



Identification and Analysis of Social Capital in Flying Fish Fishermen Group for Coastal Community Development in Takalar Regency (Case Study Bontomarannu Village, South Galesong District)

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Abstract: This study aims to the forms of social capital contained in the group of flying fish fishermen the role of social capital owned by fish fly fishermen group as the development of coastal community in Bontomarannu village South Galesong district Takalar regency. The basic method in this research is analytical descriptive method with qualitative approach while the strategy used is case study. This research was conducted in Bontomarannu village, South Galesong district as one of the group of fly fish fishermen still using traditional method. Determination of informants conducted by snowball sampling where there are 35 informants used in this study. The results showed the form of social capital that is contained in a group of fisherman fly fishing encompasses a networking as opening the way between the own capital (punggawa) and fishermen (sawi) to be able to cooperate in work relations in the fisherman group flying fish which then creates the trust deep fishermen against the owner that framed by the existence of norm in group not only apply at work relation but have come to daily life of punggawa and sawi in coastal community Bontomarannu village. The type of social capital owned by the flying fish fishermen group is social capital that is binding (exclusive), cause the difficulty of information flow into the group of flying fish fishermen. Social capital owned by flying fish fishermen group can be used as a bridge in the provision of development policies in the coastal community by utilize the position of punggawa as a policy give tied with norms and cultural values prevailing in the community life of flying fish fishermen community in Bontomarannu village.

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INTRODUCTION

As a social unity, fishermen communities live, grow and thrive in coastal areas. In the social construction of coastal communities, fishermen communities are part of the social construction, although, it is recognize that not all coastal villages have livelihoods as a fishermen. Normatively, the coastal communities are prosperous communities for natural resource potential. In fact, however, most of the coastal communities are still part of the community that is left behind compared to other community groups. Experienced poverty in fishery community households has made it difficult for them to shape the lives of the next generation better than their current state. Their children must accept the reality of low education because of the economic inability of their parents. Children are required to participate for a living, the burden of domestic life and reduce the burden of the responsibility of their parents. As a result, the quality of human resources remains low and poverty among fishermen will be inherited and perpetuated from generation to generation. The uncertain condition of life always shadow over the life of fishermen. To anticipate income uncertainty and maintain survival, fishing communities develop a traditional patron-client relationship to create a sense of social security. The patron-client relationship is expected to neutralize the social anxiety of fishermen because they do not earn enough to sustain their lives as normal (Kusnadi, 2003, 2007).

In the life of fishing communities in South Sulawesi who still use the social system of *punggawa* own capital and *sawi* (fishermen) cause social and economic inequality where resources are exchanged in patron-client relations reflects the needs arise from each part. The level of trust of the fishermen to the owners of capital) result indirectly bind the fishermen to obedient to own capital. Rules or norms created and has become a culture in the condition of coastal communities in South Sulawesi in the realm of *punggawa sawi* group, thus, causing the fishermen does not get bargaining position in the pattern of working relationship in *punggawa sawi* group. All of it is often referred to as social capital contained *punggawa sawi* system in coastal community.

Basically, every segment of society including the poor society, still has the potential of social resources that are biased in order to overcome poverty, among others, the value system, behavioral norms, social ethics, network and trust. Intuitively, then, the basic idea of social capital is that a person's family, friends and associates constitute an important asset, one that can be called on in a crisis, enjoyed for its own sake and leveraged for material gain. What is true for individuals, moreover also holds for groups (Woolcock and Narayan, 2000). One of group fishermen in South Sulawesi who still use social relations is the flying fish fisherman community (*pattorani*) which is one of the oldest fishermen communities in South

Sulawesi precisely in the regency of Takalar. Fukuyama (2000) explains that social capital can be defined simply as a particular existence of the set of informal values or shared norms among group members that enable cooperation between them where social capital has an effective and flexible ability in the face of rapid changes due to the intervention of capitalism on various factors of people's lives. In line with Fukuyama's opinion above that social capital can occur because of a high level of belief in a group that results in a more exclusive member's behavior towards his or her own group and disregards outside groups. This study aims to forms of social capital contained in the group of flying fish fishermen and the role of social capital owned by flying fish fishermen group as the development of coastal community in Bontomarannu village South Galesong district Takalar regency.

MATERIALS AND METHODS

The basic method in this research is descriptive analysis with qualitative approach and strategy used is case study. This research took place from September to November 2016, located in Bontomarannu village, South Galesong district, Takalar regency. Determination of informants by use snowball sample technique where the determination of informants begins with deliberate then develop to find key informant in this research. During this research, the number of informants interviewed thirty five people is eight *punggawa* (owner capital), four leaders production, twenty fishermen and three traditional leaders. Data collection techniques use in depth interviews were supported by observation for primary data while secondary data were obtained from related institutions, research reports, literature and scientific papers.

Qualitative data analysis in this research is started at the start of the research by collecting data and processed systematically done by data reduction where the data obtained is selected, focused, simplified and abstracted according to field notes obtained. Then the presentation of data classified according to the categories based on the variables seen and the last is the withdrawal of conclusions or interpretations and verification of data from the results of the presentation of classified data.

RESULTS AND DISCUSSION

Social capital form in flying fish fishermen groups: Social capital is a resource that can be viewed as an investment to acquire new resources. The flying fish fishermen groups as described previously that this group is still homogeneous and private in life causes no easy access to outside information can enter immediately in their group. Social structure in flying fish fishermen groups described above which consists of patron-client

relation on the basis of economic relations and high level of trust due to strong emotional bond is one of the capital possessed by a flying fish fishermen groups to survive in the environment coastal of Bontomarannu village.

The core idea of social capital theory is that social network is have value, social contact influences individual and group productivities and relationships between individuals result in social networks and the grow norms of reciprocity and trust of those relationships. The following components of trust, social networks, norms and reciprocity seem to be prominent in social capital formation. In the following section I shall explain the concept of social capital according to these core elements (Cloete, 2011). Formation of kinship and reciprocity in the social structure of the *punggawa sawi* group of flying fish fishermen creates good cooperation in their employment process and social life. The form of relationship between *sawi* and *punggawa* in flying fish groups in isolated environment formed social process arise from the existence of intensive social interaction both related to work process and their social life in coastal environment of Bontomarannu village.

Network: A Fishermen group as a low class within the coastal community in Bontomarannu village because it lacks the means of production or capital ownership cause the fishermen to develop relationships or networks with others to survive. By build a network to the owners of capital in coastal communities, the fishermen expects to overcome the uncertainty in his life. Not only to overcome the uncertainty of his life but by building a network to the owner capital of the flying fish fishermen group in Bontomarannu village, the fishermen also can save the life of his family with the guarantees he got from the owner capital where he joined. The development of a network in the relation of the fishermen not only brings benefits or life strategies for a fishermen but then this network brings more benefits for owner capital of flying fish fishermen groups in Bontomarannu village. As a tool to run and continue the business of flying fish production, *punggawa* can also get benefit because by build a wide network to fishermen to raise his honor in the environment of coastal communities in Bontomarannu village, so that, the position of *punggawa* as a respected person and become influential people in society has affirmation. Defined social capital as 'the aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalized relationships of mutual acquaintance or recognition (Dale and Newman, 2008).

Piere Bourdieu in explains that social capital is the number of resources, actual or virtual gathered to an individual or group because of have a long-lasting network of reciprocal relations of introduction and recognition that are slightly more institutionalized.

Trust: Trust is an important element in understanding the concept of social capital because trust may encourage a person is willing to use the work or group. Compliance of *sawi* in implementing all the rules and desire from the owner's is one of the proof of form of trust built in the working relationship of the *punggawa sawi* system in the flying fish fisherman groups of Bontomarannu village. A *sawi* is not only trust the policies from *punggawa* in the course of work but build trust outside their workspace such as tell the problems they have both in the family and in the environment in the hope that there will be a helping hand from the *punggawa* for provide feedback or to help resolve the issue. The form of trust between *sawi* and *punggawa* in the flying fish fishermen group is framed use the rules and cultural values prevailing in the life of coastal communities in Bontomarannu village. Fukuyama (2000) in Alfitri (2011) explains that communities depend on beliefs and beliefs are culturally determined, then spontaneous communities will emerge at different levels and where beliefs are defined as expectations arise in a community that behaves normally and cooperative based on shared norms for the benefit of other members of the community.

Group norm: The survival pattern of the *sawi* which is found in the ability of the *punggawato* provide life insurance cause the *sawi* in the group of flying fish fishermen hold full of values and norms that have been built by the courtier in binding the *sawi* as a faithful follower to be able to maintain his life. Blau in Ritzer (2012) assumes that values and norms help as a medium of social life and mediate relationships for social transactions and regulate the processes of social integration and differentiation within social structures. High respect to the courtier as well as maintaining the *punggawa's* good name and keep the *siri'* group is the values and norms that apply in the group of flying fish fishermen.

The norms applicable in the group of flying fish fishermen are described as a profit-sharing system between owner, boat leader and fishermen or rule when the wish of the fishermen that wants to leave the group must be able to pay off all the loan to the other owner capital must be able to redeem the fishermen by paying the debts to the owner previous. Conversely norms and values held by the *punggawa* as the leader in a group of flying fish fishermengroup, must be able to provide all the needs desired by the *sawi* and as an example in behaving in the environment of coastal communities Bontomarannu village. This indicates that *punggawa* is no longer merely a place to seek the security of the source of life but the *punggawa* themselves must provide the best protection they have due to the competition between courtiers within a region based on the norms of loyalty and values of honor in force in the coastal community of Bontomarannu village (Sayful, 2014).

Impact of social capital in flying fish fishermen group life: As a living strategy in coastal communities for both givers in the group of flying fish fishermen by establish a network between the two which is then framed in mutual trust, the norms and values are obeyed and held as a guide cooperation and generate reciprocity (reciprocal relationship) between the two causes a high dependence for the sawi. Beside to creating dependency, flying fish fishermen group in Bontomarannu village becomes an exclusive group with no easy interference from outside to influence or enter the group.

The social capital owned by the flying fish fishermen group in Bontomarannu village with this network model creates an exclusive social capital that can be a bridge (inclusive) networks that bring new information for the improvement of the coastal community itself, especially, for the flying fish fishermen group. The patterns nearly all participants benefited from some kind of homophilous bonding social capital that either helped them to safety or they assisted others within their network (Hawkins and Maurer, 2009). The bonding type of social capital in the relation of the punggawa and sawi inflying fish fishermen can create a harmonious atmosphere between the owner capital and the fishermen because it brings with it something good to sustain a specific reciprocity in both the social and economic behavior provided by the distributor and owner capital thus maintain strong loyalty within the group and strengthening specific identities as a large of flying fish fishermen.

From the form of social capital described this, it turns out there is a negative side in the construction of networks of *sawi* to their punggawain flying fish fishermen group in Bontomarannu village.

The relationship sawi with their punggawa being bound cause sawicannot develop what it has because it is always on the rules and norms that have been made by punggawain the group. Unconsciously sawi in a flying fish fishermen group do not care to be able to open a wider network out or seek help live a more decent but more trust networks built on the flying fish fisherman enterprise that is only to punggawaas the savior of their life.

Punggawa ability to build a good network in the coastal community of Bontomaranu village by transform its economic capital into social and cultural capital makes the punggawa have a high dominance to the sawi. With this dominance, make inequalities in social and economic in the social structure of punggawaand sawiin flying fish fishermen groups Bontomarannu village. The patron-client relationship can be characterized generally as an unequal (but theoretically nonbinding) relationship between a superior (a patron or leader) and a number of inferiors (clients, retainers or followers), based on an asymmetrie exchange of services where the de facto dependence on the patron of the clients whose unpaid services may include economieobliga-tions, paid or unpaid work, armed service, political support and other services is

counterbalanced by the role the patron plays as a leading figure for all the clients and by the assistance including monetary loans and protection, he or she provides when necessary (Pelras, 2000).

In other side the community owned in Bontomarannu village with the patron client relationship built is not an excuse to inhibit the development of coastal communities in Bontomarannu village because it must be able to break the chain of relations and then can do the development. The utilization of social institutions in the social system of a Punggawa sawi with a high social capital strength should be a tool for government programs as a bridge to be able to directly touch the fishermen who needs help to become better. Investment trust and norms imposed by punggawa both in groups and in coastal communities can be the foundation of development policy stakeholders for coastal communities to make life of coastal communities better and improved. It generates a commitment within individuals to make their society work and increases their willingness to make necessary compromise (Dale and Newman, 2008).

Create the economic investment and social investment in the life of coastal communities that can be used to move in a better direction by giving the role to the punggawa and utilizing the social capital owned between punggawa and sawi, so that, development policy can be perceived as something beneficial for coastal communities and can improve the living standard of coastal community welfare in Bontomarannu village. It establishes a benefit of community development that deserves increased attention from policymakers both at the local and federal levels (Jordan *et al.*, 2010).

CONCLUSION

The typology of social capital found in the group of flying fish fishermen groups is binding type, thus, make the flying fish fishers group both to be an exclusive group and cause the path of information and innovation is not easy to enter into the group. The results from this study proof that the traditional institutions that are hereditary inheritance in the Bontomarannu village, indirectly can be a guarantor of the life of coastal communities are still relatively poor to survive to live his life. This can be considered to the stakeholders in formula a policy in the coastal community to improve the welfare of fishermen communities without overriding the position of a punggawa in coastal communities.

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