

SOCIAL RESILIENCE ASSESSMENT OF FISHERMAN'S FLYING FISH COMMUNITIES IN THE COVID 19 PANDEMIC TIME IN TAKALAR DISTRICT

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Abstract

This study aims to determine the role between "*punggawa*" and "*sawi*" in the patron-client relationship structure in the flying fish fishermen group and to build social resilience in fishing communities during the Covid-19 pandemic. The basic method in this research was descriptive analytical method with a qualitative approach, while the strategy used was a case study. This research was conducted in Tamalate Village, Galesong Utara District, Takalar Regency, where the fishermen generally still use traditional patterns in catching flying fish. Informants are determined by snowballing. The preliminary findings of this study indicate that the form of the social structure of the *punggawa-sawi* in the flying fish groups has room for the entry of new components from outside into the patron-client relationship structure system. This new component does not yet give a pattern to the relationship structure of the relation. However, this new power was thought to be able to limit and direct the parties in the patron-client relationship. The relationship pattern of the patron-client relationship structure was the main pillar in helping social resilience in fishing communities during the Covid-19 pandemic.

Keywords: Patron, Client, Flying Fish Fishermen, Covid-19 Pandemic

INTRODUCTION

South Sulawesi, as one of the areas that has a large enough sea area, makes marine commodity products one of the mainstays in South Sulawesi's native income. The South Sulawesi fishermen community has a very high dependence on fishery and marine resources as public resources. The inability of fishermen to diversify their work, so that it is very dependent on the condition of the surrounding marine resources, causes economic instability in the lives of coastal communities. The patron-client relationship in the fishing community is still very strong as a hereditary culture, which will create very complex group dynamics in the survival of the fishing community in South Sulawesi. In the life of the fishermen community in South Sulawesi who still use the social relations system of *punggawa* (skipper) and *sawi* (labor

fishermen), it creates social and economic inequality where the resources exchanged in the patron-client relationship reflect the needs arising from each party. Flying fish fishing community (*pattorani*) is one of the oldest fishing communities in South Sulawesi, to be precise in Takalar Regency. By still maintaining cultural patterns and traditional values that are held as local wisdom that is owned in the process of flying fishing (*torani*), *pattorani* fishermen can still exist in the waves of modern modern currents. The social relations formed in the *pattorani* fishermen group consisting of *punggawa* (skipper) and *sawi* (labor fishermen) are bound in the form of beliefs and norms that apply in the group which then develops into a social institution in the life of coastal communities which occurs because of the existence of groups. work to be able to meet each other's needs. Collaborative.

Relationships that are built on the basis of mutual trust and verbal agreement alone open up great opportunities for deviation of rights and obligations between the two (punggawa and sawi). The flying fish fishermen group in Tamalate Village has different positions consisting of the punggawa (punggawa), the boat leader (sawi who was appointed to be the leader of the fly fishing process), and the sawi itself as workers.. This study aims to determine (1) the form of social structure that occurs in the flying fish fishermen group and (2) to know the rights and obligations between the retainer and mustard greens in the social structure in the flying fish fishermen group of Tamalate Village, Galesong Selatan District, Takalar Regency. Sunarto in Satria (2002) states that social structure is a pattern of repetitive behavior that raises relationships between individuals and between groups in society, then in examining the social structure there are two important concepts, namely status and role where status is a collection of rights and obligations. whereas role is a dynamic aspect of that status. Paul B. Horton and Chester L. Hunt (1984) define role as the behavior expected of someone who has a status, where status is defined as a set of rights and obligations. Every individual behavior in society has a role in it because each role contains rights and obligations that will be carried out in society. The role of individuals in society is inseparable from the cultural factors around them that control the individual's behavior in acting. The position of the individual in society is an element that can change to show the place of the individual in that society so that the role of the individual in society is static. Horton (1984) explains that the concept of role presupposes a set of expectations, where individuals are expected to act in certain ways and expect others to act in certain ways as well. Each individual in the behavior expected of someone in a certain status may differ from the expected role behavior for several reasons.

METHOD

The basic method in this research is descriptive analysis with a qualitative

approach and the strategy used is a case study. This research took place, located in Tamalate Village, Galesong Utara District, Takalar Regency. Determination of informants using the Snowball Sampling technique where the determination of informants begins deliberately and then develops to find key informants in this study. During this research, it was found that the number of informants interviewed was 37 people in which 8 were punggawa (papalele), 4 ship leaders, 22 sawi and 3 traditional leaders. Data collection techniques using in-depth interviews (in-depth interviews) are supported by observations, observations for primary data, while secondary data is obtained from related agencies, research reports, literature, and scientific papers.

The data obtained were then analyzed using qualitative methods, to validate the data using triangulation in accordance with the opinion of Creswell (2012) explaining that the strategy used to validate (data validity) is to triangulate different data sources by examining the evidence draw from these sources and use them to construct a coherent justification for themes. Qualitative data analysis in this study was carried out starting at the time of starting the research by collecting data and processing it systematically which was carried out by data reduction where the data obtained were selected, focused, simplified and abstracted according to the field notes obtained. Then the presentation of the data is classified according to the category based on the variables seen and the last is the drawing of conclusions or interpretations and verification of data from the results of the classified data presentation. Miles and Haberman in Sugiyono (2011) explain that data activity in qualitative data analysis is carried out continuously with the stages of data reduction, data presentation and conclusion drawing

RESULT AND DISCUSSION

A. Social Structure of Flying Fish Fishermen Group

The social relations between the punggawa sawi which are also believed to have been passed down from generation to

generation as part of the life of the coastal community in Tamalate Village make social relations between the punggawa and sawi organized into collective social practices (actions) as a guardian of the balance of the implementation of the life of the fishing community in Tamalate Village. . The structure of the punggawa sawi relationship then becomes an intermediary for interaction as well as a guideline or instrument for coastal communities in Tamalate Village which is formed in symbolic interactions (group norms) and in the form of meaning (discourse) in client patron relationships or between employers and subordinates. The initial structure of the patron-client relationship which was based solely on economic needs then increased to become ethical behavior in the flying fish fishermen group which is still trusted today. The dependence of sawis on the punggawa as owners of capital or networks is not only an economic tie, but has reached a stage of emotional and high confidence living together. James Scott (1993) sees the patron-client relationship as a phenomenon formed on the basis of diffuse inequality and flexibility as a system of personal exchange. Furthermore, Bourdieu (Jenkins 2010) explains that in a community there are rows of assumptions and beliefs that develop without them ever being questioned so that they are dominated by a difficult situation due to the strong influence of the social hierarchy which is known as doxa. With a high belief in the social hierarchical pattern that is not only in the economy, but has been tied to a strong emotional bond between the patron or skipper and the client or sawi creating strong solidarity with the punggawa in the coastal community environment in Tamalate Village. The model of repetition of behavior and actions and interactions between actors (actors), be it the retainer, ship leader, and mustard greens in a group of flying fish fishermen in a long and quite long period of time automatically causes the structure of the mustard retainer relationship to experience strengthening and rooting (institutionalized) in the life of the coastal community in Tamalate Village.

The social structure relation between the punggawa sawi is not only horizontal among

the actors in the structure as a behavior guide but this then develops vertically with higher reinforcement because it cannot be fulfilled against the economic and social demands in the coastal community of Bontomaranu Village. The vertical social structure can be described in which the relationship between the structure of sawi to the retainer even though sawi is considered the lowest and many are disadvantaged by the policies of the retainer both from work roles and from profit sharing, but the loyalty of sawi to the retainer will remain high and the level of compliance and defense of sawi towards the staff will get stronger. This will also convince the punggawa to be able to provide and guarantee the life of his sawi in accordance with the level of compliance with the rules and norms that apply.

The social structure in these social relations results in restraint of the actors, be it the retainer, ship leader or sawi in behaving and interacting with the outside community so that this condition leads to the life of the coastal community in Tamalate Village which is still hampered in its development. Social and economic behaviors resulting from this social structure are still characteristic of the traditional characteristics of the coastal communities in Tamalate Village in general because they are still the result of the adaptation of the environment in which they live. The flying fish fishermen groups' lack of openness to outsiders has resulted in the condition of the coastal community in Tamalate Village which is still marginalized from the surrounding environment.

B. Role of Punggawa in the Covid-19 Pandemic

The patron-client relationship pattern that is built in the life of the coastal community of Tamalate Village is considered a poverty trap experienced by the sawi because there is no high bargaining position (bergaining position) which causes the power of sawi to improve their standard of living. The position of sawi as a person who only contributes his physical strength to be able to work for the courtiers in the flying fish fishermen group in Tamalate Village can only be obedient and loyal followers of all policies and rules that have been set by the retainer and matters. it can be

detrimental for themselves to live their lives. The perspective that is developed in the development of coastal communities is the view of the main problem of the inability of coastal communities to develop because of the strong ties between the owners of capital and their means of production and fishermen who have nothing but physical abilities. This bond is considered as the basis for labor fishermen not to be able to increase their life capacity for the better because of the strong grip of the capital owner so that capacity building for labor fishermen cannot be done. Kusnadi (2003) explains that one of the roots of poverty in coastal communities is the existence of patron client relationships that occur in coastal communities who are tied to debts and the powerlessness of the weak community to exercise a better bargaining position. Based on this, then government programs to carry out development in coastal communities with the aim of eliminating these ties without caring even to be able to involve the owners of these capital as part of the development of the coastal community itself. Without realizing it, coastal communities still live in the context of local culture which is very thick as a hereditary heritage in their environment, including the coastal community in Tamalate Village.

The flying fish fishermen group located in Tamalate Village, which consists of the retainer relationship as the owner of capital and means of production with the mustard greens, is also a relationship that is built because by needing each other then it becomes a culture that is considered as justification and savior in carrying out their daily lives because without there is a retainer there will be no sawi and vice versa without sawi there will be no retainer. The social relationship between the punggawa and sawi is a chain that is difficult to break because it is framed by norms and not only trust in the scope of work, but has reached a stage that plays on the emotional bond between the two. The paradigm of coastal community development, especially in Tamalate Village, must shift to a more targeted one, namely the coastal community in Bontomaranu Village. The community that is owned in Tamalate Village with the patron client relationship that is built is not an excuse to hinder the

development of the coastal community in Tamalate Village because they must be able to break the chain of relations and then be able to carry out development. As has been explained above, the social capital owned by the mustard punggawa system in flying fish fishermen groups can be an entry point for developing coastal communities in Tamalate Village. The use of social institutions in the sawi punggawa social system by having high social capital strength should be a tool for government programs as a bridge to be able to directly touch the sawi collectors who need help to become better. Investment in trust and norms imposed by the retainer both in groups and in coastal communities can become the foundation for development policy makers for coastal communities to make the lives of coastal communities better and increase.

Creating economic investment and social investment in the lives of coastal communities can be used to move towards a better direction by giving a role to the courtiers and utilizing the social capital owned between the courtiers and their collectors so that development policies can be felt as something that is beneficial to coastal communities and can improve the welfare of coastal communities in Tamalate Village. Mudiyo (2013) explains that in social life, social capital is like a lubricant for the implementation of various collective actions both to preserve social life and to improve living conditions.

CONCLUSION

The social structure contained in the flying fish fishermen group is a hereditary and institutionalized culture in the mustard retainer system framed in the norms and values of local wisdom found in the flying fish fishermen group in Tamalate Village, Galesong Selatan District, Takalar Regency.

The social structure in the flying fish fishermen group makes the retainer position as the highest position by using legitimacy in the form of rules and group norms that apply in the flying fish fishermen group and in the life of the coastal community of Tamalate Village and using domination as the owner of capital and means of production as a whole.

so that they can formulate their own policies without the participation of the sawi. 3. The relationship pattern of the patron- client relationship structure was the main pillar in helping social resilience in fishing communities during the Covid-19 pandemic. The role of the punggawa as a local leader who has the highest power in the coastal community environment can be an alternative for the government to be able to take advantage of the retainer as one of the supporters of government programs

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