

SOCIAL CAPITAL IN FISHERMEN LIVELIHOOD: CASE STUDY IN "KELOMPOK USAHA BERSAMA" (KUBE) KETAPANG, PANGKALPINANG, BANGKA

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Abstract

The empowerment of social community in a sustainable way becomes an unavoidable need, including within the fishermen community. As one of the economically marginalized social communities, the Fisherman community needs more serious attention from all related parties to create a join business group (Kelompok Usaha Bersama/KUBE) to improve their welfare. This article intends to find out how KUBE in Ketapang strengthen social capital in their groups as a strategy to increase the welfare of their members. This research was conducted using a qualitative approach through observation and in-depth interviews with 5 (five) fisherman informants as data collection techniques. The results showed that economic capital was not the main factor in increasing the empowerment of fishermen, but the social capital of KUBE group, such as networks, trust, and social bonds (bonding), have played a more important role in increasing the welfare of their members.

Keywords: Fishermen; Social empowerment; Social capital

Abstrak

Upaya untuk mengembangkan pemberdayaan kelompok sosial secara berkelanjutan saat ini menjadi suatu kebutuhan tak elakkan, termasuk dalam hal ini adalah kelompok nelayan. Sebagai salah satu kelompok sosial yang termarginalisasi secara ekonomi, kelompok ini membutuhkan intervensi dari berbagai pihak untuk meningkatkan kesejahteraannya. Salah satu strategi yang dilakukan oleh Kelompok Usaha Bersama (KUBE) di Ketapang, Pangkalpinang, Bangka adalah dengan memperkuat modal sosial dalam kelompok tersebut. Artikel ini bermaksud untuk mengetahui bagaimana upaya KUBE untuk menguatkan modal sosial di kelompok mereka sehingga mendorong para nelayan untuk menjadi lebih berdaya. Penelitian ini dilakukan dengan menggunakan pendekatan kualitatif dengan teknik pengumpulan data berupa observasi dan wawancara mendalam terhadap 5 (lima) orang informan nelayan anggota KUBE. Hasil penelitian menunjukkan bahwa modal ekonomi tidak menjadi faktor utama dalam meningkatkan keberdayaan nelayan, namun di kelompok KUBE ini modal sosial berupa jaringan, kepercayaan, dan ikatan sosial (bonding) memegang peranan yang lebih penting. Melalui kedua modal ini nelayan dapat saling membantu kebutuhan ekonomi satu sama lain, dan meningkatkan keberdayaan mereka dalam mencapai akses sumberdaya ekonomi yang lebih baik.

Kata Kunci: Nelayan; Pemberdayaan sosial; Modal Sosial

A. INTRODUCTION

The sustainable life development approach (livelihood) is an important study in looking at the process of community empowerment to improve the conditions of underdevelopment of low-income or poor groups. The livelihood approach is used to see community-based development itself. The survival of a livelihood strategy as a community-based development is influenced by social capital factors that bind the group within it into a social vitality (Cai & Gong, 2014 ; Theresia, 2015 ; Kabaso, 2021) The relationship between strong social capital as a motivating factor for community-based development becomes a sociological study in looking at fishermen's livelihood strategies through joint business groups or what is called in the title as Indonesian slogan "Kelompok Usaha Bersama" (KUBE). The approach in this study aims to look at the livelihood strategies of fishermen based on the difficulty of access of poor fishermen to pre-fishing facilities.

In addition, this study also sees the ability of fishermen as agents of change in social relations in their communities to become more empowered in managing facilities and accessing resources for fishing in the sea. This study examines the condition of poor fishermen who experience a deficit in fish sales and access to resources, then how their strategies for survival by utilizing social capital owned by fellow fishermen through a 'Kelompok Usaha Bersama' (KUBE). The study then looks at the potential that could emerge from the existence of this KUBE as an agent in developing the welfare of fishermen in the coastal areas.

Community-based fisheries management is an effort to maintain the sustainability of resources, one of which practices can be done through Community Based Management (CBM) where management is fully carried out by fishermen or fisheries businesses through organizational groups. Through this model, fishermen's participation in managing resources is very high, because they have autonomy with bottom-up planning, thus increasing their sense of ownership of shared resources (Satria, 2015).

There are several previous studies that have been carried out related to social capital, which in this study the author uses as a literature review. According to Fathy (2019) article entitled "Social Capital: Concepts, Inclusiveness and Community Empowerment," explains that social capital is not merely seen as an outcome but rather as a process. Social capital undergoes continuous formation and always accumulates itself. Unlike other forms of modality, social capital will never run out when used. The quality of social capital will actually get better if it is often used. In this regard, some general factors that influence capital formation are: habits, position (role of actors), education, socioeconomic class and personal values.

Sakaria et al., (2020) explain how building and establishing the trust among fishermen became their guarantee in lending and borrowing. Trust are the basis of moral, kinship and solidarity contained to help each other. The Trust The trust led the birth of high solidarity and built the collective Consciousness among the community members. (Akmal et al., 2020) shows that the characteristics, patterns of work relations and inter-island community interactions is a very important part of the socio-economic life of the fishing community

Huynh et al., (2021) showed that the nature and degree of livelihood vulnerability to climate change among fishing households depend on their own characteristics and conditions as well as accessibility to livelihood diversification opportunities. Developing appropriate adaptation policies and coastal management measures to reduce livelihood vulnerability should enhance positive indicators of household's adaptive capacity and create a better environment for alternative livelihood opportunities.

Subsequent research from Alains et al., (2009) entitled "Community-Based Management of Fishery Resources (PSPBM) Through the Fisheries Co-Management Model" explains that although cooperation is an interaction between communities, the management and utilization of fishery resources tends to decrease. Interactions between communities are more expressed in the form of mutual competition. Mutual competition in utilizing fish resources

is the reason for the failure of fisheries management which is indicated by the destruction of resources and the existence of poverty. However, mutual interaction between communities can also be seen as a potential that can be developed to formulate an effective fisheries resource management mechanism. People's conflicting or competing desires are a natural part of society. However, this characteristic is also the reason for the need to develop a fishery resource management mechanism that can resolve conflicts. The mechanism is to let the communities themselves determine ways of managing fishery resources aimed at achieving goals that are also set by themselves.

Triadiyatma (2016) in his thesis entitled "Fishermen Conflict Resolution Model Based on Local Wisdom as Social Capital in Lekok District, Pasuruan Regency" provides an explanation that conflict resolution between fishermen in settlement efforts carried out by the government is through mediation in the form of counseling and socialization, and involves fishing community leaders and religious leaders who collaborate to bring together conflicting parties in search of conflict solutions. In addition, conflicts that occur can also be resolved through a wise way, namely deliberation or compromise, by compensating each other between the conflicting parties if someone feels aggrieved. Based on the results of the analysis of the fishing communities, it can be concluded that they have a typology of bound social capital and its causes, implying the need for policies in order to increase social capital in these fishing communities. The policy in question is the improvement of the social structure related to the economic life of the fishing community. Through this policy, it is hoped that the relationship between members in a group will not only focus on economic issues and the relationship between groups will be stronger.

Pontoh (2010) made an analysis in his research entitled "Identification and Analysis of Social Capital in the Framework of Empowering the Fishermen Community of Gangga Dua Village, North Minahasa Regency", namely, based on the results of the analysis of the fishing community, it can be understood that they have a typology of bound social capital along with the cause implies

the need for policies in order to increase social capital in the fishing community. The policy in question is the improvement of the social structure related to the economic life of the fishing community. Through this policy, it is hoped that the relationship between members in a group will not only focus on economic issues and the relationship between groups will be stronger.

Based on the explanation above, it is clear that previous research has helped researchers in analyzing techniques for how fishing communities manage and maintain their businesses in an organized manner. But, the position of this article is to see how the social capital of fishermen through KUBE becomes the driving agent of a livelihood strategy that impacts on the development of community-based fisheries resource management.

B. METHODOLOGY

This research uses a qualitative approach with case study as a specific method in order to explain the problem more intensive. As explained in (Creswell, 2015), case study shows that researcher can explore deeply the activities and the processes of one or more individuals; cases are bound by time and activity, and researcher gathers information in detail by using a variety of data collection procedures within a certain time period.

This research was carried out in Ketapang Village, Pangkal Balam District, Pangkal Pinang City, Bangka Belitung Province, which is a coastal area. The research has been carried out for 3 months. Data collection techniques in this study are observation of the activities and activities of fishermen in the 'Kelompok Usaha Bersama' (KUBE), then in-depth interviews using Malay language to find out the depth of information about the existence, function and purpose of this research. This research uses a purposive sampling technique by interviewing 5 informants consisting of fishermen in the Ketapang sub-district who are members of KUBE. There is no leader involved as informant in this study due to this study focused on how the group in KUBE can sustain the bounding of the group.

C. RESULT AND DISCUSSION

1. Benefits of "KELOMPOK USAHA BERSAMA" (KUBE) For Fishermen In Ketapang, Pangkalpinang, Bangka

The results show about several factors influenced the background of fishermen in Ketapang, Pangkal Balam Subdistrict, Pangkal Pinang City who live in poverty. Influencing factors such as lack of ownership of production equipment such as boats and fishing equipment; the pattern of life of fishermen in meeting their daily needs, limited access to market fish, as well as limitations in social networks or relationships. These factors make fishing businesses difficult to develop. The most significant factor that most influences the limitations of fishermen in business development is their daily routine in going to sea, which leaves them with no time to join community organizations and gather relationships or social networks. This affects the limitations of fishermen in accessing information for business development through more cooperative and systematic management, both in catching fish, marketing fish and managing productive businesses.

The lagging of fishermen in accessing and managing these resources has pushed some fishermen who are agents of change in livelihood strategies. One of the strategies carried out through KUBE as a form of community-based management is a strategy of empowering the fishing community through the fishing community itself and the surrounding community network.

The main objective of this KUBE is to optimize the flow of information as a way to empower and improve the welfare of poor fishermen. KUBE has been formed to build a network between fishermen and other sources that can support the welfare of fishermen. KUBE is a program from the Indonesian Ministry of Social Affairs in the framework of improving the welfare of the poor, through the Republic of Indonesia Minister of Social Affairs Regulation No. 25 2015 which was then replaced by the Republic of Indonesia's Minister of Social Affairs Regulation No. 2 of 2019 regarding Productive Economic Business Social Assistance for Joint Business Groups (PEE for KUBE). In the

ministerial regulation above, it is stated that the KUBE criteria are required to have the potential, willingness and ability to develop a joint business, have a type of business and live in the village, sub-district or other name within the same sub-district; and have limited access to markets, capital and business. The regulation also states that KUBE must have a structured membership of 5-20 people. In addition, KUBE is also required to have a social companion consisting of institutions or community leaders in their area. This study involved 5 fishermen who were members of KUBE as informants.

Based on the results of interviews with several informants, it can be explained that the existence of KUBE has proven to help increase fishermen's income because of the contribution program from fishermen. In addition, with the existence of KUBE, fishermen can also get knowledge transfer from experienced fishermen and the workload can be shared. Thus, the old fishermen are no longer too burdened.

"Through our group, we can help each other, for example there is a contribution of solidarity, so that the others no longer lack money, it is also arranged that the loss is shared. (Interview with AL, September 2, 2019)

It showed that solidarity to help each other is very essential for building community in the basis. It's also strengthened by TG's statement as an old Fishermen, getting experience with younger fishermen that the old can learn from the young, share experiences, our energy is also not the same as before, so there are not many fish that can be obtained ... but in this group all are born together to be fair¹.

The intensive communication, interaction and shared-values and practices as fisherment have been also fostered togetherness. Sharing based on experience among the fishermen has become an alternative way to connect more closely. Some old fishermen figured out some detail meaning and practice in group.

¹ Interview with TG, September 6, 2019

"We learn a lot from the experienced fishermen, because we often interact with this group, we can easily learn from them". (interview with BS, BS, September 7, 2019)

From the explanation above, there are principles of justice and togetherness that are built in the fishing community. Through this KUBE fishermen have room to gather and share experiences and strategies in fishing that have the potential to increase the productivity of fish catches.

In addition to funding, fishermen are also given assistance by the government in the form of boats and fishing gear, so this data is used to maximize the productivity of these fishermen. Organizing and also the availability of access to pre facilities for fishermen, has the potential for the future in social change in the economic field and social ties of fishermen groups that are more dynamic.

2. Companion Community and Information Access

In the formation of KUBE, each group is required to have a companion consisting of community institutions, social welfare institutions and local community leaders. Social Companion has a function to help and evaluate the sustainability of performance and resilience in every KUBE activity. In addition, Social Assistance also facilitates access to information channels from the government to oversee, supervise and provide guidance for KUBE.

It is this access to information that is actually most needed by fishermen as a resource that can be continuously updated and developed. So that fishermen can follow developments in fishing strategies and methods that are more effective. In addition, the need for fishermen to access information on how to manage the fish caught to get a significant profit can be channeled.

"There is a companion who helps us, usually the people of the district, as if we are confused about making reports or managing our finances" (Interview with FN, September 4, 2019)

It is also explained by AL that the companion is from the sub-district or important people around here, usually there is counseling about business. What AL described has been stressed by YD that companions often hold counseling to provide information on how to manage a business, and the information is always new, we are asked to learn several options on how to develop a business strategy too².

Social Assistance has the role to monitor and distribute information so that the activities within KUBE can proceed and increase the productivity of fishermen. Social Assistance also determines the verification of the establishment of KUBE which will be eligible to receive assistance as well as guiding technically and motivating the fishermen to remain resilient in carrying out their activities.

3. Poor Fishermen Livelihood through Social Capital

The findings of this study explain the social capital that drives the potential of poor fishermen to become agents of livelihood, empowering the poor in coastal areas. Social capital itself becomes a sociological study in seeing how people invest in social investment to realize their goals or accumulate other capital. This view of social capital follows the tradition of critical social theory where social capital strengthens to control resources and marginalize other groups or the view of functionalism that emphasizes mutually reinforcing network relationships and fostering trust (Coleman, 2009; Fukuyama, 2016 ; Putnam, 2000). The Social Capital Theory used in this study is the perspective of social capital which mutually reinforces social relations (the tradition of functionalism).

Coleman Social Capital

² Interview with YD, September 4, 2019

Social Capital in the view of Coleman shows the representation of weak groups who seek to meet their needs by choosing cooperative actions through collective will negotiating with individual interests for mutually beneficial reciprocal relations. Interesting individual interests and collective collaboration occur in the course of activities within KUBE where fishermen must share production tools and production results in fish management even though the level of productivity of fishermen is different. Equitable production results are carried out by fishermen because there is an obligation of profit sharing applied in the KUBE Rules.

In addition, Coleman's capital analysis can also be used to explain the interwoven interactions of actors who form the Network. Through this KUBE, fishermen who previously spent their time fishing routines, became more interacting and discussing with other fishermen, the community or social assistance parties, especially through socialization activities. So that activities with networks are more institutionalized to maintain sustainability in the production and management of catches. Through this network, fishermen get more information and socialization about fish management that is more intensive and systematic. Coleman also emphasized the nature of networks that institutionalize expectations and bonds as an important function in the process of realizing goals because they serve to create an environment that is based on trust and help. This social capital is formed through KUBE with rules whose principle is to help each other, then its function is to bind KUBE members as well as social assistants. In addition to the rules that obligate one another to work together, a sense of being citizens who together live in the coastal area of Ketapang, reinforces a sense of trust and closeness in institutionalized relationships. Coleman's intended network here can also be in the form of association (in this case KUBE) with actors who have diverse abilities, but the difference in ability does not preclude the participation and implementation of the program launched by the association. In the association, it emphasizes togetherness more than what contribution can be made. The

association also provides a dialogue room and information channel, which in the case of KUBE is through the social assistance function.

Putnam's and Fukuyama's Social Capital

In the view of Putnam (2000) and Fukuyama (2001), it is almost the same as Coleman's view. However, Putnam and Fukuyama put more emphasis on implementing components of social capital that included trust as the value of appreciation for achievement; social norms and bonds; and social networking as a space for social activities. Social Capital increase the economic growth of a society. This happens because in social capital there is a need for trust. This trust will bind the community. This form of social capital is manifested in KUBE through volunteerism in becoming a member and social companion with the aim of developing joint ventures. The strength of volunteerism is influenced by trust in parties outside the community, especially in governments that have resource channels. Potential support that is expected to develop the business of poor fishermen in the future can be channeled through Social Assistance for Productive Economic Enterprises (PEE) as a new policy in the development of KUBE which is regulated in the Minister of Social Affairs RI regulation No. 2 year 2019 as the re-optimization in the development of KUBE activities and programs that are being exist.

Fukuyama defines trust as a basic element of the formation of social capital. Social capital is present in society because of the encouragement of the strong base of social trust itself. Community, social order and social stability originate from the basis of trust. Trust is the main function discussed in the social sciences, especially in economic sociology. The wheels of the economy will not run, if it is not based on the principle of trust. The transaction process will be complicated, bureaucratic and ineffective if it is not based on trust. Trust is a determining variable in the smooth running of economic transactions rooted in social interactions. The concept of trust is compatible and integrated with the concept of social capital, because trust becomes the door to access to resources and information. Access to resources and

information is the beginning of the process of forming a social network. The stronger the level of trust. Then the stronger the social network ties.

According to Valabdiği & Harutyunyan (2012) , Fukuyama's statement about government understanding in the aspect of local community cultures, can maintain the capability of social capital, not only in economic sustainability, but also in political, the relation between government and society. Trust and social capital establishing the citizenship from grass root.

Trust is not only based on personal relationships between people, but also at the institutional level. This form of trust builds social capital in KUBE Ketapang, as shown by trust between fishermen and trust between fishing groups and the government. These components settle into voluntary-based organizations (voluntary organizations) or voluntary-based association.

In Putnam's view, power relations merge into social relations that are democratic because both can establish mutually beneficial relations (Yusuf et al., 2016). The government benefits politically if the empowered fishing community develops the economic potential of the region. Whereas fishermen themselves can improve economic conditions through the productivity of fish catches if they are provided with assistance and supervision from the government. The collectivity of the fishing community and the support of social assistants are associative interactions that shape voluntary-based social capital.

Bonding, Bridging, and Linking Social Capital

According to Woolcock, (2021) , social capital forms three dimensions in social capital, namely Bonding, Bridging and Linking, based on the mapping of the thoughts of figures who gave rise to the concept of social capital. The dimension of social capital is influenced by the close relations between actors internally and externally. Based on the findings of the dimension of social capital formed is still in the realm of bonding and bridging social capital that connects and institutionalizes between the fishing community and the surrounding actors. This inclusive bonding condition opens new space for the

social capital dimension of the fishing community to become a dimension of social linking capital, when their businesses can be productive and develop so that they can be connected with institutions that have stronger authority. KUBE has the potential to be an agent of change in strengthening social ties that are absorbed into the dimensions of social capital focused on bonding, bridging and linking.

Social capital in Pierre Bourdieu's thought cannot be separated from other types of capital. Other capitals, such as cultural capital, relate to the legitimacy of one group's power over another (Erel, 2010); Economic Capital, related to the control of economic assets such as money or ownership of goods and services; Symbolic capital is related to the reputation of a group such as charisma, language, e about political, personal, functional, professional, linguistic, intellectual, and scholastic capital. Symbolic Capital has roots in the other forms of capital that a social actor might possess, including social, economic, and cultural capital (Bourdieu & Wacquant, 2013; Anthias, 2007 ; P.A Savchenko, 2020).

These capitals are exchanged in the social space to maintain the positions of social agents/actors (Julien, 2015). In this study, the relevance of Bourdieu's thinking lies in the position of fishermen as agents who exchange social capital to increase cultural capital and economic capital. Cultural capital is obtained from knowledge and information about empowerment through management or management of fishing communities through KUBE, while economic capital is obtained from increasing fishermen's welfare with more significant productivity of fishery products.

According to Bourdieu, when these capitals are converted to each other, it will increase the exchanged capital, namely social capital itself. Solidarity in the network can only be formed if each member in it increases each other's benefits, be it financial, cultural or symbolic benefits (Nast & Blokland, 2014). How to maintain ? requires an investment strategy, individually or collectively. Relationships that transform kinship relationships into long-term investment relationships. The welfare of fishermen in KUBE Ketapang depends on how to

maintain the stability of the relationship between social capital, the stability between kinship relationships based on morals and values, and transactional relationships based on financial improvement and improving the welfare of the fishermen. Relationships with agents who have access to information and resources such as the government are also maintained to strengthen all the capital that has been built.

Table 1.
Social Capital Dimensions According to Informants Explanation

| Fishermen Name | Statement and Explanation | Social Capital Dimension |
|-----------------------|---|--|
| TG | Experience sharing, Information from the strength/above institution | Bonding and Bridging ,Trust |
| AL | Kinship and solidarity among fishermen,companion from authorized institution / government | Voluntary based association, trust, bridging |
| GN | Companion from authorized institution / government | Bridging, Linking ; Social Capital to Strength Cultural Capital and Economic Capital |
| YD | Experience sharing, kinship and solidarity among Fishermen | Bonding and bridging Voluntary based association |
| BS | Information from strength/ above institution ((government) | Linking, Trust, Social Capital to Strength to Cultural Capital |

Based on the table above, the results of the interview explain how the principles of the concept of social capital work in KUBE Ketapang. Bonding-Bridging-Linking from Woollock and Putnam appears on how KUBE was formed as an effort to open access to a wider social capital network. Coleman's concept of social capital appeared in activities with networks are more institutionalized to maintain sustainability in the production and management of catches. Through this network, fishermen get more information and

socialization about fish management that is more intensive and systematic. The concept of Fukuyama's trust and Bourdeiu's capital exchange also emerged through the open access to information and resources to stronger social institutions outside of fishermen.

From the table above, it can be seen that the main problems of fishermen are not only economic problems. Moreover, the social capital needed by fishermen is Bonding, Bridging and Linking. The fishermen were greatly helped by the assistance from the government and from KUBE members. The existence of KUBE really provides positive benefits such as experience and knowledge transfer from more experienced fishermen. In addition, the fishermen also feel that solidarity and a sense of kinship provide excellent energy and strength beyond economic needs.

D. CONCLUDING REMARKS

KUBE is a new opportunity for fishermen, not only as a survival strategy, but also a starting point for developing coastal communities through organizing fishermen. KUBE is one of the potentials to advance the fisheries economy by utilizing community-based management of fishermen. This research is an initial process to be able to see KUBE's potential as a way to rid fishermen from poverty and encourage the economy in the field of fisheries through empowering fishing communities.

The dimension of social capital as a theoretical perspective can explain the condition of poor fishermen in Ketapang Village, Pangkal Balam, Pangkal Pinang who are members of a voluntary association called KUBE. The dimension of social capital in this study focuses on bonding and bridging social capital that connects poor fishing communities with the community and surrounding institutions as social assistants. This livelihood strategy can encourage the ability of fishermen agencies to empower and improve their communities, through voluntary associative networks by promoting togetherness, trust, responsibility and bonds to joint ventures that can develop productivity in the field of fisheries. The dimensions of bonding and bridging

in this community can develop into linking depending on the efforts of fishermen to develop their networks inclusively.

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