
**KEMISKINAN MASYARAKAT NELAYAN
DI DESA AENG BATU-BATU KABUPATEN TAKALAR
SULAWESI SELATAN**

*POVERTY OF FISHERMAN SOCIETY
IN AENG BATU-BATU VILLAGE TAKALAR DISTRICT
SOUTH SULAWESI*

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ABSTRACT

This study aims to explain the poverty of fishing communities in the *Aeng Batu-batu* village, District of *North Galesong, Takalar* in 2016. The method used is qualitative method by interview, observation, and literature studies. The results showed that fishermen poverty caused by lack of attention from the government on the lives of the fishermen in the village of *Aeng Batu-batu*. Government programs have not touched all of the poor because of the lack of information about the culture of the people. This causes the only class of people who feel the government programs in order to alleviation poverty. In addition, fishing community in the village of *Aeng Batu-batu* has a cultural behavior which the circumstances that occurred in their lives is regarded as a destiny that can only be so defeatist. The fishing communities assume that in abundance gained an opportunity to meet their needs without setting aside pending earned income to sudden financial needs.

Keywords: poverty, fishing society, poor culture.

A. PREFACE

The sea is an environmental factor that in many ways has a significant influence in building the image of the nation's culture, including various ethnic cultural units with their distinctive images. The sea around residential land must have its own influence on people in the social units that live in the respective housing. The influence is in

the various realms of life (Sedyawati, 2014: 109). By the great potential, the welfare of the people in coastal areas is very slight and synonymous with poverty.

Geographically, the fishing societies are people who live, grow and develop in coastal areas, namely a transition area between land and sea areas. As a system, fishermen consist

of social categories that form the social unity. According to Sebenan, most of the people in the coastal area work as fishermen who have been obtained from generation to generation of their ancestors (Sebenan dalam Wasak, 2012: 1339). The characteristics of the fishermen are formed through the dynamic nature of the resources that they processed; they have to move to get a lot of fish catches. In addition, due to the high business risk made they have to live in a harsh natural environment, which is always filled with uncertainty in carrying out their work.

According to Imron, Fishermen are a group of people whose lives depend directly the marine resources, either by carrying out fishing or cultivation (Imron, 2003: 63). Generally, they live in the seashore area, which the whole residential environments close to the location of their activities. The image of fishermen's poverty is actually an irony, is considering that Indonesia has a large sea area, wider than the mainland. In the sea area, there are also various resources that have high economic potential, which should be used to ensure the welfare of the lives of fishermen and their families. According to Husen, The characteristics of the fishing community can be seen in the terms of livelihoods, fishermen are those whose activities are related to the marine and coastal environment or those who make fisheries a livelihood (Husen, 2014: 1). In terms of the way of life, they are a society of mutual cooperation; they assume the need for

mutual cooperation is very important to overcome the situation that requires large costs and a lot of labor. Such as when they sailed, built the houses or embankments that hold waves around the village. In terms of skills, even though the work of fishermen is heavy work, but in the general way, they only have ordinary skills. Most of them work as fishermen as a profession that is derived from parents rather than professionally learned.

In addition, Kusnadi explained the social classification of fishing societies are divided into three perspectives, namely: in terms of mastery of production equipment or fishing equipment (boats, nets, and other equipment), this community structure is divided into fishermen categories owners (means of production) and labor fishermen who do not have the means of equipment and in the production of a boat unit, they only contribute their labor services by obtaining the limited rights (Kusnadi dalam Suyanto, 2013:53). Based on the scale of business capital investment, the structure of fishermen is divided into large fishermen where the amount of capital invested in terms of fisheries is relatively large, and small fishermen are just the opposite. In the technology level of fishing gear, which is divided into modern fishermen, namely fishermen who use capture technology that is more sophisticated than traditional fishermen. This difference has implications for the level of income and ability or socio-economic welfare. In the existing

stratification compared to owner fishermen, the level of socio-economic life of laborers fishermen is very low and can even be said to be the poorest social layer in coastal villages.

The main problem faced by fishermen is that poverty needs more special attention and focus. The poverty that they experience is an undeniable reality or fact. The phenomenon of the social life of the poor around the coast area, especially the lives of traditional fishermen, is often identified as the life of special society groups that have been thick with poverty characteristics, such as living in slums, having aspirations and low access to basic social services such as education, health and assistance other social. The social life conditions can be referred to as structural social insecurity which among others is caused by the level of inadequate economic development (The Center for Research on Social Welfare Issues & Research Institutions at Hasanuddin University, 2005: 1).

The poverty in people's lives is generally associated with economic factors where the inability to fulfill the needs of their life in the sense of low income or livelihood received at work. According to Suyanto, the characteristics of poverty consists of 1) they who live below the poverty line generally do not have their own production factors, 2) generally, do not have the possibility to obtain production assets with their own strength. Income is insufficient to obtain business capital, 3) the education level of the poor is

generally low, does not reach school, 4) many of them live in rural areas and do not have arable land, or even if there is a relatively small percentage (Suyanto, 2013: 5). Most of the results of academic studies have placed coastal societies, especially fishermen; they have a number of socio-economic limitations, such as social backwardness, poverty, and low welfare levels. Only a small proportion of coastal communities have a higher standard of living, such as intermediary traders and successful boat owners. Even it is difficult to find the existence of a fishing village that has economic prosperity evenly (Kusnadi, 2013: 48).

The Poverty in fishermen can at least be grouped into three forms of poverty based on their forming factors. First, Structural poverty is suffered by a group of fishermen because the existing social structure conditions make them unable to participate in using the actually available sources of income, also due to a more favorable policy arrangement for the capital owners (large fishermen). The forces outside of the small fishermen household make them marginalized and live in the shackles of poverty. So the problem is the inequality of access to resources because of the existing social structure. Second, Cultural poverty that sees poverty occurs because of cultural factors such as laziness which sourced from local values that are not conducive to progress. This poverty cannot be separated from the values that are followed by the fishermen's

household concerned in living life. Third, Natural poverty occurs where natural conditions do not support their productive economic activities or unproductive production behavior due to the nature of the resources concerned. In the context of fishermen, it can be described as a result of the sea being seen as common property and open access makes marine fisheries overexploited even with illegal tools and materials. The fishermen behave to overtake one another and try to get more catches than other fishermen. In fact, some of them use illegal tools or materials without thinking about the sustainability of existing fish resources (Tain, 2011: 3).

Many approaches are used to discuss poverty. There are some parties who make restrictions that the standard of living below the poverty line is seen from low nutritional conditions, education that is of concern, livelihoods surrounded by poverty, which often color the affected disaster areas. In the dynamics of development, on the other hand, it has indeed happened and there are still absolute poor people. This condition is an indicator that the national approach is still not evenly distributed. According to the World Bank, the proportion of national income sharing in developing countries always shows an imbalance between large numbers of poor people and smaller numbers of wealthy citizens. In addition, the success of development which is guided by an increase in national income which is associated

with success in reducing poverty is more focused in statistical figures which are not at all followed by an increase in income in the real sector (Setiadi, 2011: 788).

The poverty reduction has been dealt with through various policies and mechanisms, for example, Direct Cash Assistance, but it is less effective because many are misdirected, even open up the opportunities for misuse of funds resulting in social conflict. The quantitative concept with the data collection system of the poor has not yet fully reached the community so that the development is hampered because of the presentation of data that is always inaccurate. The reality that happens is the state policy results in the existence of groups of people trapped in poverty. The poor cannot be reached by a quantitative approach but must be overall by looking at the qualitative approach of the community based on local knowledge (Pattinama, 2009: 2).

So far the fishing society has become a community group that is always focused on research concerning poverty. The situation of fishing societies that are always identified with the problem of poverty needs to get serious attention about the causes that make them poor. Not only structurally, but also culturally influences their lives so that they are conditioned as people who are below the poverty line. This condition also occurs in fishing society lives in *Aeng Batu-Batu* Village which is categorized as poor fishermen villages. From this explanation, the

problem in this research is how poverty in fishing societies in *Aeng Batu-Batu Village, North Galesong District, Takalar District*. As for the 53 objectives of this study, it was to determine poverty in fishing societies in there. This study is expected to increase knowledge as a provision in applying theoretical knowledge to research problems and is expected to be a reference for anyone, especially for governments in poverty reduction policies for fishing society.

The research on the problem of fishery poverty was also revealed by Arifin (2014) in his book, on the pitfalls of poverty and structural violence for fishermen in *Takalar* concerning the work relations of *Pinggawa* (the owner of the boat, provides fuel and fishing gear) and *Sawi* (The fishermen). But it is only devoted to structural poverty. Whereas in this book explained poverty is seen not only structurally but also seen culturally, namely the cultural influence of the people, so they cannot get out of the circle of poverty.

This research was conducted in *Aeng Batu-Batu Village, North Galesong District, Takalar District, South Sulawesi*, in 2016. It was descriptive in nature by focusing on the causes of poverty in fishing societies in *Aeng Batu-Batu Village* both structurally and culturally. This cause is an important thing to be expressed descriptively qualitative. The research method used is a qualitative method. This method is expected to reveal problems related to this research. The

research focused on the causes of poverty that occur in fishing societies. The data collected in the form of primary data and secondary data. The primary data in the form of observation and interviews. The observations are carried out during cultural activities and in-depth interviews (Endraswara, 2012: 208). It is carried out by looking at the activities of fishing societies or conditions in their neighborhoods. In addition, observations were made on the type of boat used and the fishing gear. The interviews were conducted in the neighborhood where the fishermen lived, namely informants who knew a lot about the object of research. The interviews are conducted casually but seriously, so the information obtained can flow and get the data needed. While secondary data in the form of literature studies, through existing literature to be used as a literature review as a reference for this study. In this study, data verification was carried out continuously throughout the research process. Since first entering the field and during the process of collecting data, researchers try to analyze and search for meaning from the data collected. In the end, the data will be interpreted in relation to the research material. The results of data analysis are answers to the problems raised in this study.

B. RESULT AND DISCUSSION

1. The Overview of Research Places

Takalar Regency is astronomically located between 5.3 - 5.38 South

Latitude and 119.02 - 119.39 East Longitude has regional boundaries, which are north bordering *Makassar* Municipality and *Gowa* Regency, on the east bordering *Jeneponto* and *Gowa* Regency, the south is bordered by the *Flores* Sea, and to the west, it borders the *Makassar* Strait. The capital of *Takalar* Regency is *Pattallassang*, located 29 km south of the city of *Makassar*, the capital of South Sulawesi Province. The area of *Takalar* Regency is 566.51 km², of which 240.88 km² are coastal areas with a coastline length of about 74 km.

The topology area consists of coastal, plains and hilly areas. In the west is the coast and lowlands with a slope between 0 - 3 degrees while the height of space varies from 0-25 m, with the terrestrial geomorphology compilers dominated by alluvial deposits, coastal swamp deposits, reef limestone and tuffs, and some melt relief sites basalt. Hydrologically (in water movement), *Takalar* has a tropical climate with two seasons, namely the rainy season and the dry season. The rainy season usually occurs between November and May. The average monthly rainfall in the rainy season ranges from 11.7 mm to 653.6 mm with the highest rainfall daily average is 27.9oC (October) and the lowest rainfall is 26.5oC (January - February). The lowest air temperature averages 22.2 to 20.4 o C in February - August and the highest is 30.5 - 33.9 o C in September - January.

Takalar Regency has a population around 240,578 people, and it has a

number of poor populations of 50,912 people, or 21.16% of the total population. The number of poor people is divided into 15,228 households. *North Polongbangkeng* is a sub-district that has the poorest population (16,625 people) followed by *Mangarabombang* (13,525 people), *North Galesong* (7,952 people), *South Polongbangkeng* (6,770 people), *Pattallasang* (6,636 people), and the smallest in *Mappakasunggu* (4,148 people) , (*Aeng Batu-Batu* Village Office, 2015).

2. The Causes of Poverty

The poverty will not just happen, but has origins or causes that are said to be poor. In addition to natural factors, such as weather conditions that cause fishermen to not be able to go to sea, but also influenced by the habits or culture of the community itself. Therefore, it is important to know the causes of poverty in fishermen societies, especially those found in *Aeng Batu-Batu* Village, *North Galesong* District, *Takalar* District. The poverty in fishing Societies in there can be classified into two, namely structural poverty and cultural poverty. The explanation of poverty is as follows:

a. Structural Poverty

Structural poverty is a type of poverty which occurs due to the function that does not work well of the social system which can provide space and opportunities for people who are categorized as poor to be able to develop themselves according to their

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abilities even by learning them. Their inability to manage natural resources is due to a lack of support and facilities that can help them through assistance and policies that are the hope of the poor. The structural poverty can be said to be caused by various policies given but in its implementation, it is unbalanced, unequal opportunities and the participation of the community in uneven policy programs. Some structural causes of poverty are described as follows:

a.1 The Boat is not their own

The ownership of fishing boats in *Aeng Batu-Batu* Village only belongs to rich investors. The small fishermen are only able to buy their own nets, while boats still borrow because of limited capital to get their own boat. Therefore, the distribution of profits must be shared with boat owners.

The expected government assistance is also not existed so that fishermen can only try to use nets to go fishing. The fishermen hope that they will receive assistance in the form of their own boats so they can obtain results that do not have to be shared with the owners of the boats they borrow because that is one of the obstacles for fishing societies in *Aeng Batu-Batu* Village to be able to get more results and get better income.



Picture 1. Types of fishing boats in *Aeng Batu-Batu* Village.

Sources: Personal Documentation.

The high interest-loan is one of the obstacles for fishermen in *Aeng Batu-Batu* Village, to be able to improve their daily lives. They rely on their lives at sea, but will not fulfill their needs if there are problems with equipment to use in the sea such repairing nets, fishing gear, which is considered old is very difficult to do because the community can only cultivate it themselves. For example, ordinary *Parere* fishermen who go down to the sea every day, catch small fish such as *Tembang* fish (*Sardinella Fimbriata*) for their catch. For all of them, there is a lot of funding needed so the fishing equipment can be used.

The cooperatives that are usually found in fishermen groups, in the village of *Aeng Batu-Batu* itself have not existed. This is difficult because they will try to get a loan in other places. The government as an observer of the community has not provided a receptacle that can help fishermen in relation to loans as capital with the lowest interest. This situation was

ignored by the lack of assistance given to the fishing societies in *Aeng Batu-Batu Village*.

According to one of the fishermen H. Pa'bi (58), said that government assistance was only in the form of *Raskin* (a kind of rice), while the distribution was not clear, sometimes once a month, or two until three months they got the assistance. The limitations make it difficult for fishermen to get out of their infeasible life and profitable for them. They still rely on rich investors in fulfilling their needs.

Sometimes the Fishermen want to change their professions become seaweed entrepreneurs, but they are also constrained by a large amount of capital to cultivate land for breeding seaweed plants such as those found in neighboring villages, because of that, fishermen in *Aeng Batu-Batu Village* sometimes pick up seaweed that is washed away from other people's property to supplement their income in the family. *Takalar District* based on BPS data (Nahdyah, 2014: 82) showed that the distribution of boats in their area was 2,734 units. The distribution of the boat is in several village areas, namely 730 units without motorized boats, consisting of 325 *Jukung boats* (a kind of traditional boat), 405 board boats, 1,379 units of outboard motorboats, and motorboats of 625 units.

a.2 Lack of Fish Catch

The fishermen got a lack of fish catch every day because most of them still used the traditional fishing gear. For the

fish catches, some are used for consumption for their families and some are sold. If there are only a few fish catches, it is usually only consumed for their families, but sometimes it is directly sold to fish traders.

As much as many of the fish caught must be distributed with *the pinggawa* with a system of 90 to 10. That is the distribution of the results with a system of 90% for the *pinggawa*, and 10% for the *sawi*. When the *sawi* docked to the beach after fishing, then they will immediately sell the catch to the fish auction place or the traditional fish market or it called *Beba*. If the catch has been sold at the Fish Auction Place, it will be distributed to *pinggawa* and *Sawi*. If a day they get money in the amount of IDR 1,000,000; so that *pinggawa* will get 90% of the catch, so they will get IDR 900,000; because they are the owner of the boat, and who provides fuel and fishing gear. *The sawi* only get 10%, or the rest of the money from the *pinggawa*. *The Sawi* which consists of several people must be divided into 10% yield is not sufficient, they will rely their lives on the owners of capital or *pinggawa*. Therefore there is a social relationship in which *pinggawa* are considered as gods of salvation to them when they desperately need financial assistance, such as the medical treatment if their family members are sick, assist in building their houses, or provide loans without interest, and are paid through income deductions obtained during fishing. The relations that are intertwined between

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pinggawa and *sawi* are very close because *pinggawa* are considered to be their helper when they need money. *The Sawi* will feel indebted to the *pinggawa's* good deed even though they will pay through a deduction from the income they get. Therefore, fishermen feel mediocre in fulfilling their needs because sometimes the money that they got must be added by the pieces of money from *the pinggawa*.

a.3 Lack of Partiality from the Government

The underprivileged community hopes in resolving the difficulties of their lives are from the government as the party responsible for the people's welfare. Through policies from the government, the community hopes to fix their life towards a better than previous life through infrastructure development programs, food aids, and business capital assistance.

Local fishermen wish to have their own business capital. They not to take risks because afraid and not dare to borrow the capital from other people or *pinggawa* in large numbers due to high-interest rates. Because of this attitude, one of the causes of fishermen in *Aeng Batu-Batu* Village surrenders their life with fate and the sense of accepting the situation.



Picture 2. The Condition of Fishermen's House in *Aeng Batu-Batu*
Sources : Personal Documentation

The government assistance is still focused on public facilities and village infrastructures such as the construction of primary schools, mosques, village offices, village roads, bridges, clean water facilities, and health centers. For its development, it is carried out in mutual cooperation by all local communities. Structurally, the poverty that occurs in fishing societies in the village of *Aeng Batu-Batu* is the responsibility of the government as the holder of power. The government plays an important role in being able to prosper the community through an overall policy that is oriented towards the poor in developing welfare.

They have been carried out many programs in solving poverty but still have not been able to lift the economy of the poor. It can be said that the government programs have not succeeded in the welfare of the people because the policies given are same in all layers of the poor, so the policies provided are not optimal because the problems faced by the community are

more complex, not only technical problems but more holistically seen or overall aspects. It requires thorough attention in responding policies given by the government and in accordance with the expectations of the society.

Based on the data from The Fisheries Service in *Takalar* District in 2015, the government's role towards fishermen in *Takalar* is by providing assistance in the form of fisheries facilities and infrastructure, improving the quality of human resources, especially fishermen through education, training and extension activities.

The societies assume if the poverty reduction program assessed is only instant because the results obtained are only enjoyed for a moment such as *Raskin* assistance, which cannot be enjoyed for a long time because if the rice has run out they will find it difficult to fulfill their needs. The programs are provided still not effective for society. The capital assistance is a necessity that is the most needed for them which can be used as business capital.

The problem of *Raskin* has not been able to meet the expectations of the people in *Aeng Batu-Batu* village, is an obstacle for the community to be able to fulfill their needs, especially if there is a famine season (food shortage season), where fishermen sometimes do not go to sea because of unfriendly weather. According to the community, the *Raskin* program is sometimes stagnant and its distribution must be discounted so that in the new three months, *Raskin* can only get 15 - 20 kilos.

b.1 Cultural Poverty

The problem of poverty is not seen only with regard to the economy but must be seen as a whole, namely by considering the cultural factors that inherent in the local community, the culture that influences their lifestyle is actually the main causes of them become poor.

The cultural poverty arises due to the values, habits, attitudes or actions adopted by poor people such as laziness, easy surrender to fate, lack of work ethic. The poverty cultural characteristic is reluctant to integrate their lives in the surrounding environment, such as apathy, suspicion, discrimination by the wider community. The culture of poverty is usually a domino effect of structural poverty shackles that have plagued the community for a long time, which has made the community apathetic, hopeless, believed if something that happens is God's fate.

The sea is the source of life for the *Aeng Batu-Batu* Village Fishing society. The local community cannot be separated from maritime life, they worked as fishermen for generations, and are only focus on the marine sector, and also they do not want to try other activities outside the maritime sector as a form of change towards a better life. Following are the causes of cultural poverty:

b.1 Consumptive Lifestyle

The definition of consumptive is the desire to consume goods that are actually less needed in order to

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achieve maximum satisfaction. The consumptive refers to the behavior of consumers who use the value of money greater than the value of production for goods and services that are not basic needs.

The results of the research that have been done show that fishermen in the *Aeng Batu-Batu* have a consumptive lifestyle. We can see this from the money that they got run out at that time because to fulfill their daily needs. According to Mr. Lallo, fisherman (55 years),

“doe na gappayya takkulei na boli, ka jai inji parrallo na balli iyya’na passambung tallasa”.

“The money earned cannot be saved, because there are still many needs to be purchased, as a connection to their life.”

If there are many fish catches, then the money will be used to buy the needs that have not been able to be purchased such as pots, clothes, buckets, plates and other equipment included in secondary needs. They will use the money as best as possible to meet every need that is still lacking. As said by Mrs. Tima (45 years):

“If my husband gets a lot of fortune because he catches a lot of fish, he can use his money to buy clothes with pants on the market, coincidentally there is money ...”

Just in case, they also buy some preparations if they do not go to work because of bad weather or illness.

Based on their experience before, they have to pass through a famine season, so they can only prepare themselves by buying some food needs to be stored as the staple food.

The money is also used to buy liquor (alcoholic beverages) which aims to warm their body at night. Usually, they collect some money from each other which have money to drink together, and then alcohol is bought at the market or shops in the city. This habit affects the income of fishermen. The local fishermen believe if that habit is a form of solidarity and family-friendly while drinking, the fishermen will tell about their experiences when they are fishing.

In terms of the economy, the habit of consuming alcoholic beverages is included in the habit of extravagant life. With the income is fairly low every day, they set aside the money to buy drinks without thinking of saving the money for other unexpected needs. Pak Duni (58 years old) said:

“Panggappanna anne alloa, ni pakei allo annea tong, ammuko kulleji ni boya ammotere”.

“The income is currently used for today’s needs, tomorrow can be sought later.”

The quote above, how fishermen use their income every day, the income earned today is to use for today’s needs. Such thoughts are very influential in fulfilling their life needs. If there is an urgent need, the fishermen will borrow money from *the pinggawa*.

If we observed closely, fishermen in *Aeng Batu-Batu Village* have a good work ethic, because they go to sea at dawn and go home in the afternoon. There needs to be a change in the views of the fishing community in terms of financial management that can be conditioned at normal times or during the famine season. With the years of experience in dealing with the famine, they must be able to manage their finances as well as possible, so they can survive.

b.2 The Resignation of the Condition

Fishermen in *Aeng Batu-Batu Village* depend on the sea for their lives. So, their fortune is determined by the sea. Because their lives are very familiar with the sea, they rely heavily on the sea to fulfill all their needs. Their love for the maritime world has made them reluctant to think of working in other sectors outside the maritime sector. As the following explanation Aco (28 years), a fisherman, said:

“It is very difficult to be able to switch jobs other than as fishermen because from childhood they have been educated from generation to generation to live by the sea and have difficulty switching to business on land because there is no knowledge and skills for work on land”

The constraints faced are not always the sea will provide the life for fishermen. There are many obstacles that must be faced by fishermen to be able to enjoy every outcome of the sea

such as uncertain weather constraints or conditions where the sea does not produce results. With sea conditions which sometimes do not favor fishermen, the fishermen can only surrender to the situation. They can only wait until the weather can be friendly again for them to be able to catch fish again. Or if there are very little or no catches at all, they can only accept it as fate where today's fortune does not exist. As Diman (27 years) said, fishermen:

“We can only surrender if the weather is bad because we cannot force ourselves to go to sea because it is very dangerous for our safety. The only thing is to wait until the weather is good again even though until a week it doesn't catch fish “

The statement above shows no other effort that can be done by fishermen during unfriendly weather. They can only wait until the weather is friendly again so they can go back to the sea. Fishermen realize that to be able to change their destiny or improve their lives in a better direction is not as easy as turning their palms. The poverty that occurs in fishermen is influenced by low educational background, very limited skills, and lack of business capital, which in the end they think realistically with resignation and can only think of how to survive rather than think how to improve living their standards.

b.3 Low Fishing Technology

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The use of fishing gear greatly affects fishermen in obtaining catches. Traditional fishing equipment that is still simple and simple, the catch is certainly much different from the use of more modern fishing gear. Fishermen in *Aeng Batu-Batu* village are fishermen who still use traditional fishing gear. They still use fishing rods and nets to catch fish in the sea. This affects the daily catch of fishermen. If the catch is a little it will affect income in the family so that life needs are difficult to fulfill properly.

Most fishermen also still use boats that are still traditional. Some have used the machine and some have not used the engine. If they use a boat without a machine, the place to catch fish is not too far from their place of residence. But if you use a boat using a machine then the place of arrest is relatively far away. This is also supported by natural factors, namely weather.



Batu are repairing the net.

Fishermen in *Aeng Batu-Batu* Village are traditional fishermen, so it is difficult for them to get more modern

fishing gear and motorized boats because of their inability to get money to be able to replace their more modern fishing gear. They really hope for assistance from the government so that they can use fishing gear that can produce more fish so that their economy can be better.

The low technology of fishing is also caused by a lack of skilled human resources and the ability needed to increase yields in fishing. This is due to the low level of education owned by fishermen in the village. This is because the main purpose of their lives is to find food through sea resources, so things in the education sector are a little neglected by fishermen.

C. CONCLUSION

The causes of poverty experienced by fishing societies in *Aeng Batu-Batu* Village are divided into two categories, namely structural poverty, and cultural poverty. Structural poverty can be said to be caused by various policies given but in its implementation, it is unbalanced, unequal opportunities and the participation of the community in uneven policy programs. Poverty reduction activities carried out by the government through various programs have not been able to expel fishing societies from the economic downturn. The various poverty reduction programs that have been carried out in *Aeng Batu-Batu* Village can lightly alleviate the burden of living for communities such as the construction of settlements, the pure water facilities and various

infrastructures that facilitate fishing societies in their activities. Providing assistance through revolving funds, *Raskin* assistance and free health has not touched the whole community. This assistance is instant and ineffective, making dependence that makes them always hope, not motivating in trying to be more active.

Cultural poverty is poverty that arises due to the values, habits, attitudes or actions adopted by poor people such as laziness, easy surrender to fate, lack of work ethic. There are several factors that cause poverty in fishing societies in *Aeng Batu-Batu* Village, among them are educational factors, fishing societies in this village do not have the proper education. The education level is very low, fishing societies in *Aeng Batu-Batu* Village have not been touched by modern technology because of their ignorance of using technology that can help them to get better results. Low income causes fishermen's family cannot live far from the poverty line and is unable to develop themselves. With low income, they cannot set aside their income for a sudden or unfortunate situation which must be overcome immediately. In terms of infrastructure, infrastructure facilities can be said to be very minimal in *Aeng Batu-Batu* Village.

The initial cause of poverty is the cultural factor of the people who are resigned to the situation and wasteful when they have a fortune from the results of fishing. This culture causes a lack of desire to change behavior that

causes them to be unable to manage finances well especially for unpredictable circumstances. Then the government sees the situation by providing assistance programs that are also not on target so that fishermen's poverty up to now has not been able to be properly addressed.

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