

# Community Empowerment Strategy Based on Social and Cultural Capital of Coastal Communities at Makassar Island

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**Abstract:** The study aims to (1) analyze the form and the function of social capital in fisher communities of Makasar Island (2) formulate a strategy of empowerment through reinforcement of social capital in fisher communities in Makasar Island. The methodological design used is a case study. The data is then analysed through descriptive-qualitative, an analysis carried out continuously from the collection of data until the investigation is completed. The study findings showed that the fisher communities in Makasar Island have social and cultural capital that can be identified on the forms of trust, values/norms, and networks in which each social and cultural capital has become a power for fishermen to survive and adapt to its environment. The results of this study also identify various problems related to the process of empowering fishing communities on the island of Makassar. The problems also become a constraint for fishermen to improve their business so that they obtain relatively low incomes. The problems are: firstly, the weakness on the use of technology so that the productivity of fishermen is relatively low and the small business scale, the second, the difficulty in business development because of the limited access to capital and the third, the poor of business management as the result of limited ability in business management. These factors then lead the fishing communities on the island of Makasar powerless to exploit the rich potential of marine resources.

## 1. Introduction

Nationally, as proposed by Kusnadi, the policy of Economic Empowerment of Coastal Communities (PEMP) undertaken since 2000 has not been able to improve the life of coastal communities [1]. According to him, the lack of pro-development policies by both national and local government to the coastal area and communities, increasingly making coastal communities are in a state of powerlessness. The same condition also occurs in fisher communities in Bau-Bau City, without exception to the fisher communities on the island of Makasar. This fact is in line with the statement of the Head of Department of Fisheries and Marine of Bau-Bau, Amiruddin that the existence of business in the field of fisheries in the region is still faced with the lack of supporting facilities, fisheries management is only supported with modest equipment and technology resulting in insufficient production to meet basic needs of the family.s

To overcome the problems faced by fisher communities on the island of Makasar, it seems very important to pay attention to the dimensions of social capital. Interest in social and cultural capital dimensions in alleviating poverty issues relating to the development paradigm changes is not only emphasized on the material aspect but also on the human aspect. This approach is done to see the extent to which these problems can be solved based on the potential and resources of the fishing communities themselves.



The study on social and cultural capital owned by fisher communities on the island of Makasar refers to the ideas of Coleman [2], Putnam [3], Fukuyama [4] where there are three important elements of social capital: trust, social norms, and social networks. The idea at the core of the theory of social capital is extremely simple: Social networks matter. Networks have value. As Putnam [3] describes that social networks and the associated norms of reciprocity as social capital, because like physical and human capital (tools and training), social networks create value, both individual and collective, and because we can invest in networking. Social networks are, however, not merely investment goods, for they often provide direct consumption value.

According to Pierre Boudieu [5], social capital is a capital of social relationships which will provide, if necessary, useful supports: a capital of honourability and respectability which is often indispensable if one desires to attract clients in socially important positions, and which may serve as currency, for instance in a political career. Social capital is an attribute of an individual in a social context. One can acquire social capital through purposeful actions and can transform that capital into conventional economic gains. The ability to do so, however, depends on the nature of the social obligations, connections, and networks available to you. Otherwise, according to Fukuyama [4], an instantiated informal norm that promotes co-operation between two or more individuals. By this definition, trust, networks, civil society, and the like, which have been associated with social capital, are all epiphenomenal, arising as a result of social capital but not constituting social capital itself. While social capital has been given some different definitions, most of them refer to manifestations of social capital rather than to social capital itself.

Concerning that, according to Dasgupta Partha [6], Social capital is most usefully viewed as a system of interpersonal networks. There is no single object called social capital; there is a multitude of bits that together can be called social capital. Each bit reflects a set of interpersonal connections. Just as the productivity of manufactured or natural capital goods depends upon the use to which they are put, the worth of social capital depends upon the kinds of activities in which members of networks are engaged. This is why writings on social capital so frequently have been studied by institutions as it holds societies together to be recognized as a necessary functional social order, along with a certain degree of common cultural identifications, a sense of belonging and shared behavioural norms. This internal coherence helps to define social capital. Without it, society at large would collapse, and there could be no talk of economic growth, environmental sustainability or human well-being [6].

## 2. Method

Design methodology used is a case study, which attempts to analyze forms of social capital of *Pobhinci-bhinciki Kuli* principle practiced by fisher communities in their life and then developed to formulate a model of empowerment based on the social and cultural capital, which is a novelty in this study. To obtain reliable findings, this study uses a variety of data sources including field notes, interviews, conversations, photography, documents or records existing in the field. Each of these data sources is collected together to obtain data matched to the need (reliable). The data is then analyzed through descriptive-qualitative method; an analysis carried out continuously from the collection of data until the study is completed

## 3. Findings and Discussion

The results of the observation showed that fisher communities on the island of Makassar (ethnic Buton in general) still believe and practice a variety of values and norms in their life. The values and norms which still live in the island are known as the philosophy "*pobhinci-bhinciki kuli*". The philosophy is outlined in four basic behaviours, i.e. first *pomae-maeka* (fear/shy around each other), second, *pomaa-maasiaka* (love each other), third, *popia-piara* (care each other), the fourth, *poangka-angkataka* (respect each other). In general, the value that guides the fisher communities in a social interaction is not only as cognitive structure (concept) but also as conduct which is implemented in the daily life of fisher communities.

As a consequence, at a macro level, fisher community on the island of Makassar is known as an open-minded community that easy to interact with other people from any region. At mezzo level, trusting each other among the members of the community is also strongly established which encourage the existing of social-economic institutions, so that if they need assistance among others, it is usually easily obtained. The trust raises social awareness, where people with sufficient economic resources will help needy neighbours and relatives. Usually, the assistance includes various household needs. The helped people would reciprocate the help with the readiness to provide any services according to their ability. It then forms patron-client relationships as occur in other fisher communities in Indonesia.

Moreover, these habits also become one of the teachings of their religion, namely Islam which teaches that men must establish a relationship with others because men are created in a weakened state. Islam teaches human beings to establish cooperation in goodness and piety and to create friendship relationship with others, as stated by one of the fishermen on the island "If anyone comes to us and mean well, we will respond with goodness and trust. We are used to establishing a relationship of friendship and that we have done since long time ago. Religion also teaches us to trust each other and creating friendship"

Thus, the trust, in the fishing community on the island of Makassar, rooted in the teachings of Islam and local culture. This phenomenon is consistent with the view of Nahapit and Ghosal in Hasbullah [7] that the source of trust is derived from professed religion, competence and openness of someone that has become the norm in society. It has encouraged the fisher communities to maintain his livelihood as fisherman even under challenging conditions. The position of powerlessness of fisher communities in Makassar Island is adapting ideas of Woolcock [8] as the implementation of the empowerment of fisher communities on the island tend to be partial and unsustainable. The role of business and society, in general, is not optimal and there is no synergy among the various parties involved in the empowerment of fisher communities, of course with this condition, it will be tough to realise the goal of empowerment.

The empowerment of fisher communities on the island of Makasar tends to be inconsistent in organising cycles of poverty reduction and seems to be just negating obligations. Empowerment approach with attention to the social and cultural capital as a people-centred development has not been realised in the implementation. The forms of social and economic organisation in fishing communities on the island of Makassar, internally, can be said not well developed. During this time the primary support of the fisheries industry is the institution of family and kinship. Cooperative as a very important institution in improving the welfare of fishermen encounters fluctuation and has not been able to support the fishers' business.



Figure 01. [The Koli-koli, The Traditional Makasar Island Fishing Boat]

Fishers on the island of Makasar are still categorised as peasant fisher namely traditional fisher in which the orientation to meet their own needs.

#### 4. Conclusion

The empowerment efforts on fishing communities in Makassar Island need to be directed not only to address the cultural issues but also structural problems. As the approach of empowerment is still partial, mainly just related to funding and technical training, it is recommended that the empowerment needs the application of concept and multidimensional efforts to all aspects such as social, economic and culture. Therefore, it should use an approach called two-track approach, i.e. top-down approach through an active role in the decision-making process related to the policy of fisher communities and bottom-up approach by working to strengthen communities at the grassroots level by promoting the principle of involvement/participation of fisher communities.

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