

The Tradition of Fishing Community in Sembilan Island

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Abstract: The study aims to find out the characteristic of fishing community at traditional phase, the effect of their tradition and to describe factors changing the tradition in Sembilan Island. It is qualitative study where the data collection is initiated by observation, interview and documentation. The data is then being analyzed through data reduction, data display and decision making/verification. Social life in fishing community, who keeps the tradition eternal has changed as the impact of fisherman's orientation changes when fishing technology and knowledge encourage time and catch effectiveness.

Key words: Sembilan Island, tradition, fishing community, display, catch

INTRODUCTION

Social change cannot be released from history, even cultural process of Indonesian people where social change boost education and technological progress in coastal dwellers in general and Sembilan Island, Sinjai regency in particular. Fishing gear used to go fishing is still simple. Over time, fishing gear they use have developed. This development is seen in modern diving equipment making use of air compressor for example and the use of motor vessel (in board) and outboard motor to go fishing.

Fishing technique applied by fishermen in Sembilan Island makes changes in orientation and fishing target. As such, it encourages marginal fisherman to change their fishing target from little fish into big fish catches. It opens an opportunity for every fisherman to raise income.

On the other side, fishing technology is eternally developing and becomes cultural and social heritage as it has an important meaning for community. Fishing technology is elaborated in many ways since it relates closely with community effort for sustainable environment and moral regulations. Tradition and custom in Sembilan Island have knowledge system and belief system where fishermen are used to meet natural challenge such as mystique, maddompong tradition and other habit as hereditary knowledge carried out by every generation.

Based on the description above, impact of social change on the tradition of Sembilan Island fishing community is interesting when the social life has changed due to modernization. Modernization has raised fishing catch amount but on the other side, fisherman tradition to meet natural challenge during fishing is still hard left.

Fishing community progress through distance learning program at junior high level in Kambuno Island

as central area of district, encourages tradition change in fishing community that affects social and cultural life.

Previous study by Syamsuddin (2000) discusses about "Participation of Fisherman's Wife in Escalating Household Finances in North Sinjai District, Sinjai Regency". So, does Nuraedah (2004) in her study "Transformation to Modernization (A Study on Social Change of Rural Community in Sigi Regency)" discussing about rural community tradition where means of livelihood is farmer.

Based on the consideration above, the researcher is interested in carrying out a study in this unique Sembilan Island with its nine islands in rows. Most of dwellers do fisherman and they keep ancestor's tradition as fisherman. Accordingly, below are some research problems:

- What are characteristic of fishing community at traditional phase in Sembilan Island?
- What are factors cause tradition change in Sembilan Island?
- What social change effect arises from fishing community tradition in Sembilan Island?

MATERIALS AND METHODS

Research site: The study is carried out in Sembilan Island District, Sinjai Regency. The islands have nine archipelago, consisting of Leang-leang, Kambuno, Burungloe, Kodingare, Batanglampe, Kanalo 1 and Kanalo 2, Katingdoang and Larea-rea.

Research instrument: There are 7 characteristic of research instruments as proposed by Moleong (2004) Guba and Lincoln (Muhajir, 1993) on why human being is

made research instrument, they are: human is responsive, adaptive, holistic, aware of context has capability to process, to clarify, to summarize, to search idiosyncratic answer and to dig a deeper understanding. Further, the researcher has interview, makes record and takes pictures regarding research object.

Data analysis technique: It is qualitative study where the data analysis takes data reduction by delivering understanding, data display in form of table and decision making and verification as proposed by Miles and Huberman.

RESULTS AND DISCUSSION

The tradition of fishing community in Sembilan Island: Among cultural values and knowledge on geographical environmental condition, kept as fisherman's habit manifestation are belief and tradition; they are hereditary inherited by fishing community in Sembilan Island. Like dwellers on the land, archipelago dwellers have acquaintance with and pay respect to the applicable tradition in ethnic and habit of local people. Fishing community in Sembilan Island has habit and it is considered as their belonging.

Perception of fisherman: Fisherman recognizes a concept of "a time when there are plenty more fish in the sea and less fish", i.e., when it is calm and reddish, there will be more fish. When it is green reddish, they believe there are plenty more big fish. If fisherman finds lots of sea worms, it should be less fish. Fishing community also has other belief on fishing boat or vessel that if they set coconut-palm leaf on fire to the boat/vessel, it will be long-lasting and won't be eaten by wood-eating animals. To do so, fisherman puts coconut-palm leaf under the boat/vessel. The coconut-palm leaf was tied up in five times fold, up to seven times with dried coconut-palm leaf. Five times coconut-palm leaf fold means "to take and have goals".

Usually, when this coconut-palm leaf is burnt, fisherman breaks an egg at the far end of bridge deck, throws away the egg and takes sea water, pours the water to the boat/vessel together with the burnt coconut-palm leaf. This belief means a pray to hunt fortune.

Further, this belief, recognized as life-managing norms and a shield to set this wordly-life in harmony, explains "a concept on addressing parts of fish" and if it is analyzed, it affirms the theory proposed by Soekanto (1983).

Knowledge on symbolization of delivering a meaning to this built-up vessel is mostly used by fisherman. This

is encouraged as orientation on fisherman's income or earning is long-term process. Consequently, it requires far more viewpoint to seek special method of handling to make use of ancient fisherman's perception to build public order as social control.

Mysticism of Sembilan Island fisherman: Mysticism refers to basic need of human being as it appears from belief that there is "the other power" beyond individual, i.e., an extraordinary power beyond human. This belief motivates human to seek something from another world, from which the world they live in has not given things they need. Such idea makes human unsatisfied with things they have had, moreover when human tends to control nature. So, human attempts to uncover the great power beyond his capability, they establish a knowledge concept about human through nature and fortune and spell as well that will connect human to these "supernatural" things.

Long-lasting assumption stated by one of informants is that water has other name having a meaning of peacefulness for fisherman during fishing period at the sea without any disturbance. When fisherman goes fishing, they spell this pray, "O Prophet Khidr, take my offering, I'm going to earn livelihood, may God give us long life and easy fortune".

Most fishermen keep this tradition and make it developed from generation to generation as it refers to fortune abundance and safety during fishing. In fact, all informants believe that nature and everything in it belongs to Allah. No matter power that human has control over sky, Earth, plants and every living creature is solely under the power of the ruler of Heaven and Earth, God Almighty. It is just they also believe that there is a great power of the creator which is unexplainable.

Setting sail tradition is usually carried out by fishing community as an offering to Prophet Noah by giving salutation before they sail on boat. It is recognized when flour porridge is set down at the bow and stern of the boat as a symbol of ship safety on fishing. It is a famous history when Prophet Noah built the ark on mount. And it is in Quran:

"And construct the ship under Our observation and Our inspiration and do not address Me concerning those who have wronged: indeed, they are (to be) drowned" (Huuud)

This is why the verse from Quran encourages fisherman to give Prophet Noah salute by making tradition and belief in harmony. Hopefully, by carrying out setting sail tradition, fishing vessel safety improvement is enough to prevent risk.

Fishing community has praise to two Prophets who are believed as prophet of fish as it is based on Prophethood story Moses (Peace Be With Him) at the gathering of two seas, in order to gain the secret things that belong to God, it is stated that: "and they found a servant from among our servants to whom we had given mercy from us and had taught him from us a (certain) knowledge" (Al-Kahf). This verse is interpreted by fishing community as a meeting between a servant and his God, Allah the Most Holy (and Most High) he should be Prophet Khidr.

Fishing community prays to Allah the Most Holy (and Most High) as reflected from the teaching of Islam. It encourages fisherman to seek his life through particular symbol in order to face supernatural creature. However, by saying greeting "Assalamu'alaikum", "Kun fayakun" and reciting short surahs and believing in basic principle on the one and only God "La Ilaha Illallah" (there is no god but God) means that the influence of Islam is most dominant.

Thus, every supernatural creature will surrender to and is obedient to the one creator. It does not indicate that fisherman does not confess to Allah the Most Holy (and Most High) the creator of all creature. It is just knowledge on fisherman's symbol is kept and religious. They believe that "every deed shall have a vow together with a ceremony and pray to the owner of all creature and belief that everything will go back to the vow".

According to fisherman belief, when there is an arrogant and haughty diver toward supernatural things, in this case, the researcher analyze individual capability as human of the sea-dealing with risk of accident may happen as the consequence of anger of the nature to human that means belief on the presence of power beyond fisherman's capability as the subject.

It is undeniable that fortune only comes from Allah the Most Holy and Most High but human factor shall not be underestimated. Human indicates a bridge for fortune, referring to a relationship with human that shall be developed and built well, human shall pay respect each other, it is like treat people as you would like to be treated. Behave properly and take a good attitude before going to sail. It is stated by informant below.

If you want to go sail, "fix up your omen" before going fishing. If you have a sense that you will not get much fish, don't go. If it is a good sense, proceed to go fishing. In spirituality, you shall draw an estimation before leaving". It means you shall imagine that "there, I will take it" indicating that my fortune must be there and it will go nowhere.

Fisherman preference to get abundant marine product encourages fisherman from other region comes into this island including Selayar and Madura Island. It is

analyzed by "any how fortune beyond human logic limit, it is still God who decides; hence human logic on the secret of nature is too limited".

Essentially, many informants admit that there will be no capability to seek power from other creature through "such fortune science", human shall leave his knowledge to God the all-knowing. Everything is reflected on fisherman's pure intention when he goes fishing that there is the other power beyond his capability.

Area control: Habitual pattern in fishing community is not spirituality only, it is also in form of daily habit. Fisherman tradition in Sembilan Island has developed at significant progress. It covers community habit to install belat (bamboo netting as a fence) on the fishing area to chase away fish swimming direction. However, it is no longer used as it is easily spoilt due to wave attack. A change which is kept until now, since 1980s is waters area control.

Habitual pattern in Sembilan Island fishing community to control waters area aims to seek fishing area and as a tradition, it has been recognized for years since before 1970's. Sembilan Island waters has been used as fishing area and fisherman has managed the area by setting boundaries of fishing area in almost all waters area in Sembilan Island.

A tradition when grant of management right or fish resource use along with the boundaries is determined by public consciousness. Individual claim his fishing area since the first user up to following users. In the implementation, surrounding waters is claimed by fisherman who owns the fishing area as his property. Consequently, whoever does not own the waters area must not go fishing at that area. Fisherman possessing the right to control waters is usually in group. Every group consists of fisherman who has two to five fishing areas and every area has a name according to fisherman's name sets the boundaries.

This tradition is improved to increase fishing catch efficiency. To catch leopard coral-trout, mackerel tuna and grouper, it will be easier and gives more profit economically if it uses fish aggregating device as an aid in fishing. Fisherman must go fishing in an area he claims while other fisherman can do so if he already gets fishing permit from the owner.

In fact, by implementation of fishing area control and its humble unwritten rules, community will gets benefit by gaining catch number. They also reduce operational fishing cost and make fishing easier as the fishing vessel is steered toward fishing area direction. It means fuel conservation to search fish groups. Installation of fish aggregating device in traditional manner has embodied fisherman's exclusive right in Sembilan Island waters. The exclusive right is appraised and abode by owner of fish aggregating device as well other fisherman.

Table 1: Tradition change in Sembilan Island fishing community

Types of tradition				
Tradition change pattern (1)	Knowledge system (2)	Mysticism (3)	Belat (bamboo netting as a fence) (4)	Rumpon (fish aggregating device) (5)
Then	It is developing and stays firm according to community traditional science on natural phenomena, for example a time when there are plenty more fish, or just the opposite, how to maintain fishing vessel and how to make fishing vessel get lots of luck	Believe in power beyond human's in a knowledge concept on water creature, delegation of god power is directed to water guard, fishing vessel. And also some prayers for safety, etc.	Installation of belat on almost all fishing area in Sembilan Island	Installation of fish aggregating device aims to make fishing activity easier and it is profit-table economically
Now (2000-2004)	Youth generation knowledge is gradually decreasing in implementing fishing routine activity	It is still carried out, even it is only prayers for safety on sea	No longer exist	It is still used but not at all islands
Cause of changes	Not in accordance with the present situation People uses compass for road sign Technology has evolved that fisherman uses machine	Mysticism does not change a lot as power of nature makes fisherman think that there is "still" a power beyond technology	Belat is easily spoilt due to wave attack	Advanced technology lets fisherman go fishing further and makes fishing activity easier

Nuraedah (2004)

Fishing area claim, especially at which the area is based on habitually and hereditary inherited is in form public acknowledgment. Waters control in Sembilan Island is formulated into rights and obligations as follows: Fisherman takes control over waters for fishing activity in area surrounding his fish aggregating device. However, there is an exception for monopoly, i.e., fishing activity by other fisherman who uses fishing bait. If the fish aggregating device is temporarily not used due to not fishing period, the device owner has the right to be asked for permission when other fisherman has intention to go fishing in his fishing area. Licensee of fishing area has obligations as follows: grants opportunity to other fisherman when he needs to go sailing around his fishing area. Grants opportunity to other fisherman to catch fishes if he uses fishing bait.

When fishing area violation occurs conducted by non-fishing area owner, there will be disputes concerning rights and violent fight may be occurred, even it may turns to be fishing vessel destruction at the other chance when the accused one and the owner meet on the sea.

Fisherman tradition change pattern and habit in Sembilan Island: Fishing community habit in Sembilan Island is changing over time but some habit are still preserved. The changes are made in list in Table 1. Based on Table 1, tradition is a living thing. It is a living means to serve human life. Over time, we can understand and direct at an objective that tradition is really changing and developing to reach an adjusting phase to present time. Tradition is built by man for his interest. Under his influence, tradition is also improved in accordance with human life. Thereby, fisherman as the heir is insisted to make a change toward tradition pattern, an improvement to one or some parts which are no longer fits for today.

Wherever the fisherman lives in, he is insisted to not only copy the tradition but also to give "a new touch" to fishing community culture by making a change.

Recently, new technology has affected fishing activity in research site because almost all fishing vessels has already put machine on, fishing means are power-driven vessel and sailing vessel with power machine. Even, some fishermen has already used trawl to catch shrimp and sea cucumber. Still, many fishermen are utilizing traditional sampan to catch squid and fish for daily needs.

Along with technological progress, tradition becomes a challenge and its existence is in doubt when orientation of thinking is shifted into rational reasoning. Fishermen can catch a lots of fishes in a short time, not because mystic but "fishing motorization".

For fisherman, it is still a mystery on why there is a grave under water, beautiful woman and why the wave comes quickly with no wind blew strongly. Such phenomena makes fishermen still "believe in" supernatural force.

The effect of social change on Sembilan Island: The effect of social change on tradition is apparent on fine social relationship between fishing communities. Social interaction between dwellers is in harmony, both those living close by or across hamlet and villages.

Social relationship takes place through technological progress such as telephone, television, radio and newspaper. Concerning telephone, it is easily found and mobile phone bars is very good as well. Mobile phone becomes more popular because many youths in Sembilan Island have it; for them, having mobile phone means "cool". Relationship between neighborhood is realized by cooperation, like mutual cooperation to clean

environment, road and place of worship improvement. Social interaction occurs between people from country side when family visits relatives across villages by motor vessel transportation lane.

If the effect of social change is connected to tradition, it indicates that habitual pattern and mysticism of Sembilan Island, supported by potential in Larea-larea Island with its white sand and Lapoi-poi Island should be promoted as future tourism industry. Carnival may be utilized to jack up potential Sembilan Island in the future.

CONCLUSION

According to the research questions, there are some conclusion: unlike mysticism which is still alive to meet natural challenge, for example characteristic of social change concerning on tradition is decreasing. It is indicated from decreasing practices carried out by fishing community in keeping the tradition alive. Tradition change pattern is caused by technological progress for fishing activity and further distance the fishermen should take to catch fish by their motor vessel (motorization). The effect of social change due to tradition on social cultural sector

is established beneficial social interaction, through social contact and communication between people. Concerning on cultural sector, otherwise, cultural life becomes a challenge when local government has a plan to promote the area to be a tourist destination.

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