

Study on the Poverty of Traditional Fishermen in Lombonga Village, Balaesang District, Donggala Regency

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ABSTRACT

This study examines how the socio-economic life of traditional fishing communities in Lombonga Village, Balaesang District, Donggala Regency. This study aims to determine how the socio-economic conditions of the traditional fishing community in Lombonga Village, Balaesang District, Donggala Regency. To identify the problem, the researcher used the qualitative method in analyzing the problem. Data collection techniques used in this study were through observation, interviews, and documentation. While the data analysis technique used in this study is through data reduction, data presentation, and verification of concluding. Based on the results of the study, the socio-economic life of the traditional fishing community in Lombonga Village, Balaesang District, Donggala Regency is still below the average standard of living of other communities, this is due to the limited facilities and infrastructure owned and also supported by low human resources and fishermen's interest in middlemen. still very high. The income obtained by fishermen is less than optimal in meeting their daily needs, to overcome the economic downturn of traditional fishing communities, it is necessary to reactivate fish auctions and the role of savings and loan cooperatives is needed so that they can provide adequate capital assistance and the distribution of assistance can reach all existing fishermen. It is hoped that with the existence of a fish auction place and the role of savings and loan cooperatives, fishermen can escape from the snares of existing middlemen.

Keywords – Socio-Economic, Traditional Fisherman

INTRODUCTION

The fishing community is one of the community groups that are intensively hit by poverty (1). Poverty is caused by complex interrelated factors and is the main source that weakens the community's ability to develop areas and improve their social welfare (2). The poverty experienced by fishing communities is motivated by the lack of capital and technology owned by fishermen, low market access, and low community participation in natural resource management (3). In addition, there are also other factors such as high

population growth, low levels of education, and low levels of health and other reasons such as public facilities and infrastructure in coastal areas (1).

Based on this fact, the lives of fishing communities are often categorized as the lives of people who are relatively left behind and marginalized because their social life patterns are less able to match the lives of other people who have a more advanced level of education. Therefore, fishing communities are still categorized as poor people (4).

The level of welfare is largely determined by the catch or commonly referred to as catch production (5). The number of catches directly affects the amount of income received by fishermen so that fishermen can meet their daily needs. This can be interpreted that the necessities of life are available and easily accessible to every resident so that in turn there will be fewer and fewer poor people (6).

The life of the fishing community in Lombonga Village is very worrying which can be seen from the physical aspect of their settlement which is still quite simple, consisting of semi-permanent houses with rough floors. In addition, fishing is the only job they are engaged in which is inherited from their parents, who only rely on traditional equipment such as canoes, sero, nets, and fishing rods. With equipment like this, the results obtained every day are still very limited, while they generally lack other skills.

As traditional fishermen belonging to the poor community, they are often used as objects of exploitation by the owners of capital. The price of fish as a source of income is controlled by capital owners or traders/middlemen, so that the distribution of income becomes unequal. The symptoms of fishery modernization do not help much and even marginalize traditional fishermen, such as the emergence of large fishing vessels and modern technology. They can catch more fish than traditional fishermen who only use the makeshift fishing gear.

This study aims to find out in-depth about the socio-economic conditions of poor fishermen in Lombonga Village, Balaesang District, Donggala Regency.

METHODOLOGY

This type of research is qualitative research with descriptive methods, namely research that reveals facts, phenomena, and examines and understands the object of research with a descriptive character according to the problem being studied (7). This research was conducted in Lombonga Village, Balaesang District, Donggala Regency. Data collection techniques used in this study are observation, interviews, and documentation. Determination of informants in this study was carried out using a purposive technique, namely choosing certain people who could explain the research problem (8), namely the heads of poor fishing families in Lombonga Village.

The data analysis technique used in this study uses data analysis techniques developed by Miles and Huberman, namely; Data reduction, the process of selecting, focusing, simplifying, and making abstractions, transforming the raw data collected from research into records that have been sorted or examined. This stage is the stage of data analysis that sharpens or concentrates, makes at the same time probable. Presentation of

data, namely in the form of brief descriptions, charts, relationships between categories, and the like. The most frequently used in presenting data in qualitative research is narrative text. Verification, namely the initial conclusions raised are still temporary and will change if no strong evidence is found to support the next stage of data collection. However, if the conclusions presented at the initial stage are supported by the strongest and most consistent evidence when the researcher returns to the field to collect data, then the conclusions put forward are accurate (9).

RESULTS AND DISCUSSION

Fisherman Community Social Life

The work of fishermen that is occupied by some people in Lombonga Village is a legacy from their ancestors. This means that some of the people in this village who work as fishermen receive the work from generation to generation so that whatever appears they will still accept it.

The life of the fishing community who live in Lombonga Village shows a quite interesting life, this is because their social life is still very simple because it is still classified as traditional both in terms of equipment and techniques for catching fish.

The fishing community in Lombonga Village has formed a social system through patterns of work relations, kinship relationships, and work dynamics that are different from people with other livelihoods such as laborers and farmers in general. The characteristic of the social system of the local fishermen is the development in various aspects of life, thus forming a systematic and continuous order as the social system in general (10).

The social relations that have been established have formed a harmonious social system in their daily lives, group cooperation in solving problems related to social life as well as issues relating to workplace relations, and the equipment used as fishermen are all done together regardless of status differences. and economic level.

The shared life that exists and takes place in the local fishing community binds and raises awareness for them of the importance of social systems and work relationships. The division of labor, for example, has given birth to different social levels and social roles according to their skills and expertise. The division of labor in the fishing community is traditional fishermen and temple boat, Olayan.

Traditional fishermen who are the largest number of the existing fishing population use canoes and fishing rods in carrying out their activities as fishermen (11).

One of the traditional fishermen named "Aspar" said that: "Work as a traditional fisherman has advantages and disadvantages. The advantage is that it does not require high costs to prepare the equipment used. Moreover, according to him, the boat and some of the fishing equipment that he currently uses are still given by his father, so practically the cost for the procurement of fishing equipment is still very small" (Interview with Aspar on 21 September 2020).

In addition, traditional fishermen also have a long working time and hours compared to other fishermen. The average time they use is 12 hours a day and night. Starting from preparing fishing equipment from 16:00 to 17:00 and going to sea from 17:30 and later returning at 05:30 in the morning.

Besides that, another unique thing is that the fishing area is only in the coastal waters around where they live, they cannot follow the ocean currents to get more fish because they are afraid that they will not be able to row again if the distance is too far.

Traditional fishermen also have to look for other alternative jobs if, for example, bad weather occurs so they cannot go to sea, they are forced to become construction workers or masons who can use their labor to cover the needs of the day. Because the average traditional fisherman has no savings, today's income will be consumed in 1-2 days.

Another issue that needs to be considered in the life of traditional fishing communities is the use of free time. As mentioned earlier that the time spent in the preparation process until they go to sea is more than 12 hours, they can hardly sleep to look for places where fish are found to lower their fishing rods and bait. After returning to the land and handing the fish to his wife, they were forced to sleep in the morning until late afternoon. After waking up, I immediately fix the fishing equipment which will be used again at night. With the use of time like that a traditional fisherman can no longer work in other sectors except in a state of necessity.

Then, a traditional fisherman, said that: "There is plenty of time to go to sea, so that sometimes I can no longer work as a laborer because I am tired and sleepy because I couldn't sleep all night looking for fish" (Interview with Turin on 21 September 2020).

It is different with outboard fishermen who use engines, they do not depend on time but they can do it anytime when they have the opportunity. The fishing location is also far enough to follow the ocean currents, so they don't worry even if it's far enough because if bad weather occurs they can use machines and not use paddles as traditional fishermen do.

Local Community Social Relations

The fishing community in Lombonga Village is a concrete form of the development of the life of a group of people who live with a social system built through kinship and kinship. This is evidenced by a fact and the fact that even though the life of the fishing community is what it is, the kinship and kinship system is still intertwined. This is evidenced when people in other professions hold a party, the fishing community takes part, and vice versa when the fishing community holds a party, people in other professions will also take part. Likewise, when the fishing community happens to get a lot of fishing fortune, then some of the results will be given to their families or neighbors who are not fishermen for free. Vice versa, when people who work as farmers are harvesting, for example, they voluntarily give

to families who work as fishermen or to their neighbors, this has been going on from the past until now.

Other social relationships are also manifested in activities between mothers selling fish and buyers who are still in their own families. Fisherwomen visit houses around their homes to offer fish caught by their husbands at low prices, they do this so that family social relations remain harmonious through the sale of fish.

According to "Ronald" said that: "Almost every day my wife sells fish to my neighbors and family around this village. I am very happy because every day my wife can communicate with my neighbors and family and immediately know their condition so that if there is a problem, it can be easily identified and a solution can be found" (Interview with Ronald on September 22, 2020).

Mr. "Irfan" in this social relationship explained that: "Almost every day I go to the beach to see the situation and usually when the fishermen have landed their boats I am given free fish, whether they catch a lot or not" (Interview with Mr. Irfan on 22 September 2020).

Thus it can be formulated that the social relationship between the fishing community and the surrounding community is very harmonious through work activities and buying and selling transactions. One example is when a fish seller comes to the house of his family or neighbor who happens to be a corn farmer by profession, a barter system will occur.

Abstinence in Doing Activities as a Fisherman

The fishing community in Lombonga Village is still classified as traditional and believes in supernatural things that are always considered and obeyed in every activity as fishermen. This is still a tradition that is always associated with success and failure in getting the catch.

For example, a fisherman cannot be called from behind at all, this affects the fish in the sea when they are about to catch the bait, the fish will give up and run away from the fishing line. Therefore, if this happens, the fisherman in question will return to his house for a while and after that leave again to go to sea.

Likewise, when it is about to go to sea if a fisherman meets a blind or disabled person, then it is considered as something unlucky because the fish cannot see the bait they are lowering. It is different when they meet people who are pregnant, they believe that the catch will be large because the fish gather and unite in one place so that they can easily catch the bait.

In addition, taboos also apply to their families who live at home, which is not allowed to lend items in the house to neighbors or anyone because it will have an impact on the fish when they eat the fishing rod, they will be released again according to the items in the house that are released which are given to other people. Another thing to note is that while

the husband is fishing, it is not permissible to have a noisy or noisy situation in the house, this will result in the fish in the sea being chaotic and uneasy so that the bait and pacing will not be seen by the fish, resulting in their catch. will be reduced or very little at that time.

According to Mr. "Arbaim," one of the fishermen explained: "Such taboos are still believed by local fishermen and if they are violated, the results will certainly be lacking or even non-existent" (Interview with Arbaim 23 September 2020).

Fisherman Community Economic Life

Working as a fisherman by facing harsh and sometimes unfriendly nature is a daily activity for the fishing community in Lombonga Village, Balaesang District, Donggala Regency. At first glance, it seems that the tough character that emanates from the faces of these traditional fishermen, maybe this is naturally formed because of the harshness of daily life as fishermen.

Activities with the hard life struggle also fishermen in this village can survive with the condition of their economic life which is classified as mediocre. The daily catch is sometimes only enough to support the family for 1-2 days, their fishing equipment is still very traditional by using simple boats that are not equipped with engines and using kerosene pump lamp lights or balloon lamps using motor batteries, so the results the catch is not as much as the catch of other fishermen who have used modern equipment.

Natural factors such as the wave season that occurs in October-December also add to the decline in the income of traditional fishermen.

This is by what was stated by Mr. "Tuhirin" explaining: "The difficult time for the economic income of the fishing community is when the wave season occurs. People who work as fishermen cannot go to sea so they look for other jobs as alternatives to fulfill their daily needs" (Interview, 02 October 2020).

The catch of fish is mostly used for the needs of family life, so it is practical to get fish from the fishing rod if it is felt that it is sufficient for household needs, then the rest can be sold to just looking for other additional needs.

Fishermen in Lombonga Village, Balaesang District, in their fishing activities still use traditional methods. Time to go to sea is based on habits that have been passed down for generations, namely by paying attention to natural signs in the sky in the form of the position of the moon, stars, even the right time or hour for activities. This knowledge is what limits them from being optimal in their fish catches.

Mr. "Aspar," one of the traditional fishermen said: "Usually we catch quite a lot of up to 5-8 grandchildren (1 grandchild 5-6 fish), sometimes we only get enough fish for side dishes at home" (Interview, 02 October 2020).

According to Mr. Aspar, the weather conditions and waves in the waters are relatively shady, only occasionally there are strong winds and high waves but the catch is decreasing. Not only the weather factor but the moonlight factor also affects their catch income.

Another fisherman, Mr. Arbaim, said: "We had difficulty getting fish because of the bright moon, the sea became calm so that the fish spread and the position could not be determined, as a result, the lights from the fishing boats did not function optimally. It's different if it's dark, the fish will come to a place that is bright from the fishermen's lights" (Interview, 03 October 2020).

The results of the interview with the informant Mr. Lubis said: "The fishermen here in their fishing activities are unable to compete with fishermen from neighboring villages. Our catch is very far from their catch, sometimes we don't go to sea because of equipment and natural conditions that don't allow it" (Interview, 03 October 2020).

From the expressions and statements of the informants, the authors get a clear picture of why traditional fishing communities are excluded from their economic activities. The traditional fishermen of Lombonga village are only spectators of fishing activities in neighboring villages, even though when viewed from the natural position of the sea, it has a fairly high potential.

Another problem is the fishing gear of fishermen in Lombonga Village is unable to compete with fishing gear in neighboring villages, this results in relatively smaller catches of fishermen compared to fishermen in neighboring villages. To overcome this technology is very helpful for fishing communities, especially in increasing the production of their catch because areas that were previously somewhat difficult to reach and not even reached by traditional fishing boats can all be reached by using boats that use engines and this will affect the increase in people's income. traditional fisherman.

On the other hand, the provision of facilities as a place for marketing fish that is intended for fishing communities is not used properly or is not used at all, which was originally established to move the wheels of the economy of fishing communities seems redundant.

The absence of fish buying and selling transactions at fish auctions adds to the economic downturn of the fishing community. Fishermen return to their original habit of mortgaging their boat catches to middlemen. The fishing community is accustomed to using the down payment system financial services to middlemen with the risk of selling fish prices being relatively lower than those who sell their catch themselves.

The results of the interview with Mr. Ronal said: "Usually when we sell our own caught fish to middlemen, the price is very high compared to when we sell it to the local community. If with the surrounding community the price of 1 fish grandson (1 grandson

is usually 5-6 fish) Rp. 10,000, so if with a middleman the price is in 1 fish grandson (1 grandson is usually 8-9 fish) Rp. 10,000" (Interview, 04 October 2020).

From the results of the author's research, fishermen's interest in middlemen has been going on for a very long time, where middlemen in providing financial services are not too difficult. The middlemen in carrying out their activities are very aware of the pressing needs that exist for fishermen, they are the middlemen so easily provide financial assistance with an agreement in the form of replacing the results from fishermen's catches that cannot be sold to other places.

CONCLUSIONS

This study concludes that fishermen in Lombonga Village, Balaesang District, Donggala Regency are a traditional fishing community wherein the livelihood activities still use tools that have not been touched by technology. Fishermen in their activities at sea still rely on knowledge in the form of knowledge obtained from previous generations. The social relations that exist between the fishing community and other communities are very good, there has never been a misunderstanding between each other so that it does not result in disputes. The economic activities of fishing communities in their daily lives depend on natural situations and conditions, resulting in a limited ability to get large catches. While on the mainland, they cannot escape the snares of middlemen, where the role of middlemen is very central in their socio-economic life. The middlemen for the traditional fishing communities in Lombonga Village have become the fisherman's life chain which is very difficult to separate from their socio-economic life.

SUGGESTION

Recommendations are suggestions that the government should reenale the existence of fish auction places (TPI) so that fishermen can carry out economic transactions and can sell their catch at a reasonable price. And it is necessary to have a role for savings and loan cooperatives so that they can provide adequate capital assistance and the distribution of loan assistance can reach all existing fishermen and it is hoped that with the role of cooperatives, fishermen can escape from the snares of existing middlemen and are expected to be able to accommodate and market their products existing seafood.

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