

Institutional Patron - Client Fisherman's in Kampung Bugis District of PoasiaKendari¹

Awaluddin Hamzah

awal.hamzah@gmail.com, awaluddin.hamzah@uho.ac.id

Halu Oleo University

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I. INTRODUCTION

1.1. Background: The social structure of fishing communities is generally characterized by strong patron-client bonds (Masyhuri and Nadjib, 2000; Satria, 2002; Kusnadi, 2000). The bond is according to Abernethy (2000) analysis that society has a traditional system to perform its functions. The bonding occurs because the mastery of resources between patrons and clients is very different. Masyhuri (2000) describes the occurrence of accounts payable by fishermen when the catch is less. Debt to patron in this case fisherman owner (skipper) done with the guarantee of work as fisherman labor which sometimes also accompanied by relationship outside arresting activity.

In social interaction relations are usually characterized by a process of exchange. This exchange process, known as exchange theory, arises because individuals expect rewards, both extrinsic and intrinsic. However, in the exchange process it is also marked by unequal resource mastery, personal relationships, and mutual benefit so that there is a superior (client) (inferior) relationship of patrons. The form of client patron can be individual or group. In this connection the clients recognize the patron as someone who has a stronger position. While the needs of clients can be met through the scarce resources owned.

From the various descriptions, as well as the description of the research area, it is interesting that in the midst of modernization, technology and information flow, the traditional institutions persist. Although in principle various efforts both intentionally and unintentionally such practices include patronage still thrives among the community. This study can give recommendation of model of fisherman community empowerment based on patronage institute having dynamic. In addition, studies on the social life of fishermen, especially patron-clients in Southeast Sulawesi are still minimal. So far the social studies of patrons of fishermen clients generally raised the coastal life of Java, Sumatra and South Sulawesi.

1.2. Formulation of the problem

Based on the background, the problem in this research can be formulated how the process of the establishment of patron-client institution and the meaning of patron-client for the fisherman community of Kampung Bugis?

1.3. Research purposes

Based on the problem, the purpose of this research is to analyze the process of the establishment of patron-client institution and the meaning for the fisherman community of Kampung Bugis.

1.4. Benefits of research

This research can generate awareness of the dynamics of patron-client transformation for fishermen. This research can provide recommendations for the state in terms of strict regulation related to the profit sharing system (friction potential) between groups of fishermen, as well as the revitalization of formal institutions that govern the catchment system. This is necessary because the main functions of these institutions are not working properly.

II. LITERATURE REVIEW

As the main job of catching fish in the sea, among others because of the presence / working hours in the sea longer at least 1 hour continuously in a week ago. So it can be concluded that fishermen are people who

¹ Research Result

have the main job and actively catch fish and marine biological resources for approximately one hour for one hour routine in a week. As a community, fishermen have several characteristics different from other communities, namely; (1) fishing communities, living and settling as well as conducting marine activities, as well as coastal areas as the culture and survival of individuals and their communities, (2) fishing communities are dominant communities in coastal areas. Generally traditional ones that operate simple fishing gear with or without motor (Satria, 2002; Dahuri, 2000).

2.1. Concept and Theory Study

2.1.1. Siri Concept 'in Bugis Culture

According to McClelland (1987), a culture generates a thrust for economic development if it embodies the need for high achievers. Associated with that theory, the influence of custom and religious values in encouraging the transformation of Bugis fishermen lies in the extent to which a work ethic derived from that value places work performance as the main thing. According to Abdullah (1993), work ethic is related to the source of one's motivation in work and the extent to which the source of motivation is strong enough to create job performance. In this case, since customary values are the main motivation of action, the work ethic of Bugis fishermen is the work ethic that places work performance as part of the enforcement of ad values.

2.1.2. Theory of Social Exchange

In analyzing the patron-client relationship as well as the dynamics evolving within the institute, Blau's social exchange theory was used (Poloma, 2004). The exchange theory bases itself on the premise that social behavior should be understood as a valuable exchange of resources. However, Blau notes that not all social transactions are symmetrical, ie all members receive rewards according to what they give. Kedaan according to Ritzer and Goodman (2008) that the emphasis of Blau as an exchange relationship.

In particular, according to Haryanto (2012) and Poloma (2004) Blau's social exchange theory was developed based on three assumptions:

- a. Social behavior is a series of exchanges
- b. Individuals always try to maximize the cost to be incurred
- c. When individuals receive rewards from others, they feel they have an obligation to repay them.

Blau (Poloma, 2004) addresses two requirements for behavior that leads to the social exchange that (1) the behavior-oriented goals can only be achieved through interaction with others, (2) conduct must be aimed at obtaining the means for its achievement. Such objectives may be extrinsic rewards (money, goods, services) or instrnsics (honor, compassion). The behavior guided by the principle of exchange underlies the formation of social structures and institutions.

In terms of social structure, Blau (Ritzer and Goodman, 2008) explains that to understand social structures based on social process analysis that affects the relationships between individuals and groups. The unequal relationship in the structure, Salim (2008) analyzes Blau's opinion that in the process of exchange between the needy and the party that can provide the need for power imbalances. For the needy, he is in a position of obedience. A forceful relationship of power (Haryanto, 2012) is a relationship in which unequal exchanges are maintained through negative sanctions.

2.1.3. The Process of Realization of Patron-Client Institution

In exchange theory, Blau (Poloma, 2004) provides an explanation through the answer to the question of whether the individual is interested in the association. The answer to that question, Blau suggests that they are interested in exchange for expecting both intrinsic rewards and extrinsic rewards. According to Scott (1972), there are some conditions that allow the birth of patron-client relationship, which is the difference command over resources, wealth and power, the absence of institutions that guarantee the security and protection of the weak ties of kinship for individuals. Meanwhile Boissevain (Suriadi, 2006) assumes that patron-client relationships arise because they are part of a human effort to survive in certain circumstances, so it is part of a human adaptation strategy. These two opinions can be implemented as an analytical framework.

Furthermore, Legg (Scott, 1993) mentions three conditions for the establishment of patron-client relationships: first, the partners control the noncomparable resources; Second, the relationship is personalized; And third, the decision to exchange is based on mutual benefit and reciprocity. Exchange imbalance patron-client relationship should be seen in terms of reciprocity norm (norm of reciprocity) in the community, that people should help those who help him, and do not hurt the rescuers (Gouldner in Suriadi, 2006). But not all social transactions based on the exchange are symmetrical and socially balanced, because reciprocity is capable of causing the balance of the social structure, but beyond that he could create an imbalance in another level (in Suriadi Blau, 2006).

Associated with the imbalance of exchange (exploitation of patrons over clients) there was a debate of opinion among the experts. Scott (1993) states that when a client in a state of famine or when status is really low so when disconnected from the patron he had no alternative lower status again, then any treatment under

difficult patron assistance associated with exploitation. As the scattered patterns of exchange, Scott (Hamzah, 2013) explains that the services and goods exchanged by patrons and lien reflect the emerging needs and resources of each. Some elements of exchange can be quantified while others are not. The analysis of the balance sheet should consider both.

2.1.4. Patron-Client Relationship

In addition to using Blau's exchange theory, the study of patron-client relationships is extended to the thinking of patron-client James T. Scott. According to Scott (1972), patron-client relationships are relationships

2.3. Framework Think

One form of government and private programs supporting the increase in production is technology transfer (boat motorization) and modification of fishing gear. The motorization or modernization of the fisheries sector (Blue Revolution) is intended to increase the production of sea catches effectively and efficiently in terms of fulfilling the needs of fish. Transformation in the community is done by the government as well as other parties (private) and allegedly has led to changes in the way of new production in fishing activities.

Patron-client relationship pattern is the relationship between two groups of society, where generally dilakoni between the investors and the party who is given capital. In other words, the fishermen community and the coastal patron-client relationship is the relationship between the owner of the means of production (punggawa / juragan) with the group of workers (client, crew, catch fisherman). The institutionalization has been long-standing and as a complementary relationship to the socio-economic aspects of society.

Institutional Patron-client is realized as a form of adaptation for fishing communities in dealing with various problems related to the management of fishery resources. As in general, in patron-client institutions there are matters concerning norms and procedures, values, laws, regulations, knowledge, ideas, mutual trust, and morals. In its development, the collection of these things become a patterned habit in a society that relies on fishery resources as the main thing in the fulfillment of their necessities.

III. RESEARCH METHODS

3.1. Location and Time of Study

The study was conducted from April to June 2017, in Kampung Bugis, Poasia Sub-district, Kendari City, Southeast Sulawesi Province. The location of the study was chosen purposively based on the consideration of access to the area is quite easy, the personal relationship between the researcher and the prospective informant (respondent) has been well established before, the majority of the people work as a fisherman, and the institution is very prominent ie the relationship system punggawa-sawi (Patron-client). Institutional patronage at the research location is highly coloring fishing activities and other social activities.

3.2. Paradigm and Type of Research

Based on research objectives that describe various reality and social phenomenon of fisherman society, hence approach of research using pospositivism paradigm with interpretative approach based on belief that human being is social and symbolic creature to form and maintain their own reality. The interpretive approach proceeds from an attempt to seek an explanation of social or cultural events based on the perspective and experience of the person being studied. The interpretive approach according to Gunawan (2013) is adopted from a practical orientation.

The type of this research is qualitative research is research method used to examine the condition of natural objects, where researchers are as a key instrument, in other words explain the fact through individual action. The foundation for thinking qualitative research is the thought of Max Weber which states that the subject of sociological research is not social phenomena, but the meanings contained behind the actions of individuals who encourage the realization of these social phenomena.

3.3. Informant Determination Technique

This research begins by determining informants purposively ie people or actors who really know and master the problem, and directly involved with the research problem. The selected patron is a person who has performed the position for at least two decades (1980-1990, 1991-2000 or 2001- now), or uses 2 or more or more different modes of production.

3.4. Data Type

The data used in this study are primary data and secondary data. Primary data is, the data collected by conducting in-depth interviews, observation, participatory observation, documentation. Primary data in this study include

a. institutional patron-client concerning norms and procedures, values, laws, regulations, knowledge, ideas, mutual trust, and morals;

- b. the meaning of patron-client for each group
- c. pattern of production relations

Secondary data is data obtained through the results of literature review, documents, history of patron-client development.

3.5. Data collection technique

a. Interview

Based on the research objectives stated earlier, the main techniques used in gathering information in the field are in-depth interviews or unstructured interviews. During field activities, researchers encompass information with pre-prepared interview guidelines as required.

b. Observation

Observation is done by observing the behavior, events or activities of a group of research informants. Behavior in the form of daily activities of fishermen at sea or do not go to sea. The researcher's role in observation is an insider's perspective, in which the researcher observes and interacts quite closely with group members to create a new identity as an insider's identity, without the need to participate in the activity. The main group because it has become a full member of its own community groups. To test the truth of the observations, the results of the observations were discussed with the community to know the meaning behind the symptoms.

c. Document study (Document Analysis).

Document analysis is needed to answer questions directed, in addition to increasing understanding and research information. Given that the research location does not all have complete documents, the researcher asks questions about the informants who can help to decide what kind of documents might be available. In other words document requirements depend on the researcher, but the researcher must be aware of the limitations of the document, and the researcher tries to understand the available documents, which may help understanding.

3.6. Data analysis technique

To answer all problems, qualitative data analysis techniques based on Milles and Huberman (1992) that activities in the analysis of qualitative data are done interactively and continuously to complete, so the data is saturated following the qualitative ethnographic research rules. Data analysis begins by reducing data, summarizing data closely related to fishing patronage activities, as well as ongoing transformations. To obtain the level of confidence of research results, carried out by extending the observation period.

1. Data Reduction (Data Reduction)

To analyze the process of the establishment of patron-client institutions and the meaning of patron-client for Bugis fishermen community. The resulting reduction data is expected to be inherited in terms of income inequality between patrons and clients, history of group activities of fishers (individuals or groups), forms of production relationships, number of fishing groups, reasons for involvement in patronage institutions.

2. Presentation of Data (Data Display)

After the data is reduced, the next step is to present the data. The presentation of primary data is done in the form of tables, graphs, and others. While the presentation of secondary data can be done in the form of narrative text.

3. Withdrawal Conclusion / Verification (Conclusion / Verification)

The conclusion in qualitative research is a new finding that had not previously existed. The findings can be a description or description of an object that was previously still a phenomenon after being examined becomes clearer.

3.4. Definition of Concepts

- a. Institutions are all things related to institutions, whereas institutions are organized social relations systems that embody certain common values and ordinances and meet the basic needs of a particular society.
- b. Patron-client relationships are relationships between principals or devices of principals who dominate unequal, particularistic resources, personal relationships, and on the basis of mutual benefit, mutual giving and receiving. In this study the patron group came from the owner of the means of production (punggawa), while the client came from the capture fisherman who worked in one catching group.
- c. Social stratification is the distinction of the population or society into layers of social in stratum. The basis of this distinction is the absence of a balance in the distribution of rights and obligations. In the coastal communities where the research is based, the basis of the difference generally uses the size of the owner of the means of production (vessels and fishing gear) and capital in the patron position, whereas the people

- who rely on physical tenagac and work as well as utilize the lending services to the patron are in the client's position.
- d. Periodization of production mode is the stages of the use of means of production (boats / vessels and fishing gear) are grouped in the simplest mode of production until the mode of production that is used today.
 - E. Pattern of relationship is a form of working relationship both traditional, contractual, profit-sharing system, social interaction, exchange and relationships
 - e. Social differentiation is the difference of society or community groups in various types of occupations or professions. The profession in question is the position that the fishermen acted as the impact of technology transfer (motorization).

IV. RESULTS AND DISCUSSION

4.1. The Realization Process of Patron-Client Institution

Institutional patron-client is realized in Kampung Bugis along with the development of production organization (arresting group). These developments are characterized by changes in the business of catching individuals into groups. Fishermen's business is characterized by the change of fishing facilities without machines into boats using machines. Fishermen use outboard motors and fishing gear. The group's efforts are already separated from the household. In the mid to late 1970s institutional activities began. In local terms, these institutions are known as *punggawa-sawi*.

With the increasing need for special handling on gae facilities, a division of labor (social differentiation) is made available to the capture group. The division of labor is determined by the type of task and the client which is considered capable to perform the task. The division of labor is highly correlated with the revenue share. The more specific the tasks and responsibilities are given, the greater the rewards earned from the profit sharing on the production relationships created between the retainer of the client greens. Relevant to this, Suseno (1999) explains that the relations of production is not only determined the level of development of production forces but also determined by the demand for production efficiency.

Just as with other patronage practitioners, the institution of *punggawa-sawi* in Bugis Kampung fishermen society also occurs because of the unequal relationship between two (2) community groups that practice the practice of subsistence ethics. The subsistence ethic provides the basis for the development of a normative or moral economy. This encourages the formation of exchange structures and economic action on the risk of subsistence crisis based on normative basis.

From the interview result, it can be understood that initially the institution of *punggawa-sawi* as a patron-client form in Kampung Bugis society, run on the basis of fulfillment of subsistence needs. The explanation also gives an illustration that in the institute, although there are different economic interests but fishing activities are also intended to create harmony. The harmony that is meant is the balance of welfare level among fellow citizens. The balance is represented in the strong communal bond although the gap and dependence on the financiers (*punggawa*) still occur.

Basically, the patron-client institution emerges along with the catching activity with the transition of the use of manual production means to the use of machine tools. The use of canoe boats to switch sailboats, boats with outboard motors, and further pursein (gae) cause operational require more power. Moreover, with the means of catching a larger, more sophisticated so that some positions needed to support the operation of arrest and marketing results.

The client greens initially play the same role as the workers against their superiors. In its development, the relationship between them is not purely the relation of economic exchange, let alone the condition of the client economy that desperately needs the existence of the economic and even social supporters who then the role is occupied by the *punggawa*. It is very important, according to Ritzer (Salim, 2008) that action emphasis is being made to achieve goals consistent with the individual's chosen level. In this case the individual considers two things that become major obstacles that the scarcity of resources and individual institutions. While scarcity of sources indicates that individuals have different access to resources, some are easy but some are difficult.

The relationship between the *punggawa-client* in Kampung Bugis generally begins the client's desire to join in a fleet. These desires are closely related to the needs of livelihoods in meeting their needs. Although the relationship is within the framework of mutual benefit (symbiotic mutualism), but in terms of exchange sources illustrate that in the institution the level of the need for client to the *punggawa* greater than the needs of *punggawa* to client.

Nevertheless, fishermen in the Kampung Bugis feel strongly about the positive side of the relationship. Regardless of the greater *punggawa* or client having resources, the pattern of the relationship continues. The representation of *siri* 'values for the Bugis is very visible. In the concept of *siri* 'there is a type of *Siri*' Mappakasiri'siri '. *Siri* 'type is associated with the work ethic. Goning (2011) points out that in the Bugis philosophy is mentioned, "Narekko degaga siri'mu, inrengko siri '." That is, if you have no shame then lend to people who still have shyness (*Siri*). And vice versa, "Narekko kesa siri'mu, aja 'mumapakasiri'-siri." That is, if

you have shame then do not embarrass (shy). Work hard, keep family pride and dignity uplifted. Do not be a beggar, because that means making the family be shy or embarrassed.

Punggawa-sawi institution experienced peak development when gae began to be operated around the early 1980s. In the use of such facilities, fishing effort in Kampung Bugis is dominated by group businesses and organized. At that time there was also an increasingly complex capacity and organization. The higher the engine capacity of the vessel (gross ton) the greater the number of client that are involved in the organization of the capture.

At the beginning of the development of gae (around the early 1980s) the owner at the same time acts as the punggawa who is responsible as the leader of arrest, while the fisherman role as a client. At that time the capacity of pursein used ranges from 6-10 GT, with organizational size 5-7 people. The fishing ground is not as far away as it is today. Time of fishing also use the time of overnight capture (one day fishing). With that time the fleet does not require operational costs of feeding supplies, ice cubes and fuel that is too large. However, the pattern of retainer-sawi relationship has developed into a strong bond in organizing the client greens. For pursein with a capacity of 30-54 GT that fishermen use today, need supplies (figure 2) as well as arresting organizations reaching 20-25 sawi.

Along with the development of capture technology there is an increase in catch volume. The circumstances caused the production organization to become more widespread with the marketing department. This marketing section is mostly handled by ship owners, or other entrants entrusted. Arrest activities are entrusted to the helmsman (sea punggawa). While the ship owner now status as a retainer land.

According to the description it can be concluded that there has been a development of patron-client relationship pattern (punggawa-sawi) along with the application of fishing facilities. More modern fishing facilities require a larger crew than the previous means. These developments occur in the case of the number of client in the organization of arrest, division of labor and profit-sharing system.

4.2.4. Exchange Sources

The results of this study found that the institutional relationship of patron-client as characterized by Scott is also found in Kampung Bugis, although not fully have the same characteristics. According to observations and interviews with informants that the institutional characteristics of patrons-clients in Kampung Bugis are; There is an inequality of exchange that represents a deeper difference in wealth than power and position.

The resources exchanged by a Kampung Bugis retainer are:

- a. Boats / boats of various types according to their lifetime
- b. Fishing tools
- c. Money

The vessel is used as a means of supporting the capture to catch the fishing ground. The further fishing ground the greater the capacity of the ship is needed. The ships have also been modified since traditional fishing by boat without motor, until the use of pursein vessels used by fishermen today. Fishermen or owners of capital (punggawa) to invest the procurement of these vessels. The fishing gear used has also been modified since the capture of traditional fishing systems by using fishing rods, traps, until the use of seine trawls used today. The fishing gear is also invested by fishermen or punggawa.

Source of exchange owned by punggawa also is money. Besides as a means of investment of ships and fishing gear, punggawa also usually provide assistance or loan capital for client greens. Besides, the money is sometimes used also by client for the needs of school children, sick, build a house or other purposes. The money is used by the client with the consequence of the agreement that has been agreed upon, both related to fishing activities and outside fishing activities.

While the only source that can be exchanged by a client is the energy (physical as well as capturing skills that it has). Sawi usually work in the fishing sector because they do not have other skills so they feel there is no alternative work. The limited skill of causing the client greens is concentrated only on one type of work that has more to do with physical activity.

The fulfillment of basic necessities into a client's main consideration to work on a group of arrests. The need is obtained by conducting an exchange relationship through a capture system that implements the pattern of retainer-palm relationship. The pattern of the relationship allows the client to earn income within a certain period of the reward system in which case the profit share is applied. With that income, fishermen are able to buy subsistence needs.

These interchangeable resource differences play a greater role in the context of fishing activities. At first the relationship also emphasized the ascribed status (geneologis, prominent public figure, nobleman) of a retainer. A similar situation experienced by one of the uncles of Ed who had worked as a client, but now has left the profession. Even during the use of the means of outboard motor boats a punggawa can be positioned the same as their parents. A punggawa can utilize the services of client after fishing activities. While a client will not refuse to follow what is desired by punggawa.

In exchange theory, Blau (Poloma, 2004) begins his thesis by accepting the principles and phenomena of individual appeal and the desire to share the kind of social rewards. The desire for social rewards is something given and expecting intrinsic and extrinsic rewards.

From the brief description of the process realization of the institution of *punggawa*-client to Bugis Village fishermen can be argued that the institutional begins the desire to maintain life / livelihood, with the transition from individual business units into a group effort. It is characterized by the transition of the use of means without machines into facilities equipped with machinery. The stimulus supports the work ethic of Bugis fishermen who are well known for their mobility and innovation in terms of fulfilling their life needs. The innovation is related to increased production, effectiveness and work efficiency. In its development the institution can survive because it is supported also by the influence that is treated and the meaning for each party between patron or client.

As has been discussed earlier that the economic relationships that are considered important in the fisherman's livelihood system is the relationship *pengangawa*-client. The relationship is a vertical economic relationship with a particular bond that exists between two different parties in the mastery of resources. From these relationships there is a reciprocal exchange of exchange but it does not guarantee one party get a reasonable repayment with the other party. There is, in fact, the exploitation of one party that controls more resources against those who have zero or few resources. Relevant to the results of Salman's (2006) research that at *gae* business, patron is business owner or capital. Similarly, on *charts* or *panja* also rely heavily on fishing skills. Resources that are exchanged in the subsistence era besides relying on material as well as non-material. This means that both patrons-and clients can provide power assistance when needed. This condition also indirectly caused the level of client loyalty to patron (*punggawa*) in the subsistence era is very high compared to the post-subsistence era.

Thibaut and Kelly (Poloma, 2000) argue that people develop patterns of exchange to deal with power differences and to overcome the sacrifices associated with the use of power. The point of view of social exchange argues that one calculates the overall value of a relationship by subtracting its sacrifice from the award received.

The subsistence ethic provides the basis for the development of an economy that has normative or moral norms. This led to the formation of reciprocity structures and economic measures at the risk of subsistence crises based on normative bases. According to H. Sb (83) who once worked as a client:

Dahulu *punggawa* tanggung jawab, baik, tidak banyak hitung-hitungan, makanya *sawi* juga tidak menghitung. Yang ada tolong menolong, saling membutuhkan, makanya tanya sama orang-orang dulu, tidak ada istilah *sawi* juragan diambil sama juragan lain seperti sekarang. Sekali jadi anak buah juragan tertentu, tidak pindah-pindah.

The institution of the *punggawa*-client is still an alternative economic option built to maintain the sustainability of economic activity and survive in crisis situations and uncertainty and livelihoods. The basis of the formation of bonds between the two is the principle of mutual need, but because of the difference in resources between the two so that economic surplus more flow to the patron. Although it does not mean that the client does not have bargaining power at all. The client takes certain economic considerations.

In general, patron-client relationships are run to maintain life in certain circumstances and this relationship is created because of certain conditions in society. The Bugis Makassar people have the kinship ties that give priority to *siri* culture 'cause they can help in solving problems in their own way. The Bugis Makassar fisherman patronage is also supported by the cultural and social conditions as well as the material, which is the cultural condition of the beliefs of values, the binding myths and the social coatings in their social conditions and the demographic conditions in their material condition.

4.4.5. Theoretical and Policy Implications

The realization of patron-client institutionality, strengthening and relevant to the illustration of Blau (Ritzer, 2004) on the theory of exchange that when one expects the help of others, while from him there is nothing interchangeable in return, there are four possible alternatives. First, one can force others to help. Second, look for other resources to meet their needs. Third to be patient in order to get the help of others. The fourth can subordinate himself to others so that he can give to others a kind of "debt". In addition, based on Scott (1972) understanding of the conditions that allow the birth of patron-client relationship, namely differences in control of resources, wealth and power, the absence of institutions that ensure the security and weakness of kinship ties for the protection of individuals.

The patron-client relationship is represented in the Blau exchange theory (Poloma, 2004) based on the premise that social behavior should be understood as a valuable resource exchange. Correspondingly, Scott (1993) argues that as a dispersed pattern of exchange, services and goods exchanged by patrons and clients reflect the emerging needs and resources of each. For clients the key element of evaluation is the comparison between the services it receives and what it provides. Various parties still consider the existence of patron-client (*punggawa-sawi*) as an obstacle to the development of fishing communities. This is partly due to the still strong

negative view that the patron burden the fishermen (Kusnadi, 2009). The assumption is very different from the perception of client to the system. Punggawa-sawi relationship is precisely an institution that is very important to support the continuity of local economic activities. In other positions, patrons (punggawa) can be asked for input or opinion, as supervisors fishermen community development program.

V. CONCLUDES AND SUGGESTIONS

5.1. Conclusion

From the various explanations and discussion of some conclusions that can be presented from the results of this research, namely the process of the establishment of patron-client institution (punggawa-sawi) starting from the shift of the means of catching a boat without machines to the use of low capacity machine to the highest capacity. The implications of the use of such means make the process of capture also shift from individual to group. Patron-client relationship (punggawa-sawi) occurs because of the imbalance of economic resources (ownership of capital, production facilities and the provision of employment). It can be solved by finding or starting to rely on someone more powerful, able to protect, so as to meet the needs of the client. The meaning of the position of patron (punggawa) is as the owner of capital (business role), as an ordinary human (humanity). As for the client (client) interpreted their position as workers.

5.2. Suggestion

Since income inequality between upper and lower layer fishermen is considerable, there is a need for social institution (pranata) of the community in terms of the reward system between the upper layer (punggawa) and the lower layer (client) so that income inequality in each layer is smaller, And can reduce the occurrence of social conflict fishermen. This can be done by setting profit sharing rules and other reward systems that have legality from the government. Therefore, in Bugis Kampung fishermen groups it is suggested to establish the portion of social funds in the profit-sharing system used for expenditure if there are members (client) in need, so there is no consideration of larger normative manipulations.

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