamental fish traders and starts an ornamental fish business. In terms of personal income, ornamental fish traders promise to experience a multifold increase in turnover of 10-20 million per month. Until 2022, these ornamental fish are also progressing rapidly because they are increasingly known in the community. And many types of ornamental fish are produced by ornamental fish traders, but the most popular and in demand in the market are gold ornamental fish, goldfish, and betta fish. The age of ornamental fish that can be marketed is 2 months - up to 3 months starting from the price of 1,500 - 30,000 per head, even up to millions per head.

Forms of Implementation of Dakwah Bil Hal Ornamental Fish Traders in Economic Empowerment in Sekip Village, Lubuk Pakam District

It is known that the *dakwah bil hal* referred to in this study is the *dakwah bil hal* carried out by ornamental fish traders in empowering the economy in Sekip Village by existing moral values and norms so that in carrying out these activities it does not deviate from Islamic law because in selling merchandise must be honest and fair in running a business.

The Prophet Muhammad SAW carried out his trade transactions honestly and fairly, never made his customers complain or be disappointed, and always kept his promises and delivered his merchandise according to quality standards. Furthermore, the Prophet Muhammad SAW established the basic principles of conducting fair trade transactions. The honesty and openness of Muhammad SAW in conducting business transactions will be an inspiration for future generations of entrepreneurs.

It is recorded in history that the basic capital of trading or doing business that was run by the Prophet Muhammad SAW was honesty and trustworthiness which was reflected in the profits achieved in a relatively short time without having to avoid the business ethics prevailing in Arabia, the traditions of the society by Islamic principles (Syahrudin, 2011: 8). In general, four factors support the success of the Prophet Muhammad as a trader: *Siddiq*, *Amanah*, *Tabliq*, and *Fatahan* (Facial Badroen, et al, 2012: 135). These four traits are very important and prominent attitudes of the Prophet Muhammad SAW but are still rarely practiced, especially in the business world.

Based on the results of research that has been done regarding the form of implementation of *da'wah* in terms of ornamental fish traders in economic empowerment. The form of implementation of *da'wah bil hal* ornamental fish traders can be explained as follows:

1. Siddiq (Honest/True)

Honesty is a very important attitude in doing business and is a fundamental attitude that must exist in all business activities. Being honest means always basing one's words, beliefs, and actions on Islamic teachings. There is no intentional conflict between words and actions. Rasulullah SAW established the right to choose between the seller and the buyer, to continue or cancel a business transaction, Rasulullah SAW said: "Sellers and buyers are free to choose as long as they have not separated if both are honest and explain (defects), both of them will be blessed in their buying and selling." If both of them lie or hide (disability), then the blessing of their buying and selling will be taken" (Ibnu Hajar Al Asqalani, Fathul Baari, 2002: 127).

a. Not Reducing Scales

Weight loss is a form of stealing someone else's property. It can be a threat if the scale is small, and it will be a bigger threat if the scale is large. Cheating in size and weight is a type of fraud (Yusuf Qardhawi, 2006: 777).

As a result, every Muslim, especially those involved in business, must try to be fair (honest), because true justice is difficult to achieve. The practice of deception, as explained by Allah SWT in the verse above, is that if other people weigh or measure it themselves, they demand the full measure and scale while also asking for more, they ask that their rights be fulfilled as well as possible, even asking for excess, but if they measure and weigh for others, they reduce the number slightly either by using engineered measuring devices and scales or by not complying with measures and weights.

Of course, people who run a trading business according to Islam are required to use special procedures by the law governing how a Muslim should work in the trade sector to receive the blessings and pleasure of Allah SWT in this world and the hereafter. In doing business, Rasulullah SAW is not only concerned with results but also processes that have won the trust of both trading partners and consumers, while the principles of business ethics in Islam include:

- 1) Honesty means that a trader must be honest in transactions.
- 2) Trustworthy and accountable, namely a professional Muslim must be trustworthy, accountable, and accountable.
- 3) Halal business; The meaning of halal business in this context is the expectation of the buyer. The object in question is halal, and the goods being traded are objects that are the object of buying and selling. One of them is that the product is pure and hygienic.
- 4) There is no element of fraud; the very noble business or trade practices that the Prophet SAW applied were never cheating, cheating in measuring and weighing because it could harm many people, and cheating was also very contrary to Islamic business ethics (Amik Nurlita Sari, et al, 2017: 120).

As previously explained, here are some statements from the informant as the Ornamental Fish Sword regarding not reducing the scales, namely as follows:

Table 1. Interviews with related informants did not reduce the weight

No	Name	Information
1	Suprayetno (Ornamental Fish Trader)	I trade ornamental fish for more or less 10 years. The way I measure or weigh items is by placing all the ornamental fish into the aquarium according to the original habitat of the ornamental fish. Then it is weighed, and the number is calculated per day by putting it in plastic using a fish filter and giving oxygen and worms. Thank God there was never a complaint about the lack of ornamental fish when it was received. While serving, I must always maintain a positive attitude. I uphold honesty by informing potential buyers of the standard price of goods purchased at the time of bidding so that from here there will be transactions that are mutually acceptable and are believed to bring blessings and benefits to both parties.
2	Ramelan (Ornamental Fish Trader)	I have been doing business in Sekip Village for approximately 36 years. To weigh ornamental fish, I put everything in a bucket, then strain it with a fish filter, then put it in a plastic bag, count one by one according to the number of ornamental fish I want, then feed it with oxygen and food worms. What is unique in measuring or calculating the number of ornamental fish is that people who have subscribed will be given even more so that customers are satisfied and continue to subscribe. When selling I'm always friendly with buyers, answering their questions in an even tone, because being friendly is one way to attract customers.

3	Abdurrahman (Ornamental Fish Trader)	I have been trading ornamental fish for about 5 years. I also measure and weigh my merchandise by separating all the fish according to the type and quality of the fish, then putting them in plastic and counting them one by one to avoid miscalculations that are not wanted by both parties and thus remain trusted and do not disappoint the buyer. later.
4	Nanang (Ornamental Fish Consumers)	In giving measurements, ornamental fish traders can be classified as honest traders in measuring and weighing the ornamental fish. Because I have experienced it myself, there is no fraud committed by the ornamental fish seller.
5	Dani (Ornamental Fish Consumers)	Before packing the ornamental fish into a plastic bag filled with water, oxygen, and worm food which I will receive later after I buy the fish, usually, the ornamental fish trader takes steps to avoid mistakes by counting them one by one so that the number of ornamental fish is according to the measure and there is no shortage at all.
6	Rahmat (Ornamental Fish Consumers)	I have never felt disadvantaged because this ornamental fish trader sells ornamental fish according to the measure well, even though I often exaggerate, that's what makes me confident and trust buying ornamental fish here so I become a customer.

b. Selling Good Quality Goods

In trading activities, one must also pay attention to the quality of the goods sold, because the quality of the goods offered affects the purchasing power of buyers and consumer satisfaction. Buyers will be disappointed and no longer want to subscribe if the product you are selling is bad or does not match the quality. Product quality can be maintained by ensuring that the products sold are in good condition, not defective or defective, and so on. In order not to disappoint the buyer, the seller must explain the quality and deficiencies of the goods being sold.

As previously stated regarding the quality of goods, here are some statements from informants as Ornamental Fish Traders regarding the sale of quality goods, namely as follows:

Table 2. Interviews with informants regarding selling good quality goods

No	Name	Information
1	Suprayetno (Ornamental Fish Trader)	I trade this ornamental fish, God willing, it is always open and I have nothing to hide when I offer unhealthy fish quality. I always tell customers the advantages and disadvantages of bad fish. always provide information to customers honestly related to good and healthy fish.
2	Ramelan (Ornamental Fish Trader)	As traders, of course, we need buyers, so that buyers are not disappointed or hurt, I will first inform them that if there are ornamental fish that are sick, I will separate them and I will not sell them to customers.
3	Abdurrahman (Ornamental Fish Trader)	Ornamental fish can be seen if they are not healthy, so thank God for the condition of quality fish, I always give my best to customers so that customers are also satisfied with the quality of the fish I sell.
4	Nanang (Ornamental Fish Consumers)	If the ornamental fish sold by these traders are usually good quality fish, it is guaranteed that the ornamental fish are in good health.
5	Dani (Ornamental Fish Consumers)	As for the quality of these ornamental fish, traders always inform buyers, including myself, that the ornamental fish traders always inform the healthy and unhealthy conditions of the fish. It came back to me, which one I wanted to buy because from the start, for the quality of the fish, this ornamental fish trader always spoke the truth about the healthy and unhealthy condition of the ornamental fish.
6	Rahmat (Ornamental Fish Consumers)	Previously, regarding the quality of the ornamental fish itself, I was never disappointed, because this ornamental fish trader gave me the best as a loyal customer, I was satisfied with the quality of the fish they sold me.

2. Amanah (Trusted)

Apart from being honest, trust is also highly recommended in business activities. Honesty and trust have a very close relationship, because if someone can act honestly, then that person must also be trustworthy (trustworthy). In the world of trade, both traders and buyers must maintain a trustworthy attitude. Every trader must be accountable for his business and job or position as a trader he chooses as a profession. Responsibility requires being able to uphold the public trust that has been placed in it. According to Islam, trading is a noble occupation because it is needed to meet the needs of society to survive. Religion in trading is directly proportional to the muraqabah of a servant to his Lord. A trader is obliged to present his wares in a way that can be trusted, not to hide the defects of his merchandise or claim that his merchandise is good when in fact it is not (Muhammad Al Misri, 2007: 114).

Responsibility is a concept that is highly emphasized in Islam, a trader or seller as a distributor of his merchandise must be responsible not only to the buyer or customer but also to Allah in the hereafter (Muhammad Djakfar, 2012: 23).

As previously explained, the following are several statements from informants as Ornamental Fish Swords regarding responsibility for the quality of goods, namely as follows:

Table 3. Interviews with informants related to being responsible for the quality of goods

No	Name	Information
1	Suprayetno (Ornamental Fish Trader)	Be responsible whether the ornamental fish that I sell are of good quality or not, the most important thing is that the ornamental fish trade can be sold in such a way that neither party is harmed and both parties benefit after selling the fish.
2	Ramelan (Ornamental Fish Trader)	Usually, I will be responsible, when there is a fish that dies in the delivery process, but almost the average customer has never experienced this because I have prepared everything for shipping and have given the best for the quality of the fish and usually if there is a dead fish I will be compensated with fish the new one.
3	Abdurrahman (Ornamental Fish Trader)	Being responsible for the quality of this ornamental fish trade, I never mix fish that are unhealthy. I always offer customers healthy and fresh fish. The goal is to make customers feel satisfied with the quality of my fish trade.
4	Nanang (Ornamental Fish Consumers)	Merchants are responsible for items that do not match the order. When I receive a low-quality item, the dealer usually replaces it.
5	Dani (Ornamental Fish Consumers)	The trader is responsible because the ornamental fish trader always provides honest and open descriptions and explanations of fish that are true of good quality, so there are very few problems with dead fish during delivery, so the fish I receive are fresh and healthy.
6	Rahmat (Ornamental Fish Consumers)	Here I put my trust in the traders for the quality of the fish they have, however, if there are fish that die, they will be replaced with new fish so I feel satisfied with the responsibilities of an ornamental fish trader.

3. Tabligh

Tabligh is a word that means convey or communicate. Rasulullah SAW was gifted with the nature of tabligh which enabled him to convey what he received from Allah SWT to his people without reducing the slightest order he received. The basic value of tabligh is communication, and its business value is socializing. Knowledgeable salespeople, descriptions, tasks, teamwork, coordination, and supervision. Individuals with tabligh characteristics must be communicative and argumentative (Darussalam, 2011: 214).

The most important marketing aspect of the ornamental fish business is the promotion strategy because promotion increases buyer interest in ornamental fish. Take advantage of social media to spread the news about ornamental fish so that it is known to people outside Sekip Village. Many outsiders will see and buy ornamental fish as a result of social media promotion. One of the determining factors for the success of an ornamental fish marketing program is promotion. With this promotion, ornamental fish products will be displayed to the target market to provide information about the features of ornamental fish and more importantly the existence of these products to encourage consumers to buy ornamental fish in Sekip Village.

As previously explained, here are some statements from informants as Ornamental Fish Swords regarding the Promotion, namely as follows:

Table 4. Interviews with informants regarding promotions

No	Name	Information
1	Suprayetno (Ornamental Fish Trader)	I, as an ornamental fish trader, really use social media as a marketing place to sell ornamental fish so that I can increase consumers who buy in a wider range of buyers. Discounts are given if you buy directly but with a large number of fish you can get a discount.
2	Ramelan (Ornamental Fish Trader)	As for the promotion strategy, I usually promote it by word of mouth directly. When there are consumers who come, that's where I offer fish to consumers while also strengthening good friendship relations with consumers so that I can attract the attention of these consumers I have been running this ornamental fish business for years so people already know and come to the place. I sell these ornamental fish to find the ornamental fish they want.
3	Abdurrahman (Ornamental Fish Trader)	In terms of promoting this ornamental fish, I also go through social media and I attract customers by giving free additional fish to consumers who buy ornamental fish at a fairly large nominal price.
4	Nanang (Ornamental Fish Consumers)	For marketing promotions carried out by traders usually against me, this ornamental fish trader will give a discount if I buy directly and if I want to buy a large number of fish, of course, then I will get a discount, can receive bonuses of various types - types of fish available.
5	Dani (Ornamental Fish Consumers)	Regarding the matter of promoting his goods, this trader can be said to be an honest trader, so I also believe what is said directly by the trader and what comes out of the mouth of a trader is true according to the quality of the fish that is owned by a trader.
6	Rahmat (Ornamental Fish Consumers)	These ornamental fish traders usually often promote their ornamental fish through social media by giving free ornamental fish if we buy them at a relatively large nominal price, that's what makes me happy to shop for fish here, even though I spend a large nominal but I also get a lot of ornamental fish extra or bonus.

4. Fathanah

Fathanah means wise or wise. Smart in the sense that an entrepreneur can identify opportunities for his business so that it can develop (Dwi Ambarwati, 2017: 5). According to this theory, being smart means being able to read outside business opportunities so that the product is known by the majority of consumers. In addition, an entrepreneur must be creative to run and develop his business. Fathanah is a word that means capable or intelligent. Smart entrepreneurs understand their business roles and responsibilities thoroughly. He can also show creativity and innovation to help and accelerate success. A smart businessman can also provide an effective and efficient touch of value when carrying out marketing activities (Muhammad Syafi'I Antonio, 2010: 62).

Merchant service must be generous and friendly to every buyer; being generous and friendly can lead to consumer satisfaction. Shoppers prefer to buy products from merchants with whom they feel comfortable while shopping. Even though the goods offered are very good and attractive, the services provided do not leave a good impression on consumers; as a result, buyers will hesitate and do not want to buy goods from these traders. Buyers will feel at ease and become loyal customers if you are friendly and generous.

As has been described regarding Generosity, here are several statements from informants as Ornamental Fish Traders regarding Looseness and Generosity, namely as follows:

Table 5. Interviews with related informants are loose and generous

No	Name	Information
1	Suprayetno (Ornamental Fish Trader)	We will provide the best service to customers; the problem is that buyers have different attitudes; even though they are different, if we are polite, we will still try to inform customers about choosing the ornamental fish they want to buy; this is also a form of the generosity of a trader.
2	Ramelan (Ornamental Fish Trader)	I never forget the importance of friendliness and courtesy in serving customers, because I am always friendly to every customer who comes. In addition, he patiently explained the quality of the fish I had. Consumers will be happy to shop and subscribe to ornamental fish at my location if I apply the friendly attitude that I give them.
3	Abdurrahman (Ornamental Fish Trader)	In terms of service, I will provide the best service to customers, and there is no compulsion if the type of fish you want is sold out and you have to buy another type of fish. In offering products as much as possible here I do it with good service, without emotion, prioritizing a good attitude to make consumers comfortable and happy.
4	Nanang (Ornamental Fish Consumers)	As for the service rendered by ornamental fish traders, this is quite good, because they have a friendly attitude, loose attitude, and are humble in trading, so I can feel satisfaction in shopping for the ornamental fish that I am looking for.
5	Dani (Ornamental Fish Consumers)	Friendly in service and generous in the payment grace period.
6	Rahmat (Ornamental Fish Consumers)	Regarding good service, these ornamental fish traders provide it because they are friendly to both buyers.

Inhibiting Factors and Supporting Factors for the Implementation of Dakwah Bil Hal Ornamental Fish Traders in Economic Empowerment in Sekip Village, Lubuk Pakam District

1. Inhibiting Factors

Inhibiting Factors are all things, circumstances, or events that can hinder the progress or achievement of a condition. The inhibiting factors of the application of the form of da'wah bil hal ornamental fish traders in economic empowerment in Sekip Village, Lubuk Pakam District are factors of unpreparedness to compete, factors of lack of motivation, and factors of limited capital. The following is an explanation of the inhibiting factors of the form of implementation of da'wah bil terms of ornamental fish traders in economic empowerment:

- a. The factor of unpreparedness to compete, ornamental fish traders assess that they are not ready to compete with larger business competitors that have developed before, so they choose not to develop their business for fear of being outdone by their competitors.
- b. Lack of motivation, or lack of desire to become a successful and better trader, makes them hesitate to grow their business.
- c. The factor of limited capital, most ornamental fish traders admits that it is difficult to get capital or increase their income. The capital factor is very important for the growth of micro and small businesses. In general, micro and small traders are closed individual businesses that rely on very small capital from their owners. They usually rely on loans from close family or neighbors in addition to their capital to meet their capital needs.

Based on the explanation above regarding the obstacles or obstacles faced by Ornamental Fish Traders in Sekip Village, here are several statements from informants as Ornamental Fish Traders, namely as follows:

Table 6. Interviews with informants regarding inhibiting factors

No	Name	Information
1	Suprayetno (Ornamental Fish Trader)	The majority of ornamental fish traders in Sekip Village are not ready to compete with larger businesses because they do not dare to start developing their businesses and feel worried or afraid of taking the wrong step in entering a business stage where there are more competitors compared to micro-scale businesses.
2	Ramelan (Ornamental Fish Trader)	Several ornamental fish traders in Sekip village are optimistic about the future of their business and are driven to make positive changes. For example, ornamental fish traders are currently able to reach customers who live outside the city or even outside the island by sending packages of ornamental fish orders to their customers. He received the order because of his persistence in researching the internet and social media as a marketing strategy to receive orders from outside the city and even outside the island. However, many ornamental fish traders continue to trade as usual because they do not understand or do not want to use internet marketing strategies which are certainly easier, more efficient, and can reach the entire archipelago.
3	Abdurrahman (Ornamental Fish Trader)	Many ornamental fish traders have difficulty raising funds or making a living. Some ornamental fish traders admit that they have difficulty borrowing funds. Some claim that certain traders with greater access to cooperative officers can easily obtain loans. On the other hand, other traders have difficulty borrowing from cooperatives.

2. Supporting Factors

Supporting factors are circumstances, things, or events that are supportive of development to participate in realizing an activity. Supporting factors for the application of the form of da'wah bil hal ornamental fish traders in economic empowerment in Sekip Village, Lubuk Pakam District are factors of increased income and charity. The following is an explanation of the supporting factors of the form of implementation of da'wah bil terms of ornamental fish traders in economic empowerment:

a. Increased income, increased income is a condition characterized by an increase in one's income received in hours, days, weeks, or months for what has been done, which makes ornamental fish trading a daily job to make ends meet.

b. Give charity, give charity because you want to share what you have felt so that a sense of calm arises in your soul. Even more, efforts have been made so far, proving that there is something that supports the success of a charity business.

Based on the explanation above regarding the supporting factors faced by Ornamental Fish Traders in Sekip Village, here are several statements from informants as Ornamental Fish Traders, namely as follows:

Table 7. Interviews with informants regarding supporting factors

No	Name	Information
1	Ramelan (Ornamental Fish Trader)	Capital, trading hours, and trading experience are factors that affect the income of ornamental fish traders. Capital is important because capital is needed to run an ornamental fish business. Trading hours influence because it is expected that the more intensive the trading time, the more ornamental fish merchandise will be sold. Trading experience is influential because the longer an ornamental fish trader trades, the more he understands the methods and strategies for selling ornamental fish when prices rise and goods are scarce.
2	Suprayetno (Ornamental Fish Trader)	Thank God, Allah gave me sustenance from running this ornamental fish business, thank God I can share with those in need because the profits I get have their right to be shared so every week I routinely give alms in the form of distributing groceries to the poor people. Thank God, my business income has increased so this has made me confident and committed myself and always istiqomah in giving alms. Getting the wealth of the world and the hereafter is increasing. If for economic income, it is clear that the standard of living for the economy has increased, the value of income for the household has increased, this ornamental fish business has provided fantastic profits for me as an ornamental fish trader with the turnover that I earn per month, thank God, it can reach 10 million to 20 million per month, per day it can reach an average of 500 thousand to 1 million with ornamental fish prices ranging from thousands to millions per head.

3	Abdurrahman (Ornamental Fish Trader)	More or less, I have something to give as a charity, with the blessing of giving charity I feel that all my needs are fulfilled and my business is getting smoother, selling out more maybe because of my belief that giving alms will increase my income.
4	Nanang (Ornamental Fish Consumers)	Thank God, the prayer is never abandoned by traders in carrying out their work as a trader. They also attach importance to serving previous buyers who have just performed prayer services. Because the midday prayer is long and can be completed later. As a result, they benefit from both the present and the future.
5	Dani (Ornamental Fish Consumers)	Whatever it is, if it's done sincerely while it's good, it's worth worship, and everything has its portion for the sustenance of every trader here. They performed the midday prayer at home because they still had time to pray the midday prayer at home at that time.
6	Rahmat (Ornamental Fish Consumers)	For prayer, God willing, we never miss it, it's just that the timing isn't always right. For example, it is crowded and there are buyers, they serve the buyers first, but then they rush to pray. Giving alms and the intention to trade for Allah are two of their ways of showing their piety to Allah.

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