

ORGANIZATION AND WORK RELATIONSHIP PATTERNS OF FISHERS USED BOAT LIFT NETS IN BALANG LOMPO ISLAND, SOUTH SULAWESI

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ABSTRACT

This study aims to analyze the organization and working relationship of boat lift net fishers, the recruitment system for group members, the form and nature of the employment relationship, and the wage system in fisherman working groups. The research method is qualitative, and the research type is descriptive. Purposefully, the research location was chosen by the defined research challenge. In-depth interviews and observation participation will be used to acquire qualitative data. In this study, data processing and analysis were carried out simultaneously in a process that was carried out continuously since data collection was carried out, especially in organizing, selecting, and categorizing data in the form of narrative descriptions or thick descriptions. The study results indicate that the organization and working relationship of fishers who use lift-net fishing gear on Balang Lompo Island still use local rules that live in the community. These rules regulate cooperative relationships between Ponggawa (owner of production equipment), Ponggawa sea (leader of production activities), and Sawi (workers/subordinates). For the Sawi greens recruitment system, kinship and neighborhood factors are still the main factors compared to other factors. The profit-sharing system applied is one of the local rules inherent in the fishery process. Ritual practices associated with belief in the fishing community on this island are codes of conduct that become rules that are still maintained while making adjustments along with the times.

Keywords: Organization, Patterns of Employment, Island Fishermen, lift net, Traditions.

INTRODUCTION

As the largest archipelagic country in the world, Indonesia consists of thousands of islands with a total of about 13,466 islands spreading from Aceh at the western end to Papua at the eastern end, with a sea area (including ZEEI) covering an area of 5.8 million km, 75% of the total Indonesian territory. Of the thousands of configurations of these islands, most of them

are small islands with an estimated number of more than 10,000 islands (Mira, 2017).

The area of small islands has considerable development potential because it is supported by a strategic location from the economic, defense, and security aspects, as well as the existence of a typical tropical ecosystem with high biological productivity, namely: coral reefs (coral reefs), seagrass (seagrass), and mangrove forest. The three ecosystems interact physically

and in the form of dissolved organic matter, particulate organic matter, fauna migration, and human activities. Small islands also provide environmental services with high economic value, namely, areas for ongoing fisheries activities, tourism, communication, interaction media, recreation areas, conservation, and other types of utilization (Lekatompessy et al., 2013).

The many types and potentials of fishery resources provide the most incredible opportunity to determine the desired choice of fishery business. Besides that, domestic and foreign market demands are increasingly varied, both in terms of types and forms of fishery products such as fresh fish, live fish, and other processed types. The aspect shows that the fishing business has excellent prospects. One of the fishing tools that island fishers widely use is the boat lift nets. This fishing gear is one type of fishing gear that is included in the lift net classification, which is used to catch small pelagic fish. Boat lift nets have a lighter and simpler form, can use one or two boats, and are operated by fishers with a different work organization system from fishers who use other fishing gear (Andryani, 2018).

According to Arief (2007) that the form of cooperation between labor workers and owners of capital and production in fishing communities, especially island communities, is by establishing partnerships with investors and then manifesting into a group known by the

people of South Sulawesi as the relationship Ponggawa and Sawi. This cooperation is assumed to have not yet characterized a mutually beneficial working relationship between Ponggawa and Sawi. In the working relationship that Ponggawa and Sawi established, the employment contract was based on an oral agreement and did not have a solid legal basis. This condition caused both parties to be willing to accept the consequences or risks shared from their work.

In developed countries such as England, America, Japan, Korea, and Taiwan, fishers, in general, have been able to manage and strengthen the working relationship of fishers. They succeed in the relatively prosperous conditions of the socio-economic life of the fishing population, according to the size of the people of these countries. Meanwhile, in developing countries, such as Ghana and Senegal-West Africa, Sri Lanka (Bavick 1984), Malaysia (Firth 1966; Yap Chan-Ling 1975), and Indonesia (Birowo et al., 1975; Jordan and Niehof 1908; Mubyarto et al., 1984; and Betke 1985) the majority of fishers manage fisherman relations locally, so it is found that variations in the situation and conditions of the socio-economic life of fishers start from the rich (a small portion), middle and poor categories (most of them). The indicators used in the management are based on the ownership status

of the production factors (capital: boats, motorbikes, fishing gear, skilled labor).

Thus, this study aims to determine employment relationships in fishers' social and economic aspects who use lift nets on small islands. The relationship between patterns of social and economic relations in the working relationship (production) with the reality of the welfare of boat lift fishers in small islands can be used as primary data to increase the capacity and empowerment of fishers on small islands in South Sulawesi.

MATERIAL AND METHOD

Data collection

This research was conducted from August to October 2021 on Balang Lompo Island, Mattiro Sompe sub-district, Liukang Tupabbiring District, Pangkajene Regency, and Islands. This location was chosen intentionally (purposive method), considering that the area's population is primarily fishers using the boat lift net. The research sample was 22 informants who were selected purposively.

Method

The type of data in this study consisted of primary data and secondary data. Primary data were obtained from interviews with informants supported by questionnaires. Meanwhile, secondary data were obtained from related agencies, research reports, literature, and scientific works. The data that has been obtained

is then processed and analyzed qualitatively. Quantitative analysis is used to see the net income of boat lift fishers in one fishing cycle using the income formula, namely:

$$\pi = TR - TC$$

Where :

π = Income (Rp)

TR = Total Revenue (Rp)

TC = Total Cost (Rp)

RESULTS AND DISCUSSION

Balang Lompo Island

Balang Lompo Island is one of the islands located in the Mattiro Sompe Village. Geographically, it is located between 04° 53' 57.6" - 04° 58' 04.7" S and 119° 22' 41.8" - 119° 26' 07.5" E with an area of 13.13 Ha. Geographically, Balang Lompo Island is bordered to the East by Balang Caddi Island, to the North by Langkadea Island, to the West by Pannambungang Island, and the south by Makassar.

Accessibility to Balang Lompo Island, Mattiro Sompe Village, can be reached by sea transportation from Pangkep Regency and Makassar City; from Pangkep Regency and Makassar, it can be reached by using passenger ships, and another alternative is by using Jolloro boats. The distance for passenger ships from the Pangkajene and Makassar rivers is about 1.5 hours each. Another alternative can be through the Maccini Baji pier located in the Labakkang

sub-district, Pangkep Regency, using a Jolloro boat with a journey time of about 1.5 hours.

The population of Balang Lompo Island, according to the 2019 population census, is 3110 people (1529 men and 1583 women) with 760 families spread over 4 Hamlets and 16 neighborhoods.

Pattern of Work Relations in Social Aspect

Labor Recruitment System

The people of Balang Lompo Island have been organized into functional groups or special activities that are carried out regularly, which a Ponggawa controls. The kinship relationship later developed into a working relationship between Ponggawa and Sawi in the fishing community in South Sulawesi. As a relationship that can be regarded as a relationship between master and servant, reflecting the Ponggawa-Sawi relationship in the work organization of the fishing gear fishing group of boat lifters is a reflection of the patron-client relationship because of the unbalanced exchange of services and goods, thus reflecting the existence of injustice in the relationship (Firzan, 2017). The description of the pattern of work relations in the social aspect is described as follows:

a) *Sawi visits Ponggawa*

In becoming a member of a boat fishing unit (Sawi) on Balang Lompo Island, various motifs are formed. Sawi's visit to Ponggawa is one of the motives in which Sawi is interested in

meeting the needs of her daily life. In addition to wanting to fulfill his life needs, there are other desires to form a network of closer kinship relations with Ponggawa so that he can feel comfortable in the environment where he lives and to strengthen his existence which is considered and respected as a member of the fishers' working group.

The results of the field research show that the case of Sawi who came to Ponggawa or looked for a new Ponggawa were those who got into trouble, so they had to move from one Ponggawa to another. The problem that Sawi often faces is the lack of income or the distribution of results considered unfair. However, a Sawi cannot move if he still has debts to the previous Ponggawa. According to (Arief, 2021), Sawi is a freelance member who is free to choose the fishing gear working group they like. If a Sawi wants to work for another Ponggawa, the debt must be paid off first. Ponggawa and Sawi will have a strong relationship, being bound forever if the Sawi concerned cannot pay off the debt he received from Ponggawa.

b) *Ponggawa Looking for Sawi*

Ponggawa was looking for a diligent, skilled Sawi because there was a shortage of human resources on the island. According to Arief and Agusanty (2021) explains that the role of clients (Sawi) is enormous; groups of followers or

clients are usually used as the legitimacy of patrons (Ponggawa) to compete with other Ponggawa to dominate the workforce. This condition is often found in people on small islands. Therefore, sometimes Sawi does not find work in terms of fishing, so some leave the

island to look for work; this causes Ponggawa to look for Sawi on neighboring islands or land. Even Sawi, taken from the mainland, was married on Balang Lompo Island and settled there.

Table 1. Sawi Recruitment Patterns in Balang Lompo Island

No	Recruitment Motive	Recruitment Form			
		Ponggawa to Sawi	%	Sawi to Ponggawa	%
1.	Kinship	4	45	6	46
2.	Neighbor	2	22	3	23
3.	Other People's Referrals	1	11	1	8
4.	Come Alone	2	22	3	23
Total		9	100	13	100

Source: Processed Primary Data, 2021.

The table above shows the form of recruitment of Sawi by Ponggawa by way of Sawi coming to Ponggawa more than Ponggawa who came to Sawi, namely: 13: 9 or 59%: 41%. When viewed from the family relationship with Ponggawa, the largest is those who do not have a family relationship with Ponggawa by 55% and those who have a family relationship with Ponggawa by 45%. According to the reasons for recruitment, the most used are based on kinship (Ponggawa to Sawi 45% and Sawi to Ponggawa 46%), and the smallest is based on other people's referrals (Ponggawa to Sawi 11% and Sawi to Ponggawa 8%).

Appointment of Marine Ponggawa (Operational Leader at Sea)

When the catch began to increase so that marketing required special handling, Ponggawa no longer went to sea and concentrated on marketing activities on land. Fishing operations at sea are entirely entrusted to the marine Ponggawa, who was also an ordinary Sawi. The existence of Ponggawa Laut has changed the structure of production in the working group. Marine Ponggawa is not only responsible for the presence of group members who are involved in the sea but also for the safety of the boat lift. The role of the marine Ponggawa in the working group also extends to matters outside of work. For example, one Sawi needs additional living expenses, so the Sawi talks more about the

problem or asks for help from the Marine Ponggawa. Even though the loan money given to Sawi was not from his own money, he had pledged himself to Ponggawa Darat (the owner of the means of production) to grant Sawi's loan request.

According to Arief & Haeruddin (2015), the emergence of one of the Sawi as Ponggawa Laut or skipper Lopi, when associated with the system of social stratification within the working group (vertical differentiation), has shown the birth of a new layer, namely the middle layer in the hierarchical structure of the working group. The top layer is played by the land Ponggawa, the middle layer is played by the marine Ponggawa / skipper Lopi (as a new layer), and Sawi plays the bottom layer. This context has implications for the profit-sharing system received by members of the working group based on the roles and functions performed.

Economic Aspects in Employment Relations

Profit Sharing System

The profit-sharing pattern developed by the fishing community aims to reduce risk. The profit-sharing pattern for fishing communities is 50%: 50%, half for land Ponggawa and a half for fishers (Sawi) after the production costs are incurred, termed costs (Wahyuni et al., 2014).

There are two kinds of profit-sharing systems applied by land Ponggawa on Balang Lompo Island: two-part (1:1) and three-part systems (2:1) after all production or postage costs have been removed. The distribution of results by land Ponggawa (owners of production equipment) is not evenly distributed to all Sawi; this is judged by the Sawi craft itself, as well as the position of Sawi in the production process, such as the role of Marine Ponggawa who gets a share of the results. In addition to the 2 (two) catches, some apply a system for 3 (three) in which one part is for fishing gear, one part is for boats, and one part is for Sawi. This is following the research conducted by Legiyo et al. (2018) that the position of Sawi with particular expertise will get more shares than other Sawi. This makes Sawi's tendency to learn to reach positions that require special skills. This tendency occurs because these positions get more numbers in the profit-sharing rules than positions that only rely on physical strength, like Sawi in general.

The comparison of the number of land Ponggawa who use the system for 2 (two) or the system for 3 (three) catches can be seen in table 2:

Table 2. Comparison of the Number of Ponggawa Using the Profit Sharing System in the Boat Lift Net Working Group

No.	Sharing system type	Number of Ponggawa	%
1.	Sharing system 2 (1:1)	3	21
2.	Sharing system 3 (2:1)	11	79
Total		14	100

Source: Processed Primary Data, 2021.

Table 2 shows the profit-sharing system widely used by Ponggawa on Balang Lompo Island, namely the 3 (three) sharing systems as much as 79% and the 2 (two) sharing systems as much as 21%. In the 3 (three) production sharing system, Ponggawa will get more than the 2 (two) share system because one part is for fishing gear, and one part is for boat, both of which belong to Ponggawa only one part is for Sawi. This is following the study of Arief et al. (2015) that the profit-sharing system in the Ponggawa-Sawi social institution applies a three-part system, namely one part boat owner (33.35%), one part fishing gear owner (33, 35%), all of which are owned by Ponggawa so that if you add up Ponggawa's share becomes 66.7% and one part of operational personnel (Sawi) is 33.3% which is divided by eight people (3.03%). Suppose it is contextualized with the poverty experienced by Sawi. In that case, the profit-sharing system in the fishers' working group is characterized as structural poverty, where Sawi is poor because of the existing structure in the

working group, especially in the profit-sharing system that is applied (Retnowati, 2011).

Income in Working Group

In the profit-sharing system that is applied, both the 2 (two) and the 3 (three) sharing systems will give a small share to Sawi. In general, the lift net fishing gear on Balang Lompo Island is medium-sized or has a workforce of 8 people, so each will get 6.25% of the profit sharing. This division is more than the division in the system of three; Ponggawa will get 66.66% share and Sawi 33.33%, so each Sawi will get 4.17% of the catch.

The small size chart has a workforce of 5 (five) people with an average net income of Rp. 16.854.250.- in one fishing cycle, which is 25 days. Ponggawa and Sawi's income is calculated using a 2 (two) division system; Ponggawa will get Rp. 8,427,125,- or 50%, and each Sawi will get Rp. 1,685,425, -, or 10%. If calculated using the system for 3 (three), Ponggawa will get Rp. 11.236,166, - and each Sawi gets Rp. 1.123,616,- or 6.66%.

Table 3. Comparison of Ponggawa and Sawi's Income by Using a 2 (two) and 3 (three) Shared System in One Catching Cycle

No.	Lift net type (size)	Sharing system 2 (Rp)		Sharing system 3 (Rp)	
		<i>Ponggawa</i>	<i>Sawi</i>	<i>Ponggawa</i>	<i>Sawi</i>
1.	Small	8.427.125	1.685.425	11.236.166	1.123.616
2.	Currently	9.715.000	1.214.375	12.953.332	809.583
3.	Big	11.038.750	1.003.522	14.718.332	669.015

Source: Processed Primary Data, 2021.

Table 3 shows that Sawi's income is inversely proportional to his involvement in the fishing gear working group based on size. The larger the boat lift net size, the smaller the income for the Sawi. This problem is because the larger the size of the boat lift net, the more labor is needed (Sawi), which causes the distribution of results to increase. Likewise, with production costs, the larger the fishing gear for the boat lift, the more production costs are required. This condition does not apply to Ponggawa's income. The bigger the boat lift fishing gear owned, the greater the income earned.

Seasonal Patterns and Traditional Rituals in Fishing Activities

Seasonal Pattern

There are two fishing seasons in one year, namely the west season and the east season. The west season starts from January to March, while the east season starts from April to December. In the east season (June-October), the boat lift fishing gear operates for 20 to 25 days at sea. When the west season arrives, the boat lift fishers do not go to sea because this season is the season for big waves caused by

strong winds (storms). The schedule is following the study of Legiyo et al. (2018), which states that during the West season (January-March), lift-net fishers do not go to sea, except in the East season (June-October) when the waves are relatively calm.

When the west season arrives, the lift net fishers do not go out to sea (rest); they use this opportunity as a time to improve their fishing gear. When the seasons change from the east to the west, the boat lift does not operate, so the Ponggawa and Sawi look for other jobs to fulfill their daily needs. The Sawi, when entering the west season, carry out work activities as crab catchers or become construction workers in Pangkep Regency or Makassar City. This activity is done to meet their daily needs. In addition, there are also Ponggawa who use the time when they are not at sea to repair their boat lifts, such as patching the bottom of their boat, replacing the boat's boards, replacing the lifting iron (hanger) of the lift net, or repairing the engine and nets.

Local knowledge

In operating the lift net fishing gear, people on Balang Lompo Island still carry out old traditions from the traditions passed down from previous generations, such as dropping offerings (bananas, eggs, etc.) into the sea to get much catch and avoid disaster. While at sea. There are still Ponggawa who perform rituals or magic before carrying out fishing activities by asking permission from the Lower Prophet as the guardian of the water (sea) and Prophet Ilyas as the guardian of the land (island), which is a form of local wisdom of the fishing community on Balang Lompo Island. They read a prayer with the primary purpose of asking for fortune and safety while at sea. This context shows a syncretization between divine religious beliefs and tradition-based beliefs inherited from previous generations.

According to Arief et al. (2021), in traditional societies (including small island communities), they see themselves together with nature and its various aspects as being in one system, namely the system of life (microcosm is part of the macrocosm), which they view as the environment of the system is a metaphysical realm. Metaphysical nature as the environment of living systems is then adapted in the context of interaction. Therefore, in traditional societies, their knowledge is closely related to myths, cults, rituals, and magic. In everyday life, ritual and magical behavior are

pervasive regarding interactions with natural resources (physical nature). Thus, the fisherman's knowledge related to belief and pamali in terms of catching fish is a traditional practice inherited by utilizing the metaphysical nature as the environment of his life system and becomes a code of conduct that operates and regulates human interaction in carrying out his activities as fishermen.

CONCLUSION

The organization and working relationship of fishers who use lift nets on Balang Lompo Island still use local rules that live in the community. These rules regulate cooperative relations between Ponggawa (owner of production equipment), Ponggawa Laut (leader of production activities), and Sawi (workers/subordinates). These rules include a recruitment system, division of tasks, and a profit-sharing system. For the Sawi recruitment system, kinship and neighborhood factors are still the main factors compared to other factors. Meanwhile, the division of tasks in working groups occurs because of the different roles of each member of the working group. The implication of each group member's different roles and tasks is that Ponggawa gives a different bonus if fishing is considered to be getting much catch. The profit-sharing system implemented in the fishing community for fishing gear on this island is one of the rules

inherent in the fishing process. This system serves to divide an income into one fishing cycle every month. This system is considered a fair profit-sharing system for Ponggawa and Sawi. Although in several other research results, the profit-sharing system practiced in fishing communities is considered far from being fair because the difference between Sawi's income and Ponggawa's income is enormous. However, in reality, the profit-sharing system in the fishing community is still practiced and is still an ideal rule in the income-sharing system in fisherman working groups.

Ritual practices associated with belief in the fishing community on this island are codes of conduct which are the rules that are maintained in their existence in harmony between the microcosmos and the macro cosmos, which simultaneously unites the entire fishing community. The cultural pattern adapted by fishers on Balang Lompo Island is a traditional practice inherited from generation to generation while adjusting along with the times.

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