

Local Wisdom of Fishery Community Pattorani In Takalar, Indonesia

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Abstract—Local wisdom in Indonesian society develops in all ethnic groups. Coastal communities that depend on natural resources have a firm belief in God's power over nature. Furthermore, local wisdom becomes a symbol of human dependence on God. This study describes the form of local wisdom in the Patorani community described in the form of socio-economic structures and rituals associated with fishing activities. Qualitative research method involved 23 informants as the primary data source and researcher role as observer. The results showed that local wisdom as a social system was characterized by community mutual assistance activities. A moderate institutional, economic system as an integrated system of fishing and marketing. The parties which involved in economic activities were the owners of capital, manager, and labor. Rituals or processions before sailing for the fishing community as a form of prayer and request to God for salvation and hope of results of the effort. Managers and fishers play a significant role in the ritual procession before sailing.

IndexTerms—Ethnic, social system and procession.

I. INTRODUCTION

Indonesia has a variety ethnics and cultural heritage of the ancestors. Local wisdom in various regions serves as a tool for communicating with humans and communicating with nature. The manifestation of human submission to God also appears in various rituals according to the thinking and culture that flourished in the region. Spiritual awareness as a creature created by God is attached to the conscience and always think positively with the Creator. Such awareness strengthens the role of humans to prosper the earth and maintain the quality of the environment. Local wisdom developed in Indonesia plays a role in developing awareness of the importance of nature for human life. Knowledge to maintain the quality of the environment is hereditary in every generation.

Local wisdom or local knowledge is understood as the result of human intelligence that appears as behavior toward objects or events in a region. Understanding wisdom refers to a person's ability to use common sense or act as a response to events or impressions of nearby objects. Furthermore, local understanding refers to the limited space or interaction in a value system. Such interactions involve patterns of human relationships with humans or humans with their physical environment and between humans and God. [1]

Regional development causes the heterogeneity of society. The dynamics of the community threaten the common commitment or local wisdom that is handed down from generation to generation. Weakening commitment to environmental conservation was also supported by economic motivation due to the increasing need of life. Knowledge and thinking as local wisdom are firmly related to ethics. Such awareness as the existence and self-image or identity of a community. This awareness is a strong cultural basis for community members. However, a person's awareness and behavior are not adequately assessed as wisdom by all community members can trigger a confrontation with the local community. [2]

Various forms of local wisdom are expressed in earlier theories and studies. Based on the way of delivery there are two forms of local wisdom that is in written and not written.[3] Inheritance of knowledge as a written rule in the form of historical records or as a written warning on the region. Forms of indistinct local wisdom are abstract rules and unwritten suggestions. The rule is a community agreement to realize security, comfort, and harmony of the environment.

Based on the purpose, local wisdom is divided into three forms: Firstly, local wisdom formed as ritual or human respect to God. The development of ritual forms in culture as a manifestation of the recognition of human dependence on God. The natural resources that are the grace of God and become a necessity for man to thank the Owner of All Nature. Secondly, local wisdom formed the force to maintain the harmony of relationships among human beings. Cultural heritage in Indonesia takes the form of cooperation activities as proof that people can not live without the help of others. Thirdly, local wisdom is related to local belief or appreciation of objects or other creatures. The existence of other creatures such as trees, rivers, rocks or supernatural beings into public confidence to be respected or must be preserved. [4][5]

One community in the coastal area of South Sulawesi, especially in the District of Takalar has a variety of local wisdom in daily life. Fisherman Pattorani is a fishing community that catches flying fish (Torani local language) and developed since the 17th century. The environmental and economic characteristics of the Patorani community have caused a cultural shift. However, this community still maintains local wisdom with various forms and goals.

This article describes the form of local wisdom in community patorani described in the form of social economic and ritual structures associated with fishing activities.

II. METHOD

This research is qualitative with focus on local wisdom in the Patorani community in Tamalate Village North Galesong District Takalar Regency. Data collection with in-depth interviews with 23 informants consisting of 12 informants as fishermen, six informants as indigenous leaders (local institutions) and five informants as ship entrepreneurs. Determination of informants by snowball sampling technique or determination of subsequent informants based on information from community residents who have become informants before. Triangulation as a condition of analysis causes the research to find information on two or three sources. In-depth interview results are also supported by field observation data to reduce the subjectivity of researchers. Researchers also used observation and documentation methods to obtain information about the research focus.

III. RESULT AND DISCUSSION

Characteristics of Patorani Community

The exploration of the characteristic of Patorani community utilized documentation method. In Takalar District, there are six sub-districts has coastal areas of Galesong Utara, Galesong, Galesong Selatan, Mappakasunggu, Sanrobone, and Mangarabombang. With the characteristics of the region, the majority of the population works as fishermen or fish traders. The Patorani community means community groups consists of many fishermen which particular to catch the fly fish (*Hirundinichthys oxycephalus*). In Makassar Strait, there are 18 species of flying fish species and most of the genus *cypsilurus*.

However, there is another meaning, Torani word formed to Barani (in Buginese = brave man). The catching of flying fish was painful because it has to challenge waves and storms with simple technology. This community was not only caught flying fish but also harvest the fish. Fish eggs have high economic value because it is an export commodity to Japan.

The Patorani community has two types of knowledge that gained from the last generation. Traditional science is known as Pongngassengang consisting of the science of shipping and business science. A description of the local wisdom of knowledge is presented in table 1.

Table 1 Traditional knowledge of the Patorani community

Local Knowledge	Description	Sub Description
Sailing (<i>Erangpassimombalang</i>)	Season	Knowledge of the sailing time
	Climate and tides	Knowledge of cloud clues
	Sailing procedure	A series of ceremonies before going to sail.
	Sailing safety	
Business (<i>erangpakboya-boya</i>)	Fishing system	<i>Pakkaja</i> and <i>bale – bale</i>
	Worker organizing and profit sharing	<i>Ponggawa</i> , <i>sawi</i> , <i>pappalele</i>

Socio-economic structure of the Patorani community

Social structure or framework of inter-community relationships related to the culture that developed in a region. The social structure that appears in the research area is the stable social relationships. Social bonds between communities are manifested in collective action. Activities simultaneously appear at local ceremonial events such as circumcision ceremony, aqiqah and weddings were organized of many people and involved almost all members of the community. Also, there are routine activities were done together in an interactive way such as cleaning the mosque, repairing water channels and repairing village roads.

Economic structures are built on work bonds; the Patorani community consists of Punggawa and Mustard Greens. *Punggawa* is the leader of a fisheries working group and directs the fishing laborers (*sawi*). Each working group consists of five or six *sawi*, and all of them are males with 12 to 45 years old. Also, there is also the term *Pappalele* (the person who has fishing capital). *Pappalele* has the most significant role as the owner of capital, boat and fishing gear. *Pappalele* is also in charge of marketing the catch of fish, thus considered this party as the main pennetu in business success in the Patorani community. *Pappalele* also usually provides money loan assistance to Punggawa and sawi when needed. Each role in the economic structure gets a share of the results according to the agreement. All parties also built agreement about profit sharing system. The interview with informant resulted that there were two types of profit sharing system between *pappalele* and *punggawa*. Firstly, the equivalent sharing system that both parties get 50% of profit. *Sawi* obtains part according to an agreement with *punggawa*. Profit is the proceeds of fish sales minus production costs. Production costs in sailing activities include fuel, meal costs, and ship repair costs and equipment. The second system is the profit calculation of the sale of fish. The cost of production and capital costs (20% of gross income). Net income is further divided, the Punggawa get 20% of the profit, *pappalele* as much as 20% and the rest is distributed to *sawi*. In fact, the owners of capital earn substantial income so that in the Patorani fishing community, *pappalele* has the best economic status. However, with substantial capital in purchasing vessels and equipment, the highest risk is also obtained when there is damage or accidents.

Ritual (procession) or trust in Torani community

Ritual processes that are believed to be symbols of submission to God and the symbol of the preservation of the universe. The procession preparing boats, fishing gear and mental readiness of fishermen are described in the table:

Table 2 Procession of fishing

Processing	Meaning	Activity
<i>Accini Allo</i>	Define a good day to sail	<i>Punggawa</i> and <i>sawi</i> meet the elders (<i>pinati</i>)
<i>Abbeso biseang</i>	Boat provision	<i>Sawi</i> pull the boat from shore to the land for repairing
<i>Annisi biseang</i>	Equipment provision	<i>Punggawa</i> and <i>sawi</i> prepare the equipment (<i>pappaja</i> and <i>bale bale</i>)
<i>Apparada</i>	Boat Repairing	<i>Sawi</i> paint the boat and check out the damaged boat section
<i>Accarucaru</i>	Praying processing	The family of <i>Punggawa</i> and <i>Sawi</i> prepare to offer (banana, sticky rice, traditional cakes and two chickens). The typical oil preparation as the completeness of the ritual event. The <i>Imam</i> leads the prayer of salvation for the <i>Punggawa</i> and the <i>Sawi</i> . In this procession also swept away at various offerings.
<i>Appanaung Ri Jene</i>	Preparing for sailing	<i>Sawi</i> pushes the boat into the sea. The boat is filled with various kinds of food as a symbol of the request to God.
<i>Padongko Parappo</i>	The procession salvation solitation at Sanrobengi	The symbol of the petition is the laying of a series of betel leaves on a stone that is considered sacred by fishermen in Sanrobengi Island. After laying <i>Kalomping</i> (folds of <i>Sirih</i> leaf) is completed, followed by a procession to take <i>gosse</i> (seaweed) which will become fish food torani. After the process, the <i>punggawa</i> and <i>Sawi</i> return to their home areas
<i>Allappasa</i>	The release of fishermen to sail	The procession of fishermen's departure. Accordance with the agreed day on the ritual of <i>acciniallo</i>

Discussion

The various rituals and beliefs in the Patorani fishing community are local wisdom and the inheritance derived from the ancestors. Local wisdom as proof of coastal community's dependence on the quality of marine and coastal resources. However, coastal communities tend to be poor due to the lack of technology used both regarding boat engines and fishing gear. With the insistence of economic needs, local wisdom can shift both regarding the socio-economic structure and in cultural values.

Economic pressures for coastal communities are more massive as a group of fishermen misbehaves against natural resources. Overfishing, pollution and climate change cause traditional fisherman catches to be smaller and cause marginal conditions. [6]. In developing countries, coastal populations are especially vulnerable to shocks or climate change. Governments should develop national policies that develop local potentials and reduce vulnerability risk by intervening on social and economic aspects. [7]

IV. CONCLUSION

Local wisdom in coastal communities or community Patorani appears in two forms as a socio-economic system of society and as a ritual or procession before sailing. The social system is characterized by mutual activities in various events or traditional parties. An economic system in the form of economic institutions in fishing and marketing activities. The parties involved in economic activities are the owners of capital, manager, and labor. The revenue-sharing system on the three parties is governed by the mutual agreement. Rituals or processions before sailing for the fishing community as a form of prayer and request to God for salvation and hope of results of the effort. Managers and fishermen play a significant role in the ritual procession before sailing.

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