

POWERFUL EFFORT OF THE COAST COMMUNITY THROUGH GENDER APPROACH

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ABSTRACT

The fishermen families are a part of society. Unfortunately, they live in a minimum income. Therefore, sometimes some of them do subsidiary work to fulfill their needs. This study done at Dusun Kampala Desa Bonto Mate'ne as a part of coastal community where the fishermen family are working. The method used is the mixed; the quantitative and qualitative approach. This study aims to know more about social economy of Dusun Kampala's people as a coast village, to know more about the relationship and role of household members base on the gender perspective domestic or public and to know more about the function of local institutions, informal and formal in Dusun Kampala's social activities. The research determine that base on its natural resources condition, then the main livelihood of Dusun Kampala's people is fishery which are consist of 4 kinds of work grouping: as ponggawa, sawi, padallekang, and fishponder, the level of knowledge and low technology application and also of natural factors like flood in every rainy season affect to the live of fishermen, and the women usually have expanded skill, but less opportunity to actualize themselves and need consultation, training and enlightening.

Key word : social welfare, house hold, fishermen, local institution, social net, gender relation, local value

I. Preamble

1.1. Background

The development essentially must be enjoyed by all groups in any society through their participation in opportunities that had given by development results themselves, by men or women. The participation at least contains of two definitions, first, development can facilitate the society to get involve in improving themselves and their families. Second, development also gives opportunities to channel their energy, skill, and mind in development process which also provide them with the facilities that was meant by the first definition.

Statement above is base on the reality that our society is also consist of some social economy groups and each of them has different problem, need, and capability. According to news and

reports from many mass media and from published research reports that a group included in the poorest group in Indonesia was the farmers, but also a community called nelayan (fisherman), especially those who live in coast or archipelago. The fisherman indeed is including in our society with a very heavy subsistence and minimum income, so it is not rare for them to do subsidiary work to meet their needs. Don't mention if one time we see the risk of their job that they must suffer from, for instance, in west wind when the wave turns bigger and influences their income. They are very depend on the condition and climate change. This often causes uncertainty and they just accept it from day to day and from month to month. Poverty condition seems use to be obstacle for the women even men, to feel their rights in any field.

In giving the attention to the coast and archipelago community, an international cooperation program which called as ISLE (Island Sustainability, Livelihood, and Equity), where the members of the cooperation consist of 4 countries, Canada, West Indies, Philliphine, and Indonesia. It was build by universities when they became the host of many activities like a research about the livings of coast and archipelago community from every aspect, and in this case the stressing is on the relationship and gender role. For the University of Hasanuddin, ISLE UNHAS Gender Team has already choose Dusun Kampala as a research field and to socialize the result of 6 months research, it needs a result seminar from the research.

1.2. Goal and Use of research.

1.2.1. Goals of Research

In the activity of field research in Dusun Kampala, Desa Bonto Mate'ne, there are some goals to be achieved:

- a. To know more about social economy of Dusun Kampala's people as a coast village.*
- b. To know more about the relationship and role of household members base on the gender perspective domestic or public.*
- c. To know more about the function of local institutions, informal and formal in Dusun Kampala's social activities.*

1.2.2. Use of Research

Any field research will not much use to any group if there is no use to have. In this term, the uses are:

- a. To have richer references for any side who needs the information about coast and archipelago community.*
- b. To have richer education material for the student in every grade.*
- c. As a consideration for the government wisdom arrangement about coast and archipelago community development.*
- d. As a basic information for powerful effort of coast and archipelago community generally and Society of Dusun Kampala particularly.*

1.3. Research Method

1.3.1. Research Area

The selection of Dusun Kampala as a research area by reasons:

- a. This village is an IDT area.*
- b. Near from the international airport and province capital city.*
- c. Is not yet been touched by any research project and development projects.*
- d. As a coast area.*

1.3.2. Data Taking and Sampling Technique.

a. Quantitative Approach

To get a general description about the situation and condition of Dusun Kampala's society we had chosen randomly 100 households of 210 Kampala's households.

Required information has already collected by using question lists which was arranged through interview of the chosen 100 households.

b. Qualitative Approach

To have deeper information about the relationship and role of household's members according to gender perspective domestic and public we intentionally had chosen 20 households consist of:

- 5 households of ponggawa pa'bagang
- 5 households of sawi bagang
- 5 households of padallekang
- 5 households of pa'tambak

Required information was taken from interview and specified dialogue to members of chosen 20 households.

1.4. Analysis Technique

Analysis to gained data quantitatively and qualitatively.

II. Field Invention And Discussing

From some researches that ever done by some researchers in South Sulawesi show that generally the society live in coast area has work as fisherman. As a fisherman group, they also have a special social layer.

In the field research in Dusun Kampala as a coast area, particularly we want to find out:

- a. Welfare of the society.
- b. Powerful efforts of the society
- c. Gender relationship inter members of households domestic and public
- d. Knowledge and local term, beside another aspects:
 - Physical environment condition
 - Healthy condition of the society
 - Culture condition of the society

2.1. Social Welfare

Social welfare aspect was tracked through indicators like:

- a. Household livelihood
- b. Education of household member
- c. Household resources
- d. Number of household member

2.1.1. Household Livelihood

From the interview to 100 households we gained description that 72 heads (72%) of the households as fisherman and specification of position is as follows:

- | | |
|-----------------------|--------------|
| a. ponggawa pa'bagang | (15 persons) |
| b. sawi bagang | (21 persons) |
| c. padallekang | (22 persons) |
| d. pa'tambak | (14 persons) |

From income they gained, then ponggawa pa'batang and padallekang's income is almost the same everyday, around Rp 50.000 until Rp 150.000, the sawi between Rp 25.000 until Rp 50000, and pa'tambak depends on what kind of fish in their fishpond, between Rp 500.000 until Rp 2.000.000 per crop.

Relationship between ponggawa sawi in this area is not the same with another fisherman communities in South Sulawesi, where the sawi isn't so depend on the ponggawa because they have a kind of fish catcher called Bagang Tancap. There is no additional livelihood for those who had no primary job., even if they have, just as rain wet rice field on their own land or the others.

2.1.2. Education of household member

Illiterate is one important indicator of welfare. This is often used to indicate the life quality of the people. Reading and writing skills

Tabel 1. Responders Distributions According to Education Level

Job	Sex	Never go to school	Ever go to school	Finish Primary School	Finish Junior High	Finish Senior High	University	Total
1. Fisherman - Ponggawa - Sawi - Fish seller - Fishponder	L	2	8	4	1	-	-	15
	P	3	4	5	2	1	-	15
	L	2	5	7	6	1	-	21
	P	2	7	8	4	-	-	21
	L	2	2	12	6	-	-	22
	P	1	4	16	1	-	-	22
	L	1	3	8	2	-	-	14
	P	2	6	5	1	-	-	14
2. Rice field farmer	L	1	13	5	1	-	-	20
	P	1	10	8	1	-	-	20
3. Carpenter	L	1	5	1	1	-	-	8
	P	-	3	4	1	-	-	8
Total		18	70	83	27	2	-	200

Source: Primary Data 1999

When we are tracking more about education level of the community, we can find that the women's education level is higher than men's education level as found in 20 households of 5 households of ponggawa pa'bangang, 5 households of sawi bagang, 5 households of padallekang, and 5 households of pa'tambak where generally their housewife has higher education level than the head of the household.

2.2.3. Resource of Household

The meaning of resource can be found as values used in social activities or production, natural resources and human resources. From the result of interview to 100 households of responders the researcher has gained explanation about equipment resources, such as:

- a. transportation
- b. information media

c. house equipment

d. pet

e. agriculture equipment

f. fish catcher equipment.

Beside that, they also have fields as rain wet rice field or fishpond. Human resources such as their children, aged around 10 years old boys and girls. They had used to help their parents, in subsistence or housework, as mentioned by 20 households in this research.

2.2.4. Number of Household Members

Number of household members will influence income of a household. moreover if the subsistence finder is only one in a family. The more numbers of household members, the more they'll spend for daily needs.

From results of interview with 100 responders of ponggawa, pa'bangang, sawi bagang, padallekang, pa'tambak, farmers, stonecutter, 73 persons (73%) said that their household members generally in core family or only return family.

2.2. Powerful Efforts of The Community

This aspect traced through:

2.2.1. Local institution, informal and formal

From the field survey and dialogue with 20 household cases obtained description and explanation that there is no functioned traditional social institutions in Dusun Kampala in nowadays social life.

The Habit that until today still remain in the society is taking care of village builder's grave sacred, which only has been doing by outers who come to Dusun Kampala to visit the grave closed

by Kampala's gatekeeper (*penati*). An informal institution seems to be on function is family institution that its existing appears when there are wedding ceremonies, funereal, circumcision, and if one of their relatives have financial problem. Credit institutions such as bank, cooperation, etc seem to be none. The society is used to borrow the money from their family or certain group who usually have more money then ordinary people. They think that to borrow from their family or informal institutions is simple, no interest, or even there is, its relatively small, no chased by no one, and easy to negotiate and it was declared generally.

Social formal institution such as Lembaga Ketahanan Masyarakat Desa (Defend Institution for Village Society/LKMD) actually exist, but it needs to be more active. Another more exist formal institution is Pos Pelayanan Terpadu (Integrated Service Post/Posyandu) at least twice a month, that is every Wednesday by healthy services to the villagers supported by Medicine Team of Puskesmas (Society Health Center) of Maros. It is most attended by members of the society like mothers with their five aged children (*balita*), or sick child mother or those who need to check out or even for the fathers. This posyandu was held in the Head of Dusun Kampala's house and coordinated by the head's wife together with Village Midwife. Formal womanhood social organization seems to be more spur on its program, whereas informally only about family, and its activity such as *arisan keluarga* (a kind of family lottery)

2..2.2. Social Nets

Like others fisherman's community in South Sulawesi, in Dusun Kampala, they also know about ponggawa and sawi but in more special form, namely ponggawa bagang tancap, and sawi bagang tancap, beside another groups like padallekang and pa'tambak. From survey, according to level of income ponggawa bagang and padallekang do not quite different each other and so does pa'tambak. The difference of relationship and social economy condition which most occur is between ponggawa and sawi. The fisherman in Dusun Kampala looks well organized informally in functional groups controlled by ponggawa, moreover if its sawi is not his own relative.

Work relationship between ponggawa and sawi set up a kind of fisherman social system, where the ponggawa has a higher social position (Resusun, 1985:27). In Dusun Kampala, ponggawa bagang tancap generally is employer to sawi and his sawi if he is not his own relatives but they have a very close family relationship. There is also sawi who wasn't one of ponggawa's family. The ponggawa has a honorable position in Kampala. Because of usually the work capital of ponggawa bagang tancap is relatively small, so they don't use many sawi. However, shareholder regulation between ponggawa and sawi usually is the same as the one applied in fisherman's group. Except ponggawa sawi, in Kampala there is also well known padallekang as fish buyer from ponggawa bagang and then the fish will be sold in the market or in fish auction in Central Market of

Maros. So, fish product line runs from bagang to padallekang to buyers (fish consumers).

From interview and dialogue, coincidentally occurs a social relationship between ponggawa's wife and sawi's wife, but it is not bind, where the sawi's wife is not always involve in ponggawa's household, and it's different with things that happened in fisherman community in Ujung Lero (Pandu, 1990:71).

2.2.3. Access To Community Development and Natural Resources

From survey and dialogue with households and people, they generally said that the development in their village relatively less. Street to their village is just hard street and in rainy season, they get the flood. Public facilities for their survival such as clean water are very hard to be found especially in rain season. Natural resources for their needs is just fish they get from their Bagang Tancap. Whether if there is fishpond, the crops is inadequate to guarantee that their life will be better and more sufficient. The only education facilities was just elementary school so that to continue their study, the children have to go to the town where they have to spend a long time to go there because of street condition and no public transportation in and out of their village.

2.3.. Gender Relationship

Survey and dialogue with the householders gave description and explanation that housework job description between husband and wife is usually the husband finds for subsistence, and in another hand the wife handles

housework. However, there are some households in few numbers where their wife also do subsidiary work like set up a small stall in front of the house.

Making decision related to household problems had taken by both husband and wife and about problems from out of the house is on the husbands decision (men).

Public social activities outside the house usually been handled by men and women usually involved in social activities around their relatives or womanhood activities.

According to the dialog, relationship between husband and wife lies on the value that men determine everything and women have to obey it, to the old man or her husband.

Job specification and social relationship between man and woman as what described before is something usual and there's no problem for them at all. In spite of, if we analyze more about this kind of relationship, there are some indications show a hereditary desire more over related with today's monetary crisis.

2.4. Knowledge and Local Values

From the dialogue with the household and to local society, fishing skill usually has been obtained from their parents or some one else, for instance, neighbor or employer with whom they work with.

Fishing usually starts with hereditary traditional ceremonies like wash away sesajen (meals for the gods) in seashore or place where they will step on water at the first time. Prohibitions have usually been kept firmly, about

the first time to go to the sea. Also for the women or fisherman's wife must obey the regulation so their efforts will success. For example they don't allow to touch fishing tools that will be brought to the sea when they have their period.

The next dialog then gave us an explanation that there are social punishment for men or women. For example, husband who always tortue his wife will be isolated by surroundings and become public conversation. For husband who doesn't give subsistence or neglect his family will also be public conversation and for women, they fill be punished if they aren't loyal, resisting, rude in intercourse, and to much go out from the house.

Beside that, unaccepted behavior for common people is the hobby to show off their riches, as explained by some of community members.

Powerful effort in Dusun Kampala by using gender approach can be done through:

2.4.1. Powerful in making decision in and out of the household; In the household decision maker in determining daily menus, taking care of the children, helping them to study, determining their study continuation, purchasing home appliances and expenses would be better by woman/wife. And out of the house like participate in social activities, etc, is men and women's responsibility.

2.4.1. Welfare spreading; can be achieved through:

a. Skill training to increase women's income, such as: sewing, making cake, carry out fisheries to stand by food like: fish side dish, fish crispy, fish

meat ball, fish steak, etc.

- b. Enlightening and fishpond management training for the men, and training of rucah cultivation method to fish flour as fish/shrimp in the fishpond and training of fishpond feeding method for ladies/women, so together they can manage their own resources.*
- c. Pindang quality improvement training to endure longer for both men and women.*
- d. Training of after catch freezing method to maintain the freshness.*
- e. Training of Safely and hygiene fish drying method to increase the quality of dry fish, lasting, and safe to be consumed.*

IV. Conclusion and Suggestion

4.1. Conclusion

- 4.1.1. Base on its natural resources condition, then the main livelihood of Dusun Kampala's people is fishery which are consist of 4 kinds of work grouping: as ponggawa, sawi, padallekang, and fishponder.*
- 4.1.2. Make use of the natural resources is yet maximum, because level of knowledge and low technology application and also of natural factors like flood in every rainy season.*
- 4.1.3. Women usually have expanded skill, but less opportunity to actualize themselves and need consultation, training and enlightening.*

4.2. Suggestions

- 4.2.1. It is necessary to control the flood, because it's an obstacle to carry out all resources in Dusun Kampala.*

- 4.2.1. If there are enlightening, training, etc for women, they should pay attention to their leisure time so that housework as their main responsibility won't be bothered.*

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