

## The Changing of Tradisional Fishing Community to Patorani Fisherman in Takalar South Sulawesi

Suwaib Amiruddin

Lecturer of Universitas Sultan Ageng Tirtayasa (UNTIRTA), Banten Indonesia

**\*Corresponding author**

*Suwaib Amiruddin*

**Article History**

*Received: 31.08.2017*

*Accepted: 06.09.2017*

*Published: 30.09.2017*

**DOI:**

10.21276/sjhss.2017.2.9.3



**Abstract:** The fishing community is fisherman patorani community that specifically captures the parent and fish eggs "Torani" (flying fish). The fishing community estimated patorani born since the 17th century and operate locally around the Sulawesi Sea, and catch fish species Torani and even other fish species. Since the birth until the early 20th century are still relying on the screen (Sombala) as a boat towing machine and rely on wind power. This study focused on social change traditional fishermen to fishers patorani. This study used qualitative methods descriptive, and data retrieval preliminary observation, interviews and documentation. Informants consisted patorani fishermen, boat owners and owners of capital. The research found that social change occurs due to the internal state of the orientation of the needs and dynamics of the owners of capital, while externally caused by the influence of the market on the fishing community by promising greater income and special one species of fish and fish eggs Torani. Changes it, then forcing the fishermen to make fundamental changes include a shift in social relations that were once family-oriented and then turn to the professional relationship and the contractual and binding.

**Keywords:** Traditional Fishing Community, Patorani Fisherman

### INTRODUCTION

Patorani settled fishing communities in coastal areas Galesong Galesong North and South, is a distinctive characteristic as a single patterned life. It so happened, because the local community in general work as fishermen patorani. That society, there being papalele patorani, but papalele never participated in the arrest, while pinggawa and mustard are groups that make arrests. Pinggawa fishing boat patorani generally originate from the area Galesong North and South Galesong itself, while the mustard there are some people who categorized as seasonal residents. The population patorani come when the season has arrived and most of the area Takalar and outside Takalar.

Fishermen patorani since birth in the 17th century until the early 20th century's are still relying on the screen (Sombala) as a tool to drive the speed boat to catch parent fish patorani Torani. In operation still retains a simple fishing gear technology (pakkaja). But in half of the 20th century that in 1969, fishermen patorani increasingly experiencing growth in terms of use of technology so that no longer able to cover its operational costs. Therefore, fishermen patorani in two sub districts case of change elements capture technology. Patorani fishing communities in almost every segment there has been a massive shift of both the

elements of technology catching up to the individual behaviors that lead to the commercialization of production. The entry of the demands of the demands of capitalist production commercialization invest not be stopped, and at the same fish egg prices improved. At the end of the era of the 1960s gradually there has been a change in terms of fishing gear modification of the parent fish to catching fish eggs Torani Torani up to the application of technology.

Patorani is one group of fishermen at the beginning of its existence as a traditional fisherman's oldest Galesong. According to information obtained through folktales and some informants revealed that the origin of fly fishing is done by the brave men tubarani remaining strength Karaeng Galesong (King Galesong) who lost the war to help the kingdom Trunojoyo against the Netherlands. After gathering in Pasuruan, East Java, they want to go back to Makassar. But because the war had exhausted the supplies they paced the Makassar Strait and posing as fishermen. Bugis-Makassar people, fisherman activity is one of the overall maritime activities or maritime. In addition to such activities, the boat was used as a transportation and trade between islands. In the past also, the boat used as a means of transportation for the kingdom to kingdom other related areas. So since a few centuries ago the Bugis Makassar

has made fishermen as part of a means to livelihood. As Koentjaraningrat [12 ] argues that the estimated fisherman Activities of the same age with hunting activities in rural communities.

Reality is, that the presence of the boat in addition to functioning as a medium to sustain life for fishing communities, but also functioned as a transport to make contact with other regions. Dual function boats for fishing communities, used when a basic activities as fishing (fish finder) has been implemented. It thus ensued on fishing communities patorani, before entering a season patorani then partly used as a fishing boat fleet fishing in coastal areas. Related to fishing activities in the off-season patoranian, fishermen patorani feel the loss because the fuel is prepared in large quantities, but the income is not so worth the expense.

Galesong areas along the North and South Galesong Takalar South Sulawesi geographically a residential area and is located on the coast. As coastal areas, then people were more likely to carry out fishing activities. The existence of fishermen patorani in Galesong Takalar, is one of the oldest fishing community category and ownership for generations.

The fact it can be used as the initial presence of fishermen patorani, and historical evidence noted that the existence of fishermen patorani suspected in the 17th century. Since the 17th century known as the fisherman patorani traditional fishing until the first half of the 20th century, and the fishing effort Torani that is subsistence. Towards the second half of the century, the 20th century fishing effort Torani commercial nature. The shift toward subsistence fishermen commercial shipping activity characterized by their parent Torani fish and other fish species in the form of dried fish to Gresik, Panarukan and Banyuwangi in East Java [16].

This study aims to describe changes in the values of the parent fish fishing ritual Torani on fishing communities Takalar Patorani Gegency in South Sulawesi province. In addition this study also focused on changes arrests patorani fishing communities in order to meet the needs of the market demand. This study uses qualitative research with case study approach. Data were collected through participant observation, in-depth interviews and documentation. The informant is a research group of exporters, owners of capital (land pinggawa), boat captain (pinggawa sea) and crew (mustard).

### **The Formulation of Problem**

How social change in the fishing community of fishermen fishing to fishermen in the district patorani Takalar South Sulawesi?

### **The purpose of a study**

To determine social change in the fishing community of fishermen to catch Takalar Patorani in South Sulawesi Province.

## **RESEARCH METHODS**

This study took place in Takalar South Sulawesi Province. Research was conducted on fishing communities Patorani Galesong focused in the area of South and North Galesong Takalar. This study design is descriptive analytical, qualitative approach focuses on an event set off from consciousness and human experience. According to Brannen [5] a qualitative approach to uncover the meaning and context of individual behavior, and processes that occur in a pattern of factors related observations. Spriduso and Silferman [7] stressed that the qualitative approach is characterized by the activities of collecting, describing and interpreting the situation experienced by certain relationships, activities, views, attitudes shown or trends are apparent in the ongoing process, opposition tapered, and the cooperation is executed. Informants were obtained from field visits were conducted at locations Patorani fishing communities. Informants have been selected based on the characteristics of conformity with the required data that fishermen informant 5 people, 2 boat owners and owners of capital (papalele) 2.

### **Data collection technique**

Data were collected through participant observation, interviews and documentation. Participatory observation carried out systematically on certain circumstances, therefore, the researchers participate or get involved in various activities of the informant. Researchers also blend it in everyday life by Patorani fishing community and other community members to observe a variety of events.

In-depth interviews (in-depth interview), using the local language and use a family approach. Cultural realities can be expressed in understanding and digging depth information to conclude about human life in a community. Interview (interview) using interview guide having a skeleton in accordance with aspects of the study. Then the results are recorded in detail as field data, from data collection through several stages of research.

### **Data analysis technique**

Analysis of data reduction, at this stage focused on the selection, simplification and transformation of raw data from field notes and grouping data. Presentation of data reconstruct data based on the classification and respective topics are separated. Once the data is considered sufficient and is deemed to have come to the point of saturation or have obtained conformity, the next activity is to prepare reports until the end of making conclusions, and data analysis in qualitative research using inductive method.

## RESULTS AND DISCUSSION

### A. Change Process of Fishermen Community

Development Torani catching fish eggs as commodity exports to Japan in the mid-1990s, and was the first country entered buy fish eggs Galesong Torani in South and North Galesong. The entry of Japan as an importer, is one of the motivations that encourage the development application of modern technology and the shifting patterns of the mother catching fish eggs to Torani.

Prior to the entry of an exporter in the early 1970s Torani catching fish eggs still use relatively simple technology fishing gear and even still using gear pakkaja Torani parent fish. The improvement in the market price of fish eggs in the development of the use of the boat using the engine as the carrying capacity of the speed boat to the location of Torani catching fish eggs begin to think about its existence. Modern fishing gear in catching fish eggs Torani start over in modified when compared to the parent fish fishing gear technology Torani.

In 1990, catching fish eggs Torani more open and more promising to increase revenue. That reality, it is an opportunity and an insight into the fishing community patorani increasingly required to further explore strategies Torani catching fish eggs. The chance and the opportunity not only used by fishermen, but those who are involved in fishing activities patorani, ie including papalele (owners of capital) had come to utilize its capital resources. Openness to shift fishing effort from the parent fish to fish eggs Torani, because the price is high enough on the price of Rp. 7000 / kg in 1970, then from year to year has increased to \$ 60,000. Even in the 2000s the price of fish eggs even rise until it reaches a price of Rp 300,000 and survived until the present conditions. The market price of the season to continue to rise. Increasing the price of that, then any income patorani fishing communities in a single growing season.

The implications of that reality, the development of fishing effort fish eggs Galesong Torani who live in the South and North Galesong, bringing positive benefits, due to the export of fish eggs emerge Torani to enter into settlements of fishermen patorani. Along with the development of the fishing effort patorani follow also the development of application of modern technology to harvest fish eggs Torani, namely support ranging from fishing gear, the capital, to assistive technologies boat.

With a carrying capacity of fishing gear technology, hence also in the patorani fishermen sail is not too draining in the operation for the arrest took place. The shift is, of course also carry negative implications, including fishermen have started promoting commersialization patorani production target maximum results to be returned to the capital and also

fishermen papalele patorani as traditional fishermen experienced a shift from the beginning of the 17th century. Then in terms of ritual anyway patorni fishermen have started experiencing a shift, although there is still the temples of knowledge pangassengan compayed to invoke the safety of the almighty creator.

Along with the development needs of the application of technology tools arrest of increased catches (production), then in the era of the 1970s the fishing community patorani began experiencing a shift from simple technology (traditional) getting left behind and switch on the application of modern technologies. In addition, changes in fishing gear also participate in one of these changes, because the main target during the arrest at sea is no longer the parent of flying fish but fishing patorani switch to the capture of eggs as commodity-market-oriented.

Determination of the area and the location of the arrest when fishermen catch patorani still focus the parent fish Torani, selected and determined entirely by pinggawa. This assumption is, pinggawa have specific knowledge and expertise about the capture site exploration by dipping his hand to limit the elbow. In that way, pinggawa can determine the condition of the water and at the same time knowing hordes Torani parent fish is imminent or has not reached the fishing grounds. In addition, other indicators of clues is the temperature (feeling of warmth) of seawater. Measurement of water temperature was solely based on taste pinggawa power to determine the level and condition of the arrest will be water.

Knowledge and sensitivity patorani fishermen, in particular based on the experience gained over a long period. The experience was, in internalized into a pangassengan (knowledge) based on the values and codes of kepatorianian. patorani fishing habit long ago, when they catch the fish master Torani to switch to the commodity catching fish eggs Torani, fixed mengandal-kan kepatorianian knowledge base and value. Kepatoranian science was also used as a tool for decision making especially catching location determination. The location determination is based on the knowledge pinggawa and was helped by a mustard that has expertise in seeing the signs of nature. Catching system of fishing communities patorani done to move from one area to the other arrests were considered capable of producing more eggs.

Species or species of fish are subject to arrest for fishing communities who live in Galesong patorani North and South Galesong Takalar known as special fisherman fish Torani (flying fish). In the era of the 1940s until the late 1960s over the dominance of the parent fish catching Torani but in the era of the 1970s began to shift to the capture of fish eggs to Torani. The types of fish in the native language it is called juku 'wink-wink (fish wink-wink) in Bugis called tawarani is

a type of fish found in almost all tropical and subtropical waters. According to Nontji [17] Indonesian waters there are 18 species of flying fish (fish Torani), most of the clan (genus) *Cypsilurus*. Usually the more developed Torani fishery in waters that have a salt content (salinity) higher as in the Makassar Strait, the waters of Maluku, Nusa Tenggara, and West Irian.

The decision is in the hands of the *pinggawa*, but still the *pinggawa* also request the special considerations of the *mustard*. In addition to the area, Hutomo [9] that the fish Torani there are also some countries like in Filipina, Taiwan, Carolina, Tahiti, and Hawaii. Based on the distribution of fish species Torani in some regions and countries, there is also a special fishermen catch the fish. As in Indonesian waters are fishing communities that special catch fish eggs Torani, including North Sulawesi, Central Sulawesi, Maluku, Bali, Nusa Tenggara, and West Sumatra. As Salle [20] argues that the arrests were carried to the island Masalembu or Kangean Islands, often until the coast of the island of Bali. Fishing area is getting widened since the 1990s until the 2000s. Activities widening total area Torani catching fish eggs is done, related market demand that is always demanding quotas and the pursuit of quality. so that shipping and fishing locations of the area was carried to the island of Irian Jaya.

Pattoranian run activities on the season, the members *patorani* prepare supplies and equipment needed for fishing operations. Equipment needed them, the condition of the boat, fishing gear (*ballak-ballak*). All of the equipment before departure in advance checked by *pinggawa* and *mustard*. More readiness also is foodstuff during the conduct of operations and fuel oil for boat engines and kerosene stoves. The departure of the fishermen who live in Galesong *patorani* South and North Galesong generally determined first day of departure.

After conducting the ceremony (ritual) traditionally and together then departure to do, although not simultaneously. The first day ceremony is a provision which must be carried out in east monsoon (summer). Fishermen *patorani* do departure at night with an estimate can arrive in the morning at the destination location arrest. In the present conditions, for the departure schedule is not always done at night.

### **Orientation Patterns Arrest**

Fishermen *patorani* since its existence, namely the 17th century as traditional fishermen and just caught brood fish special Torani. To make arrest Torani brood fish (flying fish) at that time, fishermen catch *patorani* only to meet domestic needs as well as their close relatives. Fishing activities oriented to the needs of family life itself *pemunuhan* (subsystem) that occur with relatively long periods. The lag time between the 17th century to the mid 20th century. This was done,

because during the 17th century fishermen *patorani* not familiar with the market as a place to sell their catch.

Torani parent fish catch since the 17th century to the mid 20th century, more arrests in the area around the Makassar Strait. In reality that decade, fishermen *patorani* considers the location is very strategic to the parent fish catching Torani. In addition it is also considered to have been able to meet the local market demand. The arrest was made just in relatively short time of between 5-7 days, and enabling technology also rely on human labor and help the wind direction. Make an arrest in a relatively short time, because the parent fish fishermen catch *patorani* Torani not oriented to the production and commercialization of market pressure was not so tight. Under these conditions, then if excessive catches, the fishing *patorani* also give relatives and neighbors in part on a voluntary basis.

In the early decades of the 20th century's, fisherman *patorani* already getting to know the market. Commodity Torani parent fish has become a mainstay and more necessary with the quota more. The market availability, provide opportunities for *patorani* fishermen to sell their catch and make Torani parent fish as a commodity on the market. Market demand only accept Torani parent fish in dried form, and even the catch is marketed not only in the local Takalar regency, but has been marketed widely especially in Makassar and its surroundings. Fulfillment market in the surrounding area is still classified as a marketing Makassar local level. Availability of the local market in Takalar to Makassar are met, then catches obtained would still need a broader market. To meet these desires, then the fishermen *patorani* was gradually conduct of trade relations through marketing, up to several areas in East Java, including Java.

*Patorani* boat fishing communities, in the past it has character and distinctive characteristics that are round, and is known as *bullae biseang* '. The model boat, used since the beginning of its existence in the 17th century until the mid-1990s. Fishermen *patorani* initially as traditional fishermen rely solely on the season and the wind direction, as well as the kind of catch just focused on fly fishing master. Then shifts to the modern fisherman (powered). Due to changes in the form of a round boat into the boat (boat-shaped large vessel), then automatically also result in a change (modification) ranging from a boat hull and its supporting technology. The existence of such a shift, then the replacement is done overall boat *patorani* up in the form of a ship. This means that these changes ranging from a boat to the engine capacity. This was done to create a balance. Not only that, but these changes also resulted in the addition of labor (*mustard*). Needs *mustard* used to be only between 3-4 people *mustard*, and now employs between 4-7 people.

Shifting of vessels for fishing communities patorani started happening since the end of 1969 or early 1970. Patorani fishing boats larger than the size of his boat before the boat type and modified in the form of goods transport ships. When compared with other forms of boats operating in Galesong, then the shape of a fishing boat patorani much more perfect. Similarly, with an engine capacity in use has a greater capacity that is between 140-150pk.

Patorani fishing communities until now has experienced rapid development, especially in terms of the increase of population. Related to that, according to the data potential districts from 2004 to 2006 in the district of North Galesong there are 800 boats and South Galesong there are 1,200 boats. Cumulatively, the fishermen patorani recorded in the two sub amounted to 2000 boats. The boat listed is specialized fishermen catching fish eggs Torani.

Patorani fishermen circumstances since the first until now select a residential location Galesong territory, because they are geographically and potentials of the region Galesong South and North have character as coastal areas. In terms of revenue, there are community suitability in terms of livelihood for subsistence and earn income in the fisheries sector. Suitability it can be concluded that the characteristics of a fishing community distinctively Torani special parent fish catch in the past, the characteristics that have switched to catching fish eggs Torani since dominated the market demands more.

Character transition, not only on fishermen patorani but any other fishing communities living in Galesong began to change character. Among them are fishermen fishing using hook (fishing) papekang, fishing with trawl tool / fishing nets parengge palanrak and fishing groups that, under present conditions among people Galesong not so much in demand more and more likely to turn to fishing patorani. The transition fisherman activity, took place since the 1960s and its peak in the 1970s.

According to several informants that was once a fisherman palanrak say that it happened, because it is associated with the income earned. Income as a fisherman palanrak smaller when compared to the incomes of fishermen patorani. Fishermen patorani more promising although fishing activities carried out once a year, but the income earned much more real. Then in terms of the work was relatively more relaxed than other fishing activities. That reality so that the population and the fishing boats in quantity patorani more years of growing, and accompanied by the increasing number of automated recruiting patorani pinggawa mustard between 4-5 people so that the population of mustard on the fishing community was only increasing.

Developments in quantity, in addition due to the number of boats increased, then there is also a shift in the use of technology systems, from traditional fishing technology to switch to the use of modern fishing technology. Along with this shift, the system changes and patterns of arrest and patoranian fisherman structure shifted, too. Shifting systems and patterns of arrests related to the area and fishing area increasingly expanded its reach. In the structure of demand changes in the capacity of the boat, including the number of crew adapted to the needs for fishing.

In the calculation of the season, a year patorani fishermen know the fishing season between April and September. In this season patorani fishermen call patoranian season. Patoranian season begins when the season East wind blows, it means change of the rainy season to the dry season has been signed. Patoranian the off-season, most of the fishing boats patorani utilize with certain activities. The additional activities undertaken to find additional revenue as a sideline as rent in the form of a charter on inter-island traders to escort merchant household furniture and lumber. The trade to reach Pangkep of Makassar and South Sulawesi.

In addition to these activities, while other activities are carried out by a fisherman fishing patorani ie specific, economically have a high market value, such as shark's tail is taken, groupers and so forth. This activity, for fishermen patorani only done in time to have leisure time and the boat has not entered the stage of renovation. Most fishermen have the habit ahead patorani patoranian season is between November to March is the month renovation of the boat until departure preparation phase to the location of the arrest.

In principle the 17th century until today along the coast Takalar districts, community livelihood as fishermen, which marked the presence of boats and catching up with different types of fishing gear are different too. Ranging from the very simple (traditional) to the most modern fishing either performed individually or in groups. Each group consisted of fishermen at least 1 person and a maximum of 8 people. The number of group members is determined by the type of boat and type of catches and application capture technology used. Each group arrests, in the tradition of fishermen of Makassar in the operation led by a sea pinggawa (skipper). This tradition is a habit from the past to the fishermen, that every voyage under the command by pinggawa. Fishing group of 2-3 people, usually have a cruise leader (skipper) and then members of the group categorized as the lowest group is called as workers / laborers (mustard). The existence of mustard usually pinggawa recruiting of children or relatives pinggawa itself.

Fishermen groups of more than three people, used to group members are also recruited from family

relatives, and if insufficient new recruits from outside the family or from other areas. Consideration hiring (mustard) is entirely in the hands pinggawa and papalele. This is done by the owners of capital and resources is referred to as a group papalele arrest. In addition to empowering families also to facilitate communication, and also minimize the elements of fraud results.

Factors kinship boat personnel recruitment, among kepapalelean often still a major factor, especially in the appointment of the sea pinggawa (Squire). Even if the sea is not a member pinggawa papalele relatives, but at least there was a mustard of relative had pinggawa land (papalele) minimal or no mustard members who are already familiar hereditary. According to the informant papalele Dg Siraju in interviews that.

.....Attending relatives or people who already believed in the voyage, will add an element of trust and a sense of responsibility in the arrest. In addition, the presence of relatives can provide information openly on events committed by members of other boats. behavior that often occurs in the voyage of which is a distortion of the catch to sell to other buyers without giving information on papalele.

Along the appearance of fish eggs Torani as an export commodity and the market demand has shifted from the parent fish catches Torani as commodity catches. The transition that is slowly changing fishing habits patorani since its existence until the mid 20th century. Shift it, then it becomes part of the joy of its own for fishing communities patorani, to be able to increase their incomes. Income derived from the parent fish catching was minimal when compared to when the price of fish eggs Torani, around the beginning of the 1990s only priced between Rp. 1000-US \$ 1500 per kilo gram. Since the era of the 1970s when the country of Japan as the country of export and market owners who first entered the area Galesong, automatically slowly changing pattern patorani fishermen catch. But on the other hand, brought with it the impact of less favorable for the few fishermen patorani. That, related characteristics patorani fishing itself, change the habits of the parent fish catching Torani already worked since its existence then switched to fish eggs Torani.

In addition to the characteristics shift, automatically the existence of the knowledge and belief were also experiencing a shift. Such a shift, automatically includes other traditional aspects tend to shift to the new system towards increased production and oriented to the social and economic life. Habits as fishermen substancy toward commercialization of production and capitalism became one element of the target pattern. Other indicators also include the quantity

of traditional fishermen patorani diminishing and switch to modern fishermen.

The phenomenon that occurred before the 1960s through the 1970s patorani fishermen traditionally only survived in the three villages of New Galesong, Palaklakkang, and Bontosunggu. After the early 1970s modern patorani fishing communities exist in almost all villages in Galesong beach. Meanwhile, the application of knowledge and ritual kepatorianian fisherman in general began to slump implementation. In such circumstances patorani fishermen are beginning to have adaptability of technology, though most of the fishing community patorani not use modern technologies. The use of modern technology is leading to demands to support the activities of the arrest.

Torani fishing experience and war overseas at that, and then used as a basis for initiating contact between sailors Makassar trade with some capitalists of Chinese origin from East Java. Pioneering is considered profitable trade, which in the 1940s komintas fishermen patorani growing population. At that time fisherman patorani not chase market share, but only caught brood fish Torani to the needs of his family, and sold when considered there is an excess of the catch. Since the early 1960s almost all the fish catch is consumed, because the fishermen patorani catch to make ends meet. Even if there is excess fish are usually dried and then sold, and the market is limited to the domestic market around Takalar. When entering the 1970s, forming a market relationship and intervention exporting countries that further strengthen the fabric of fishing communities patorani and parties that are outside Takalar.

Provision of operational funds, which do papalele rather rarely provide capital in the form of nominal money (in cash), but is usually in the form of goods during the operation to arrest the fishermen patorani fish eggs. The shape of goods which is given in the form of groceries along with side dishes, fuel, kerosene and diesel. Reasons papalele provide capital in the form of goods, is to feel secure supply needs during fishing. The reason it is also a lot of truth, because usually fishermen patorani unable to retain the funds already provided by papalele. Previous experience mostly pinggawa only buy items that are considered unrelated to the needs of fishing.

The rule becomes more intense after his arrest fishermen patorani shifted targets, namely from the parent fish to fish eggs Torani Torani. Since the shift of the arrest, the need for increasingly bloated budget from year to year. During the 2000s fishermen patorani divided into two regions namely the capture site-Kalukuang Kaluk locations and there is a catch to Fakfak, West Papua. Fishing area at two locations is done all the time from the beginning of the era of the 1970s to the present, because the informant found fish

eggs Torani of much better quality and more earned income than if simply making arrests around the area Kaluk-Kalukuang.

Sign in and development of capitalism among fishing patorani and accompanied by an increase in capital owners (papalele). Increasing the quantity of the actual papalele in the past only acts as a liaison between pinggawa and capitalists (exporters). Subsequent developments papalele switch into a single capital owner, and even become perpetrators mengespor own things. Papalele transitional status, it is possible for her role as an intermediary between the owner of the market (exporters) with fishing workers (pinggawa). Papalele presence as owners of capital and intermediary to sell the catch of fish eggs Torani, Papalele have the desire to obtain maximum profit reversed its role as the owner of capital.

Changing the primary target of the parent fish catching fish eggs Torani to Torani, it will automatically close the system that has been established for a long time between the early 1940s until the late 1960s changed. The incident was, among others, fishermen patorani already being oriented on the timeliness of the arrest, and the screen as the driver of the boat was replaced with high-capacity engines up to 140 hp, and even machines used in double into two machines to balance the boat speed. The science of kepatoranian also change from traditional knowledge towards knowledge and mastery of technology implementation.

The series of these developments, showing a shift in normative space on fishing communities Galesong patorani in South and North Galesong that tendency leads to the commercialization of production. In addition to shifting the fishing community patorani also open relationship outside investment patorani fishing communities. The investors are the target countries of export and more dominated by the rules of the market owners. The shift was further strengthened by the entry into force of local capital owners oriented rules of the game with a group of exporters. A group of local investors and exporters oriented production as much as possible and more likely also in the pursuit of profit. Such conditions, on the one hand is already ignoring the internal condition of the fishing community as a group patorani Torani production of fish eggs.

Social inequality that occurred in fishing communities in Galesong patorani, is actually an electrical current and past habits, inherited from the Chinese traders to owners of local capital (Papalele). The cultural heritage that is in the form of the concept of "contractual bond", which is a form of revenue sharing agreement with obligate shaped fishing workers hand over all of their catch to the owners of capital for subsequent sale to the market. In this position,

fishermen patorani (pinggawa) are not given opportunity to participate in determining the market price, but what happens is pinggawa receive pricing decisions that have been determined by the investors.

Sharing mechanism among fishing catches patorani, gave birth to unrest among fishermen groups patorani, through unwritten contract and even apply throughout the fishing community in South Sulawesi. The real issue is not the proposition for the results but tend to be on the way and mechanism for sharing the results tend to be unilateral. Similarly, in the submission of catch and pricing, are more likely to be determined unilaterally. That, it appears increasingly irrational longer in terms of the division when fishermen catching patorani switch from parent fish to fish eggs Torani. In this segment, pinggawa pursued by the quota market demand through papalele pressure, and other disis Payback load pressure is also a priority that must be considered by pinggawa.

The coming of the investors in the fishing communities patorani, help provide motivation to improve the production and commercialization tendency of production. Motivation was implemented increasing competition that is more focused on catching fish eggs Torani. Than during the 1940s until the late 1960s, fishermen patorani just caught in the sea area of Makassar Strait. At the end of the era of the 1990s until the 2000s fishermen patorani had extended the arrest location area passing Buru Sea up to Papua. According to the informant some people pinggawa that encouragement expanding fishing area, due to the orientation to increase their catch. The assumption that the further conduct fishing operations it is likely to gain even more catches.

Conditions fishing area expansion, it has done since the shift of the parent fish catching fish eggs Torani to Torani. Along the activity, then automatically the normative tradition has begun to shift, traditional customs diantaranya shifting along with the development of market demand. Traditional stage in terms of the application of technology and the type of calculation system catches replaced with more modern and market-oriented. Adoption of the technology is fully lead to the capture system Torani fish eggs which became one of the segments of the needs of the export market. Phase catching fish eggs Torani, a fishermen patorani peak progress to lead to improvements in social and economic life. This is related to Berger [6] on the application of modern technology have autonomous power that creates its influence around the context of social and economic life. Then introducing technology into a society will lead to some changes in the lives of both material and non material.

#### **A. The occurrence Shifting Social Connections**

Papalele or owners of capital to first find and recruit the family of the father and mother. Generally

pinggawa sea or boats used by the leader papalele is from a family party nearby. Similarly, the use of mustard-mustard in a group. When none of the family or close relatives, so he sought a mustard instead family and resided in its environment. If it turns out the surrounding environment is not obtained, then papalele or large pinggawa assisted by the skipper or small pinggawa / boat search or bringing in labor from outside the region or mustard.

Papalele a tendency to choose mustard, put forward the values of kinship. Selection pinggawa or her immediate family as mustard is based on the principle of internal implementation siri 'na pacce "(compassion). The principle is seen as a means of control in the economic behavior of fishermen patorani, both among individuals within a group, or between one group against the other patorani. The closer ties with family and the families of those who are used as energy in the voyage, the younger form of mutual trust in the attempt. Besides that, at the level of supervision of the papalele against pinggawa and mustard facilitate obtaining information on problems that occurred during the arrest. The advantage with kinship patterns, will also reduce the occurrence of fraud and to keep each other mutual ties of kinship with the values of good and earnings can be divided evenly

In addition to the values of kinship system is a priority, then the fishermen patorani also uphold the ceremony in each entering the season, between the east season or seasons catching fish eggs Torani. If the ritual activities not do it very deemed not appreciate the livelihoods of their ancestors. The activity was an attempt to be able to interact with supernatural beings in order to create a natural balance. Fishermen believe that every natural patorani there must be inhabitants, and interactions can be done against the supernatural through the container ceremony. Through the ritual container, fishermen hope that the forces of supernatural creatures in nature that is around him can give him permission to do catching fish eggs Torani. Fishermen patorani argued also that the situation of the oceans full of mysteries were not known when friends and when come up outrage. In addition, is expected to provide welfare and safety during carrying out activities to reunite with relatives.

Dependence on the state of that season, fishermen patorani entirely on the strength and concentration of a particular strategy. Strategies that do are ceremonies (rites) complete departure from preparation to arrive in the high seas. Ceremonial activities ranging from pick and choose trees or bamboo to be used as a boat, to return from Sanrobengi Island (an island that is used as a location docked prior to travel). After the boat to the island location Sanrobengi, then throughout the boat crew returned home pinggawa to perform the ceremony. Preparation for departure ceremony held at a certain time and place that is

considered a good day (allo wedge). This condition, showed that the fishing community patorani hold these social institutions and the principle of balance of life between human relations with the forces of nature.

Patorani fisherman looked at the environment is part of a system of life that should keep. Ceremonial procession, apparently believing fisherman patorani environmental values that embrace it as a baseline to adapt to its environment. Changes in the behavior of some fishing communities patorani, tends to result from the inclusion of elements from the outside, such as the use of modern technology, the development of transportation infrastructure, and population growth. In addition, rising prices of fish eggs Torani encourage and provide motivation for improvement arrest. These measures were taken to increase the production of fish eggs Torani oriented production commercialization.

The indigenous and non indigenous entrepreneurs who reside in Makassar and Takalar, vying to recruit papalele in providing working capital. There are also some merchants who frequently visited the area fishing communities patorani. buy eggs from fish caught by fishermen patorani at adequate prices. At first the businessman, just offer to simply buy the output directly with fishing communities patorani. After they repeatedly relate to some of the fishermen patorani, then gradually the relationship was switched on a papalele, and agreed to become a customer. After that happens, the cooperation agreement their relationship more closely, then reappeared agreements between employers with papalele in granting working capital.

Generally, employers who provide working capital to papalele is derived from the non-indigenous (businessman China, Taiwan and Japan). The exporter group provide capital to papalele, and further papalele continue providing the capital on cruise pinggawa as initial capital. While Pinggawa is solely to recover the original investment in papalele and pinggawa also have an obligation to share the mustard. The initial capital calculated departure from preparation to carry out the operation sawinya pinggawa and flying fish eggs collection. After pinggawa returned to sea then all the results obtained agreed to be collected and sold to papalele and entrepreneurs working relationship.

Reality is, proving that the contractual relationship in the purchase of the catch between papalele with employers as providers of working capital more closely. It was, at the point when all the fish eggs are produced by fishermen patorani, always under the control of papalele. Through the contract, automatically setting marketing was dependent on exporters and papalele direct contact with pinggawa. Before the results of existing marketed agreed price with papalele exporter, and the price is usually different from the price submitted by papalele to pinggawa. According to



the informant pinggawa that papalele give to pinggawa price often does not match the price exporters.

Determination of the market price, pinggawa never involved, which is entirely in the hands papalele. Actually pinggawa realized that the decision was made unilaterally and does not involve pinggawa in termination rates. Though the structure patoranian that pinggawa and papalele are two parts in a system that can not be separated. This means that there are institutions and actual values should be upheld as a glue cooperation through kinship system. But those values, according to the informant pinggawa that family values has shifted, because papalele tend only oriented to the commercialization of production that pursues profit.

Apart from kepapalean life chasing these benefits, social relations in fishing communities patorani, still adhere to social values, which occupies a higher position than the economic value. Related about social value through the principles of life that is still embraced by the patorani fishermen, Sonda Daeng Pinggawa High (59 years old) stated that,

... Social values maintained since the first must be maintained properly, which became the main capital in cooperation. The relationship that endures is the principle of living together and cover the shortage of siri 'na pacce'. The principle is part of the values and social institutions that accumulate in the social system in the fishing community patorani. I voted pinggawa have a responsibility to support the load and mustard-mustard, so I used to always share joy and sorrow. No matter how income derived I am always open to the mustard and even if there is a complaint I often helped them with no economic calculations, but I am more inclined to maintain the relationship in the coming season.

The pinggawa statement, shows that there still exists a sensitivity level between pinggawa and mustard in a relationship both on land and at sea during the operation. Calculation of economic value, depending on whether or not the struggle of the lucky group (team) while at sea. Similarly, between papalele with pinggawa, the provision of capital, if pinggawa not been able to restore the previous departure of the season, then was given a chance on the next departure. The principle of shared destiny and willingness (siri 'na pacce') is still the benchmark basis of behavior in fishing communities in the area Galesong patorani North and South Galesong. The informant related Dg Sonda High above the informant mustard Bahtiar (45 years old) also stated that

.... When a mustard violate the terms agreed by the members in the group, it will be sanctioned. The offense, for example, mustard

is often selling their produce secretly without the knowledge of other group members. Conversely, if there are members who report to papalele mustard on sales sebahagian production tacitly by the group, the mustard will be excluded and will not be trusted again as a member of the group in the next season.

Based on both the informant pinggawa and mustard greens, putting the power of social ties of kinship institutions of social relations become part of the social system in fishing communities patorani. The implementation of the principles spelled out in the same boat and awkwardness (siri 'na pacce'). The meaning of these principles, giving the sense of community, kinship and unity must be upheld in enduring sense of the ups and downs experienced by a group of fishermen patorani. In togetherness, Kinship, and a sense of unity in social interaction fishermen patorani, expected no cohesion in a harmonious and sustainable. Both papalele and pinggawa, always expect that their employment can be long, meaning not just one season. Expected to take place continuously in each season catching flying fish eggs between March and September.

Since several centuries, between the 17th century until now patorani fishermen residing in the township Palaklakkang (now has become one of the village). Paklakkang village until now given the nickname as the township's oldest fishing communities patorani. This area also, as a mecca culture governing structure patorani fishing communities for generations in particular community living in Galesong. Customs and cultures, the forerunner kepatorian Palaklakkang originated in the area. Aside from being a fishermen settlement patorani, in this location also located Balla 'Lompoa (homes of kings and offspring) in this house saved Gaukanga (social institutions). Moreover Gaukanga is a symbol of togetherness, unity and consistency to the customs patoranian.

Gaukanga concept implemented in a means to describe the similarity of views, rules and behavior in groups on various aspects of local community common view of life, more specifically on the fishing patorani. This was reflected among other things in the system of fishing effort, marketing and profit sharing formerly governed by gaukanga. In the pattern of the employment relationship is governed pinggawa-mustard. Patterns that embrace the community that refers to gaukanga is to uphold the unity and consistency in building on work relations and family relations as a form of respect for fellow human beings.

Gaukanga, a system to regulate the order of the local community to the economic activity refers to the kinship system. In other words, the economic activity that is directly related to the social system and local cultural institutions, namely a culture of mutual love.

Local community consists of papalele, pinggawa biseang (leader of the boat), and mustard interact, cooperate in managing marine resources. Traditionally, in the processing of the marine resources, environmental ethics based culture has to match the dynamics of the group. Cultural environment in question is referring to the maintenance of traditional knowledge systems that have colored the thoughts, behaviors and tools arrest.

This knowledge system, although not promise a high level of productivity. But achieving a balance of local community life individuals and groups. In this case, that stands out is the high appreciation into natural environment, the growth of group solidarity, strong integrity in customs, and a unified view to Gaukanga. Unified view of that, a force for economic improvement of the community who hold various problems due to unfavorable seasonal conditions, or natural disasters that can arise suddenly. Gaukanga institutions is preventing the arbitrary attitude of the fishermen community in natural resource exploitation.

The tendency of community exploitation, associated commercialization of fish eggs Torani has shifted on shared views, rules and behavior. Economic activity began to shift out of the pattern of the local culture, and seeking his own form. Thus comes the new systems, which sometimes lead to conflicts at all before ever happened. Conflict often occurs between papalele with actual pinggawa rarely visible on the surface, but more of a revenge. Internal conflict (revenge). The main factor triggering the revenge, associated pricing is not consistent with the market, then the following season a pinggawa no longer deign to join papalele ever.

In the system of marketing the product, in reality there are also institutions that often arises through two business systems and marketing environment catching flying fish eggs. The institutions that papalele with exporters, papalele give the price of fish eggs Torani on pinggawa with its own price. Although based on the price exporters, but not optimal as the price determined by the market or exporter of papalele to pinggawa. Then exporters may also provide price papalele demand different prices between exporters with each other exporters.

Entanglement papalele, pinggawa and mustard to the rules of marketing, pointed out that the existence of their engagement with their environment. Therefore, their welfare earn, less giving contribution against earned income to cater to the other group members including the mustard. And to achieve that, ideally, should be consistent with the system and the rules that have been patterned, so that the position in revenue sharing should pay attention to the values of kinship and cooperation. Reality above, that turned out to institutions of social relations of kinship and togetherness, now turning to relationship

commercialization of production at the estuary pursuit of profit and payback demands have been issued by papalele against pinggawa patorani.

## CONCLUSION

Social change in the fishing community of fishermen fishing to fishermen in the district patorani Takalar South Sulawesi occur because of factors external needs and demands. Factors related needs and changes in the type of fishing gear used boats, from traditional boat fishing gear on fish consumption to switch to the use of a motor boat for fishing Torani (patorani). While urging externally caused by the influence of the market on the fishing community by promising greater income and special one sepsis Torani fish and fish eggs. Changes it, then forcing the fishermen to make fundamental changes as well as a shift in social relations that is familial switch on professional relationships and contractual and binding.

## REFERENCES

1. Abraham, Francis. (1991). *Modernization in the Third World: A General Theory of Development*. Yogyakarta: Tiara Wacana.
2. Anshar. (1996). *Cultural Values Contained in Patorani Ceremony in Galesong Takalar District Ujungpandang* Depdikbud Directorate General of Culture Hall of History and Traditional Values.
3. Aris. (1997). *Analysis of Fly Fishing Efforts (Cysilurus SPP) in Makassar Strait Waters of South Sulawesi Province*. Thesis. PPS Hasanuddin University: Ujungpandang.
4. Arifin, Ansar. (1991). *Patorani an Occupation That Begins to Be Undermined*. P3MP Hasanuddin University: UjungPandang.
5. Brannen, Julia. (1997). *Combining Qualitative and Quantitative Research Methods*. Jakarta: Pustaka Pelajar.
6. Berger, Peter. L dan Luckmann, Thomas. 1990. *Social Commentary on Reality. Minutes of Sociology of Knowledge*. Jakarta : LP3ES
7. Creswell, J. W. (1994). *Research Design: Qualitative and Quantitative Approaches*. London: SagePublications.
8. Demmalino, E. B. (1997). *Socio-Cultural Transformation; Fishermen Community Development Model (Case Study on Makassar Fisherman Community in Two Coastal Villages North Galesong Sub-District Takalar District South Sulawesi) Thesis*. PPS Padjadjaran University: Bandung.
9. Giddens, Anthony.(2003). *Capitalism and Modern Social Theory, An Analysis of Marx's Work, Durkheim and Max Weber*. Jakarta: UI Press.
10. Hutomo. (1985). *Fly Fish Resources, Jakarta, Indonesian Natural Resources Potential Study Project, Study on Potential Biological Resources of Fish*. National Oceanology Institute-LIPI.
11. Johnson, Paul, Doyle. (1990). *Classical and Modern Sociological Theory I and II*. Jakarta: Gramedia

- Pustaka Utama.
12. Koentjaraningrat. (1992). *Some Principles of Social Anthropology*. Jakarta: Dian Rakyat.
  13. Kern, R.A. (1989). *1 Lagaligo: Ancient Bugis Story*. Yogyakarta: GM-UP
  14. Mappawata, Tatjong. (1986). *Relationship of Client Patron Among fishermen, Case Study of Tamalate Village, North Galesong Sub-district, Takalar District, South Sulawesi*. Jakarta: PPS Social Sciences and Political Science, Indonesia University.
  15. Mukhlis (ed). (1991). *Technology and Social Change in the Coastal Area*. Ujung Pandang: P3MP Hasanuddin University.
  16. Munadah, Agussalim. (1991). *The Patorani Social Knowledge and Change System in Takalar*. Ujungpandang: P3MP Hasanuddin University.
  17. Nontji, Anugrah, (1993). *Marine archipelago*. Second printing. Djambatan. Jakarta.
  18. Pelras, Cristian. (1984). *Patron Client Relationship at Bugis Society of Makassar*. PLPIIS-YIIS: Ujungpandang.
  19. Rahim, Rauf. (2001). *Patorani Fisherman Community in Galesong, 1938-1998, a History, Thesis.* Graduate Program of Makassar State University.
  20. Salle, Kaimuddin, (1995). *Legal Aspects of Fishery Products Shares (Case Study of Patorani Fishermen in Dati II Takalar District)*, Ujungpandang: PPS Hasanuddin University.
  21. Zulkifli. (1992). "Contractor and Fisherman: Case Pattern Pattern Client Relationship-Client on Fishermen Society", In P. Tjiptoherijanto (Ed.). *Employment, Entrepreneurship and Economic Development* Jakarta: LP3ES.