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## POVERTY AND FISHERMEN'S SOCIAL CAPITAL AT AENG BATU-BATU VILLAGE, NORTH GALESONG DISTRICT, TAKALAR REGENCY

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### **Abstract**

The research was motivated by the social condition of poor fishing communities in the rich sea. The reality is very paradoxical, on the one hand the sea is a rich natural resource and if it can be managed properly it should be able to make the surrounding communities welfare of social and economic life. But on the other hand it turns out that it can not be felt completely by the fishing community because there are some obstacles that they face even many who live in poverty. Social capital as an adhesive, connector and network owned by the fishing community has a role in solving the problems faced by the problem of poverty. the results of research obtained from observations and interviews showed that the factors that cause fishermen's poverty are technological limitations, low level of education, capital ownership, fishing habits, limited marketing of catches. The government's policy is to provide opportunities for outside investors to invest so that they can open jobs and people at Aeng Batu-Batu Village get employment outside of their jobs as fishermen. Other policies include providing Direct Cash Assistance (BLT), Direct Cash Assistance (BTS) and Family Hope Program (PKH). The social capital owned by the fishing community of Aeng Batu-Batu Village is a kinship and kinship relationship that causes them to have a sense of solidarity and it is easy to help each other, besides there are cultural values that are maintained and implemented in the social life of the community.

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## A. INTRODUCTION

The socioeconomic conditions of fishing communities are still below the poverty line. This is reinforced by various previous research studies that reveal that most fishermen are classified as small fishermen and labor fishermen who live on the poverty line. Their ability to meet basic needs is still very limited. For fishing communities, there are several types of basic necessities of life. The important thing is food, clothing and boards (Jayadi, & Rahmawati, 2021).

Poverty is a social problem of a global nature. This means that poverty is a problem faced and a concern for many people in the world. Poverty is a human problem that hinders health and civilization (Suhartono, 2013). Poverty becomes an interesting discourse discussed and solutions to its solution. Especially the poverty experienced by fishermen is feared to have an impact on their generations and children. Where, the conditions experienced by fishermen make their children not interested in pursuing a profession as fishermen due to the condition of their parents who cannot live a decent life. If that were the case, then it would have brought a correlation to the high unemployment rate. Meanwhile, the sea diverges abundant natural resources if managed properly.

As is known, that traditional fishermen have a very significant role in increasing the productivity of national fisheries. But in fact, this does not bring a positive correlation to the improvement of fishermen's welfare. The presence of development intervention programs, especially for coastal communities such as the PEMP program or the Co-Fish project, the Marine and Fisheries Department (DKP), is a form of recognition of poverty among fishing communities. The fisheries modernization policy, which began to be held intensively in the early 1970s to increase fisheries productivity and support national economic growth, has not had an impact on improving the socio-economic welfare of fishing communities.

The problems faced by traditional fishermen and coastal fishermen are certainly very concerning, because as we know that fishermen are the main key to fisheries management in Indonesia. Given the high birth rate, it makes the land narrower for farming. So the livelihood as a fisherman is expected to be able to be the spearhead in achieving a better community. Because, the sea diverges a very promising potential.

In 2019, there was a study on structural poverty of fishing communities in Sumber Jaya Village, Kampung Melayu District, Bengkulu City. This research shows that the characteristics of poverty in fishing communities can be seen from the condition of slums, low access to health services, low levels of education, and poor household economic conditions, namely uncertain incomes, lower productive assets, and economically dependent on owner. Structural factors that affect poverty come

from patterns of production relations, patterns of social relations, government policies, and other categories (Pinem, et al, 2019).

It is necessary to pay attention from government officials to pay more attention to the lives of fishermen, so that the poverty that is often attached to fishermen gradually recovers. So that the profession as a fisherman is not underestimated by some people. But it becomes a promising profession in the future.

## **B. METHOD**

This research uses qualitative methods. Data collection was carried out at Aeng Batu-batu Village, North Galesong District, Takalar Regency for 6 months, starting from March to August 2020. The research location is at Aeng Batu-Batu Village, North Galesong District, Takalar Regency. Researchers choose this location because this location is a coastline where almost 70% of the people have a fisherman profession. Researchers made observations and interviews in collecting data (Creswell, 2009), observations and observations were made to see the lives of fishermen at the study site. In order to improve the data, researchers also conducted unstructured interviews with the people encountered at the research location.

Data that has been collected. Miles and Huberman (Sugiyono, 2012: 334) stated that activities in qualitative data analysis are carried out interactively and last continuously until they are complete, so that the data is saturated. Activities in analyzing data are data reduction, data display, and conclusion drawing / verification. Data Reduction, Reducing data means summarizing, choosing the main things, focusing on the things that are important, looking for themes and points. Thus the reduced data will provide a clearer picture, and obtain researchers to carry out subsequent data collection, and search for it when necessary. Data Presentation

In qualitative research, the presentation of data can be done in the form of a brief description such as a narrative text. By displaying data, it will make it easier to understand what is happening, planning the next work. Conclusion Drawing, Conclusions in qualitative research may be able to answer the formulation of problems formulated from the beginning, but they may also not, because as has been stated that problems and problem formulations in qualitative research are still temporary and will develop after the researcher is in the field.

## **C. RESULTS AND DISCUSSION**

Poverty is a condition in which a person is unable to provide the need of the Primary, and Skunder in his life. Mubyarto interprets poverty as "a state of deprivation that occurs not because of the desired by someone (the poor), but rather a situation that cannot be avoided with any strength or ability possessed by the poor. Poverty in question is characterized by attitudes and behaviors that are willing to accept the situation as if it cannot change the situation. What is illustrated is the weak

desire to advance, low productivity, limited capital owned, low income, and the opportunity to adapt". (Mubyarto, 1994:17).

The causes of poverty are caused by several things, namely 1) individual causes (pathological) where poverty was seen as a result of the behavior, choices, or abilities of the poor, 2) family causes, poverty is associated with family education. Another cause also has to do with the number of families that are not proportional to income. 3) the causes of Sub-Cultural (subcultural) poverty was relating to daily life, studied and lived in everyday life. 4) the cause of this agency was relating to the consequences of the actions of others including government and economic wars. 5) structural causes, poverty is seen as a result of existing policies or social structures.

Meanwhile, the concept of social capital discussed here is to refer to Fukuyama (2007:37) who describes that social capital is a capability that arises from common beliefs within a society or in certain parts of that society. Social capital can be institutionalized in even the smallest social groups, in fact, it can also be in large social groups such as the state. Fukuyama emphasized that people who have a sufficient supply of social capital will be able to adopt new organizational forms faster than people who lack social capital in line with technological and market changes.

In addition, the social capital element in this discussion also refers to Badaruddin (2003), in Suparman Abdullah (2018:21) who mentions the elements of social capital, namely; The main elements of social capital include: (1) Mutual trust, which includes honesty, fairness, egalitarian attitude / equality (egalitarianism), tolerant and generosity, (2) Social networks (networks) which include; participation, reciprocity, solidarity, cooperation, and justice (3) institutions which include; shared values, norms and sanctions and rules.

The social context underlying the birth of social capital that has the main key that is relationships, was born from figures of classical sociology in the middle and late 19th centuries who showed attention to the quality and meaning of social relations. Coleman points out that social capital is not limited to those who are strong, but also benefits the poor and marginalized communities. Coleman's theory of social capital is found in his book entitled "Social Capital In 'The Creation Of Human Capital'"(1988). Coleman memandang modal sosial sebagai seperangkat hubungan yang vertikal, Coleman mendefinisikan modal sosial sebagai a variety of different entities, with two elements in common: they all consist of same aspect of social structure, and they facilitate certain actions of actors- whether personal or corporate actors-within the structure. Coleman sought to explain that social capital is the ability of society to work together to achieve its goals (Fukuyama, 2002:32). The concept incorporates horizontal and vertical relationships at once, as well as behaviors within and between all parties in the social system.

Social capital according to Coleman represents a resource that involves the hope of achieving goals involving a broader network that in relation is governed by a shared level of trust and values. Social capital is attached to the structure of relationships between actors and between performers (Coleman, 2009). Relationships between individuals can be social capital that becomes a useful resource for the individual himself. According to Coleman (in Mashud, 2016) that the theory of rational action starts from control over certain resources so that social capital is a certain type of such resources. Social capital is defined by Coleman based on its function of facilitating social exchange just as money facilitates economic exchange.

The value of social capital lies in certain aspects of the social structure based on its function that is the value of the aspects of the social structure that exist in the individual as a resource that can be used to achieve interests. Coleman defines social capital as a set of resources inherent in family relationships and in civic organizations of great benefit for the social cognitive development of the child and the younger generation (Field, 2010: 38).

Social capital for Coleman is normatively and morally neutral, social capital is both desirable and undesirable, social capital only allows action to occur by providing the necessary resources. There are four (4) forms of social capital from Coleman identified, namely: a) obligations and expectations such as doing something in the hope of getting something from others, b) informational potential such as sharing useful information for future actions, c) effective norms and sanctions such as building community values, d) power relations such as leadership skills that inform individual actions.

Coleman believes that the relationship between social capital and human capital is where social capital contributes to the development of human capital. Social capital as a useful source for actors through the relationships formed between people per person. According to Coleman, social capital can be achieved as expected with the assumption that individual actors usually pursue their own interests and if they choose to cooperate because it is in their interests.

Meanwhile, social capital according to Pierre Bourdieu is a whole of resources both actual and potential related to the ownership of a network of institutional relationships that remain based on knowing each other and recognizing each other. In other words, by becoming a member of a group of people will gain support from the capital that is owned collectively. He goes on to say that the amount of social capital a member of a group has depends on how far the quantity and quality of the network of relationships it can create, as well as how much volume of economic, cultural and social capital belongs to each person in his network of relationships (Bourdieu in Rusdy Syhri: 2003). According to Bourdieu, social capital is the amount of resources, actual or virtual that gather in an individual or group because of the ability to have a network that can last a long time in the form of mutual relationships

and recognition that are more or less institutionalized (Bourdieu and Wacquant, 1992: 119).

Researchers try to look at poverty in fishermen by using the paradigm of social facts. Social facts according to Emile Durkheim are expressed as something (thing), which is different from ideas and can be seen or felt. This something became the object of research from all science. He is incomprehensible through purely (speculative) mental activities. But to understand it requires the compilation of real data outside the human mind. The significance of Durkheim's statement lies in his attempt to explain that social facts cannot be learned through introspection. Social facts must be researched in the real world just as people are looking for something else. (Ritzer, 2009 :14).

According to Emile Durkheim (wahdadupetro.blogspot.com, 2012) that people become poor because they fail to follow or fail to adapt to these ever-changing conditions, thus interfering with their functioning, such as limited access to information, not being able to attend education, limited social relations. This is what keeps people poor because they lose competition (dysfunction).

The paradigm of social facts according to Durkheim is divided into two kinds, namely in material form, namely goods that can be listened to, captured and observed. This materially shaped social fact is part of the real world. In this case, it is the existence of a fishing community whose living conditions are still below the level of harmony. The second is in non-material form, which is something that is "considered" real. This type of social fact is a phenomenon that arises only from within the human consciousness. (Ritzer, 2010:15).

The theory used is a structuration theory that emphasizes that choices are always made under structural conditions and actions will always have implications for the nature of the conditions that occur. In the concept of structuration, agents are laid out as individuals or groups capable of being involved or not involved in the course of an event that affects the course of the event.

While the theory of structuration refers to a way, so that social structures are produced, reproduced and changed in and through practice. Therefore, social structures are duality, that is, produced both by the human being and by other social action media this theory is very relevant to use because it can eliminate the dichotomy between the action of the agent and the structure until it is possible to see the poverty of having an opportunity that can be changed through production or reproduction by the agent. As is known, an important problem in sociology is in the relationship that occurs between the individual and the social structure.

This dissent stems from the problem of how structures determine what individuals do, how structures are created, as well as what limitations exist, either individual or actor limitations to act independently against structural barriers. Some



sociologists in looking at this issue argue that structure has no strong effect, the most important thing is the way the individual creates the world around him. While another opinion states that sociology should pay attention to social structure only because it determines the disposition and individuals or actors so that the disposition of agency becomes unimportant. Furthermore, Anthony Giddens tried to overcome the difference of opinion regarding such agendas and structures through his idea of "duality of structures" in which case he argued that structure is both a medium and the result of actions repeatedly created by structures. In this context, Giddens emphasizes the actor's information depends largely on the existing knowledge and strategies to achieve the goal. In fact, it is not structures and agencies that are important, but rather social practices that are taking place across time and space and human actions that Giddens does are carried out recursively, that is to say, they are carried out repeatedly and are also reflective so as to allow individuals or actors to function as agencies or agents who can make changes (Giddens, 2009).

#### 1. Factors Causing Poverty in Fishing Communities in Aeng Batu-Batu Village, North Galesong District

Based on the results of observations and interviews in the study, data were obtained on several factors that cause fishermen's poverty at Aeng Batu-Batu Village as follows: Technological Limitations, Technological limitations in fishing communities are one of the factor causing poverty in the community. Technology is an important thing in the life of fishermen because of fishing technology, both in the form of fishing gear and fishing aids (boats). Fishermen's dependence on fishing technology is very high, because in addition to the condition of fishery resources that are mobile, namely easy to move from one place to another, also to catch them fishermen need auxiliary means to be able to survive on the water for a long time.

Low Level of Education, The low level of education of traditional fishermen is inseparable from the local culture and environment. The low level of education of fishermen workers is not only experienced by fishermen workers as the head of the family, but also has an impact on family members. The low education of the head of the family is inseparable from the family background and conditions of the people at Aeng Batu-Batu Village in the past. According to traditional fishermen, education has not become such an important need, especially at that time the conditions of facilities and infrastructure were not supportive, so people preferred to work.

The factors causing poverty in fishermen are due to the low education of fishermen. Ordinary fishermen According to traditional fishermen, education has not become such an important need, especially at that time the conditions of facilities and infrastructure were not supportive, so people preferred to work. Only school until elementary school, it is common to not finish elementary school, and even never go to school at all. The reason they don't go to school because there is not parental fee to send them to school because the economic factors are low. So low education can affect the level of knowledge in fishermen, how then they can improve

their work as fishermen, people used to only rely on muscles and energy, have not thought about the name of education because in their minds they only work so that they can earn money for their families, even though when the education is high they can improve their work as fishermen".

**Capital Ownership,** Capital is the most decisive factor in the development of fishermen's activities or businesses, this is shown by the simple equipment used by traditional fishermen and sometimes they also borrow from relatives or other fishermen so that they can buy diesel to go to sea. Sometimes traditional fishermen save money as savings when there is a suddenly need. The money saved is earned when they get a large enough catch. Although sometimes there is savings money but it is usually reused when fishermen do not get a catch at sea and there is damage to fishing gear, fishermen usually reuse the savings money which results in them not having deposit money.

**Fisherman's Habits,** It is often encountered that fishermen who fail to get income today have to sell the goods they have in order to meet the basic needs of their families, in fact, it is not uncommon to find fishermen or fishermen's families who have to owe debts here and there to meet in the day or for the next few days. Meanwhile, with the income that is usually generated every day, relatively small fishermen will spend what they get on that day for consumption so that there is implied a wasteful lifestyle of the fisherman's family.

The problem of poverty in fishing communities cannot be separated from the problems posed by the fishermen themselves. Technically, the problem caused is the fishing pattern system of fishermen, both using boats and nets. One of the problems that exists at Aeng Batu-Batu Village is that fishermen who complain about fishing with a fishing pattern system, most fishermen are still simple, making fishing groups helpless in solving problems that continue to occur. The entry of foreign investors, namely Korea, who opened a flying fish egg management business, whose raw materials are from Papua, provides indirect benefits to fishermen's families. Fish egg management business opens employment opportunities for residents. Some fisherman family members such as wives and children who do not go to sea or do not help with the work of fishermen become workers in the business so that there are other sources of income that can increase family income.

**Limited marketing of catches,** Marketing of fishing products by fishermen at Aeng Batu-Batu Village is still limited to only reaching surrounding areas in Takalar Regency. This marketing limitation causes fishermen to prefer to dry the fish obtained from the results of going to sea. After the fish is dried, they sell it in the form of dried fish. The fish drying business is considered easier to sell than wet fish and the risks felt by fishermen are smaller because dried fish can be stored for a long time. However, some things that hinder income are felt by fishermen. What



is meant is that the drying of the fish takes 2 to 3 days to get a really good dried fish. When researchers asked about why fishermen prefer to sell already dried fish instead of wet fish.

## 2. Government Policy in Overcoming Poverty in the Fishing Community of Aeng Batu-Batu Village, North Galesong District

In addition to empowerment programs, the government has also made various efforts to eradicate poverty. The efforts made by the government include: the provision of Direct Cash Assistance (BLT), Uninhabitable Housing Assistance (RTLH), Masarakat Health Insurance (JAMKESMAS) and so on. Based on data obtained from the Central Statistics Agency (BPS), Indonesia currently experienced a decrease in the percentage of poor people in March 2019 by 9.41 percent, a decrease of 0.25 percentage points against September 2018 and a decrease of 0.41 percentage points against March 2018. The number of poor people in March 2019 was 25.14 million people, a decrease of 0.53 million people against September 2018 and a decrease of 0.80 million people against March 2018.

The assistance provided by the government to the people of Aeng Batu-Batu Village is explained by an informant named D who is a community leader saying that: "Recently there has been assistance provided by the government to fishermen, the assistance provided is the expansion of the place, which was once narrow, now it is widespread. This is done so that people can freely auction and not squeeze. In addition, there are also companies that manage fish eggs that are capitalized by Koreans, where this business can be used by the surrounding community to become a side job. There is also an inn that has been built but has not been functioned. Some locals also have side businesses and provide food or drinks to migrants while enjoying the surrounding scenery. In addition, there are also people from outside who are not coastal communities, who come in to buy a lot of fish to sell to villages that are far from fish sources, namely from outside the district, they sell them by going around the village." (Interview with informant D, 56 years old, at Aeng Batu-Batu Village on June 28, 2020).

The informant's presentation, it can be seen that the role of the government is indeed very important and judging from what the informant has conveyed that the government has gradually tried to help improve the economy of the fishing community. Although it has not been fully fulfilled, at least there have been actions taken by the government as a concrete evidence. The existence of companies from abroad, namely Korea, is the government's effort to open investment opportunities at Aeng Batu-Batu Village. Of course, this aims to help the community in increasing income.

In addition to these investment efforts, the government also provided assistance to the people of Aeng Batu-Batu Village in the form of Direct Cash Assistance (BLT), Direct Tunal Assistance (BTS) and the Family Hope Program (PKH). As for the data on the number of beneficiaries as submitted by B, 32 years

old that: 1) 624 Heads of Families in Aeng Batu-Batu Village work as fishermen. 2) 160 Households received Direct Cash Assistance (BLT). 3) 200 Heads of Families get BTS (Direct Cash Assistance). 4) 264 Heads of Families enter PKH (Family Hope Program) and food assistance in the form of cash.

In addition to these assistances, the government also opens up opportunities for investors to invest at Aeng Batu-Batu Village. The company in question is a flying fish roe management company. With this company, people have a side job besides catching fish. From the informant's explanation, there are already many fishermen who can use the area where they live, namely the coastal area, to make it a source of livelihood so that they can improve their economic situation because the income from fishing can decrease when the weather is bad.

### 3. The Role of Social Capital in Tackling Poverty in Fishing Communities at Aeng Batu-Batu Village, North Galesong District

Relationship is a social capital for the people of Aeng Batu-Batu Village in carrying out their work as fishermen. In addition to capital assistance and others, they also help each other in terms of marketing fish catches, for example, if someone wants to buy fish and it happens that the fisherman does not have fish, he will show his family who has fish so that the buyer buys fish from his family. Likewise they help promote by saying that the fish is cheaper than when buying from other places. Interactions like this are the reason why fishermen at Aeng Village are able to survive even though sometimes the weather is not good to go to sea. Another social capital owned by fishermen in Aeng Batu-Batu Village is cultural values that are well maintained and implemented in daily social life. These values such as the value of *siri'* and *sipakatau* are mutually respectful and dignity of the family and respect each other both in the family environment, society and government.

The source of capital that is represented is supported by honesty, trust and opening information channels in accordance with norms and values in society. The relationship established in society is a relationship for all individuals both who have a special position and individuals whose position is unfavorable. Social capital is formed through the relationships established from the interaction of society with the existence of norms and beliefs to achieve common goals. Cultural capital can also be used as a means of achieving resources included in social capital.

## D. CONCLUSION

Factors causing fishermen's poverty are technological limitations, low levels of education, capital ownership, fishermen's habits, limited marketing of catches. The policy carried out by the government is to provide opportunities for investors from outside to invest so that they can create jobs and the community in Aeng Batu-Batu Village gets employment outside of work as fishermen. Another policy is to provide

Direct Cash Assistance (BLT), Direct Cash Assistance (BTS) and Family Hope Program (PKH). The social capital owned by the fishing community of Aeng Batu-Batu Village is kinship and kinship relationships that cause them to have a sense of solidarity and are easy to help each other, besides that there are cultural values that are maintained and implemented in the social life of the community.

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