



Relations Between Social Capital And Human Capital Of The Fishermen Community

(Case Study of The Parengge Fisherman Community in Tamasaju Takalar District)

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ABSTRACT

The existence of fishing communities is very important in people's lives, but sometimes we do not understand the existence of their communities in the midst of the onslaught of modernization and globalization. The purpose of this research is to explain how the relationship between human capital and social capital in fishing communities. This study uses qualitative methods to provide a deeper picture of the problem under study by collecting data through observation, in-depth interviews and documentation. The data analysis technique used is flow model analysis. The steps taken in the data analysis technique are collecting data, reducing data, displaying verification data and drawing conclusions. The results showed that social capital plays an important role in the formation and actualization of human capital owned by individuals in society. In the fishing community of Tamasaju Village, human capital owned by individuals in the pinggawa pa'palele (capital owner) family is only owned by the family, especially related to the knowledge of traditional service accountants in capital and profit sharing. Basically, this knowledge is only owned by the family and will function if it is based on strong social capital. The ship's pinggawa family also has its own human capital such as the passimombalang moan (knowledge and skills of shipping) and the moan pabbayang (skills and knowledge of capture) are very inherent and only given to the family members. This is because the human capital that is owned is very traditional and tied to old traditions that were carried out to transfer human capital from one individual to another in the family. This is what does not allow human capital to move from individuals in the family to actors outside of family relationships. Individuals in the sawi family do not have special human capital, the human capital they have is formed because of their social capital in the pinggawa sawi system, namely participation in fishermen community.

1. INTRODUCTION

As the growth and development of society is getting faster and more complex, job opportunities in the various fields available are also increasingly complex. The social stratification of modern society that is increasingly open provides opportunities for every member of society who has the skills and abilities needed to get that job, because every individual has the right to live and determine their life. The rights they have can be realized if each individual as an individual has good human capital to be able to adapt to changes in society. Human capital is the basis for the creation of highly qualified individuals and people who are expected to fill in all the basic components in the social work system, especially in Indonesia. The skills possessed by fishermen are passed down from generation to generation to become human capital that is built on the basis of strong social capital.

To achieve all of this, human resource development is essential for the creation of an empowered and independent society. Human capital with hard skills or soft skills such as knowledge and skills is needed by every individual in society to be able to adapt to the times that demand competition in achieving life succession. In developing hard skills or soft skills, the community develops educational institutions with various systems that are constantly changing according to the individual's frame of mind and the goals to be achieved. The interesting thing is when we observe the phenomenon of a society that has developed various educational systems, educational institutions from primary, secondary and tertiary levels contribute a lot of unemployment, of course because of various factor, including the inability of individuals to compete with other individuals to get the jobs they want. and the mismatch of the skills they have with the labor required and various other individuals. Interestingly, in the fishing community, knowledge as human capital is not obtained through formal educational institutions as usual, but rather from the experience of the social capital it has.

Human capital, of course, as a basis can be strengthened by various other capiatal, such as physical capital and social capital. Of course, the three capitals have a close relationship in every individual relationship in community groups. Writing in a paper related to "human capital and social capital" while other discussions will be limited in accordance with the formulation of the problem set, related to other materials may be discussed in accordance with the proportions and their relationship in the main discussion. Based on the above background, the problem formulation raised by the author is related to such. The purpose of writing this article is to describe the Relationship between Human Capital and Social Capital in the fishermen community located in Tamasaju Village, Galesong Utara District, Takalar Regency.

2. RESEARCH METHOD

This type of research is qualitative by using purposive sampling method, namely sampling based on the criteria determined by the researcher. Data collection techniques through observation, in-depth interviews and documentation. The data analysis used is flow model analysis. The steps taken in the data analysis technique are collecting data, reducing data, displaying verification data and drawing conclusions. The qualitative research process involves important endeavors, which include asking questions and procedures, gathering specific data from research subjects, analyzing data inductively from specific themes to general themes, and interpreting the meaning of the data. Data validation techniques and procedures by extending observations, increasing persistence and triangulation of techniques and sources so that the data that is owned can be accounted for objectivity.

3. RESULTS AND DISCUSSION

• Human Capital and Social Capital

Human Capital is seen as an important thing that humans must have as individuals who will later live in community groups. The human capital that is owned by each individual helps them adapt to the social conditions around them. If this ability of adaptation is not owned by the individual, then the individual will experience failure of adaptation which will make the individual fail and lose in social processes, both associative and dissociative and will eventually be marginalized into marginal groups. Various social and economic scientists have tried to provide explanations related to what exactly is meant by Human Capital. James. S Coleman (1988), for example, says that Human Capital is less tangible, but is manifested in the skills and knowledge acquired by individuals. Human Capital can be interpreted as the economic value of human resources related to their abilities, knowledge, ideas, innovation, energy and commitment (Schermerhon: 2005). Human capital is a combination of knowledge, skills, innovation and a person's ability to carry out their duties so that it can create a value to achieve goals or the formation of added value contributed by carrying out its duties and jobs will provide sustainable revenue in the future for an organization (Malhotra 2003 and Bontis 2002 in Rachmawati and Wulani 2004).

According to Stewart et al (1998) in Sawarjuwono and Kadir (2003) say that human capital is a lifeblood in intellectual capital, a source of innovation and improvement, but is a component that is difficult to measure, reflecting the company's collective ability to produce the best solutions based on their knowledge. by people in the company, which will increase if the company is able to use the knowledge possessed by its employees. Fitz-Enz (2000) describes it as a combination of three individuals, namely: 1) characters or traits brought to work, for example intelligence, energy, positive attitude, reliability, and

commitment, 2) one's ability to learn, namely intelligence, imagination, creativity and talent and 3) motivation to share information and knowledge, namely team spirit and goal orientation.

From the explanation of various ditas experts, Human Capital can also be interpreted as a set of hard skills and soft skills. As Hard Skills, actualized in skilled actions in making or doing something in social life that benefits themselves and outside themselves, while Soft Skill is knowledge that is inputted from various sensory experiences and individual ideas in his life which accumulates as knowledge which will later directing various individual actions based on the orientation of the action they want to achieve.

It's different from human capital, Social capital refers to aspects of social organization, such as beliefs, norms, and social networks that can facilitate collective action. Social capital is emphasized on community togetherness to improve the quality of life together and make changes better and continuous adjustment. In that case, Burt (1992) defines social capital as the ability of people to associate (relate) to one another so that it becomes a very important force, not only for economic aspects, but also for every other aspect of social existence.

Another dimension related to social capital is the typology of social capital. Social capital can be in the form of bonding or bridging. Social capital in the form of bonding, namely social capital in the context of inward looking ideas, relationships, and concerns. This form of social capital generally appears and exists in a society that tends to be homogeneous. Putnam (1993) terms society with social bonding capital as a characteristic of sacred society, namely a society that is dominated and survives with a totalitarian, hierarchical, and closed society structure by certain dogmas. Such patterns of daily social interaction in society are always guided by values and norms that only benefit certain hierarchical levels. Unlike bonding, social capital in the form of bridging is inclusive and outward looking. This bridging social capital leads to the search for common answers to solve problems faced by the group by utilizing the networks owned by individuals in the group. Bridging social capital is assumed to be able to contribute to development development by making contacts and interactions with groups outside of it.

Coleman (1999) considers that the typology of society that tends to create external networks in their movements is more capable of giving pressure to make joint efforts with groups outside them. Community adjustment efforts have different adaptive capacity / capacities according to their social capital. Adaptive capacity is the ability of a social system socially and ecologically to remain ready and resilient in facing shocks and responding to changes from internal and external individuals (Armitage and Plummer : 2010). Adaptive ability is also seen as the resilience, stability, and resilience of social systems threats or dangers that can adapt to the environment (Smit and Wandel 2006). The process of developing this adaptive capacity is also determined through the use of resources / potentials and modification of institutional

systems / rules or norms (Pelling and High 2005).

This paper assumes that social capital owned by society is a force that can be used to stimulate collective action. Collective action that is present is used to respond to situations outside the community which are then developed into adaptability. The potential for social capital owned by the fishing community is a basic potential that can leverage and reveal other potential capital. Such as the potential for cooperation, hard work, trust and honesty, even institutional potential in the form of community organizations, both formed by the community itself and by the government (Abdullah: 2013).

- **Human Capital and Social Capital of Land Pinggawa (Papalele)**

Human capital for individuals is formed in the family then by the surrounding community and educational institutions that try to provide various types of knowledge and skills for individuals to form individuals who can adapt and compete according to the needs of their times. Family and social environment are capital social media as a logical consequence that comes from the manifestation of an interaction relationship in the social group of fishing communities. Individual relationships that are tied to family institutions as social capital have contributed greatly to the formation of personality, knowledge and skills as a form of human capital for individuals to build relationships with the outside environment or society. Then the social environment (outside the family) becomes a forum for individuals to form new relationships that can support the existence of individual lives in the present and in the future.

We can see the role and relationship of human capital and social capital in the coastal communities of Tamasaju Village, Galesong Utara District, Takalar Regency, who mostly work as fishermen and still maintain the tradition of service which contains values and norms that have been passed down from generation to generation as social capital. is bonding, including skills and service knowledge systems passed on by parents to their children to become human capital through externalization and internalization processes such as capturing knowledge, shipping and maintenance skills. Human Capital can be useful for individuals (children) to be able to adapt to the social environment of the fishing community. This explains the role of the family as social capital for individuals in the formation of their human capital capacity.

This human capital will be useful for individuals if individuals are able to actualize human capital in real life in order to survive and connect the human capital to their social environment, meaning that the individual's existence can be accepted by their social environment so that a greater social capital is formed outside the individual's family. namely the broader ingroup group. Group identity will become a new social capital for individuals with the expansion and strengthening of the knowledge and skills base including the values and norms that they have learned will develop in a larger group, namely the fishing community where relationships between various families are woven in broader bonds of identity. In addition, according to Putnam (1993), which terminates society with social bonding capital as a

characteristic of sacred society, namely a society that is dominated and survives with a totalitarian, hierarchical, and closed society structure by certain dogmas. Such patterns of daily social interaction in society are always guided by values and norms that only benefit certain hierarchical levels. What is explained by Putnam also has a correlation with the fishing community of Tamasaju Village that the author explained earlier, which still maintains the hierarchical system of pinggawa sawi fishermen, the hierarchy that appears is as follows:

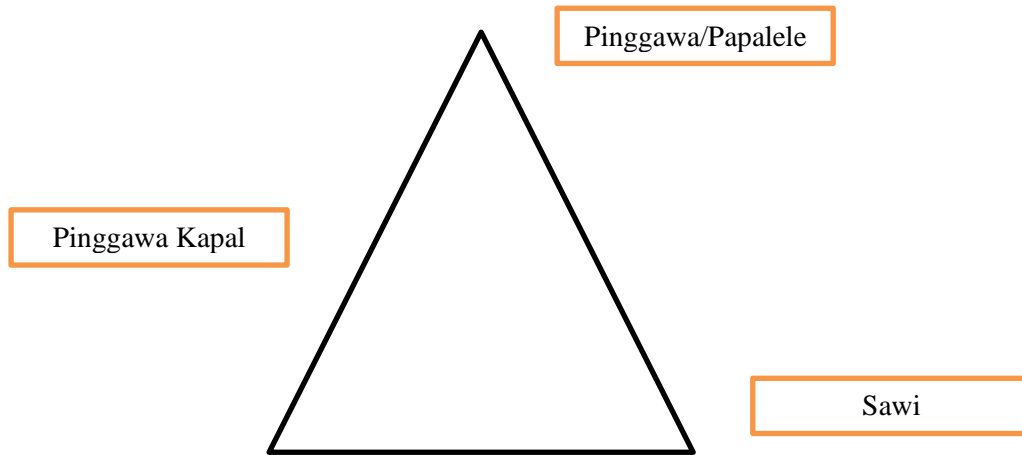


Chart 1. Pinggawa Sawi Structure Relationship

Pinggawa / papalele has a higher power in the relationship of pinggawa sawi, this power is owned because pinggawa / papalele has human capital, physical capital and social capital. Human capital owned by land pinggawa (papalele) basically comes from two sources of social capital, First comes from families who are indeed land pinggawa (papalele) which is bonding Pinggawa/Papalele le Pinggawa kapal sawi and Second, the community environment in which they live tends to maintain the bridging status quo. as the information given by HT as a land pinggawa (papalele):

"Apart from the capital that we have, we also know how to use this capital in fisheries, especially if you want to use appaboya (providing capital for fishermen), we must know the attitude and character of the individual who wants to be appointed as the ship's crew, whether he is a good and honest person . Don't let the capital that we spend go to waste. Good shipwrights have characteristics in accordance with the values and norms in society. this knowledge I was told by my parents and grandmother, who was known as a papaele pinggawa, I usually hear the people here, so they usually follow me because they recognize me and my family from former mappinggawa (so pinggawa) "

In addition to human capital, other capital attached to land pinggawa (papalele) is physical capital which is an inheritance from the family and the result of social capital in the form of capital loans from the local BANK on the basis of grandeur and trust in individual borrowers, in this case pinggawa / papalele, which will be used for the costs of the sailors who are under their auspices, as the information given by HT as a

land pinggawa (papalele):

"The boat and its equipment belonged to my parents who were inherited from me, now carried by the TM ship's crew. Initially I only had 1 boat, now there are 3 ships. For capital I use my own money, but sometimes I use bank loans if I experience losses. The BANK already knows my parents and has a good record".

Social capital such as kinship and knowledge systems, values and norms that are built up in the fishing community of Tamasaju Village apply to every citizen, especially those who are bound in the familial system as according to Putnam (1993) is a social bonding capital as a characteristic of sacred society, in this case it also includes shipmen. B. Human Capital and Social Capital for the Ship and Sawi Pinggawa.

Pinggawa ships have the power to be carried by pinggawa papalele and on the mustard greens. The human capital owned by the ship pinggawa comes from the social capital of the family. Pinggawa ships have human capital such as a system of shipping and fishing knowledge as well as maintenance and organizing skills that are inherited through the process of externalization and internalization in the ship's Pinggawa family. This is reinforced by the information given by TM as the ship's cargo that:

"I teach sailing and fishing knowledge to my children and close family with the hope that they will become great sailors like me and my ancestors. As a family that has been a fisherman for a long time, it is fitting that they inherit every advantage that my ancestors and I have done before "

Human capital, in this case, the shipping and fishing knowledge that individuals have in the service structure is formed on the basis of strong social capital bonds such as high kinship and trust. Individual social capital determines their human capital, continued TM:

"Not just anyone we give knowledge about how to sail and catch fish, especially prayers and natural signs that can be used as a guide in catching and sailing, all of which have" sara'na tanakanrea akkala "(there is an unreasonable condition) which usually people don't believe it The knowledge related to it is confidential, so my children and close family can get it "

The information given by TM has a significant similarity with the information given by other boat crews, namely HL, who is also a fisherman and is a ship's pinggawa said:

"They (children) apart from being told directly when they eat or when I gather together I tell stories about my experiences while sailing and catching fish. There, I used to convey the procedures for sailing and catching fish so that they would also know and when they grow up they can become provisions for them to catch fish at sea. I taught them also to practice directly onboard, I invited them to pay attention to what to do on the ship"

Human capital owned by Pinggawa ships originating from social bonding capital within the family has become the basis for the birth of Bridging social capital which benefits those around them who are trusted and get followers, continued HL:

"My family has always been known as an accomplished fisherman, that's why I became a civil servant because" eranna simombalakka siagang abboya juku nia tommi rinakke "(I became a pinggawa

because the knowledge of sailing and fishing already existed with me). Battu ri manggea siaganga neneka riolo, can you tell the story of the pattui barakkana merchant (from my father and grandfather in the past, I usually hear when the stories are the same as the blessing prayer)”

Based on the human capital it has, HL gets the trust, legitimacy of the followers (sawi) who helps him to actualize his human capital as the ship's crew, continued HL:

“People already believe in me, because they believe that if I go I will definitely get a little catch. they already know how it is a pinggawa, if we don't know we will tell you. But not given taukin yes moan passimombalang siagang pe'boyanga (but not given the knowledge of the servant and the accounting) I told him the basics. ”

For the ship crew, the human capital they have is a derivative of the social capital bonding that is inherent in their life, in this case their family, who has always been the ship's crew, has received legitimacy from the people around him and is believed to be the ship's pinggawa by followers, in this case sawi, who helps actualize The human capital is to get fish catch which can then be enjoyed with the pinggawa and mustard greens.

Sawi is the lowest position in the hierarchical structure of pinggawa sawi in the fishing community of Tamasaju Village. The human capital that is owned by sawi is only related to basic knowledge of shipping and fishing which is general in nature, comes from the bonding of social capital in its relationship with pinggawa and other mustard greens, or internationalized through activities on board with various roles that must be carried out following the command of the ship's pinggawa This explanation was reinforced by SP as one of the ship's sawi said:

"Basic knowledge about fishermen, such as wind direction, fishing seasons, catching locations, actually the average coastal community here already knows, whether it's papalels, boat crews, including myself as mustard also know. Such knowledge will be understood automatically from families and people. around us who are indeed fishermen. If you meet your family, the things you are told are also related to service”

The command system in the relation of the sawi pinggawa is very clear on the ship, the ship's pinggawa provides directions and orders for the sawi. The center of the mustard pinggawa on board the ship is the ship's pinggawa. The human capital owned by the ship's pinggawa becomes a reference for every action and behavior of mustard on the ship during the shipping and fishing period, including the technical roles must be done by every mustard on the ship during the voyage and capture, making it the center of the interactions on the ship, continued SP:

"The system of knowledge and shipping for each fishing family is different. The Pinggawa ship's family has the most "kassa erangna" (the most / kuta of knowledge), I as sawi is very lucky if I can become a "bongga kanangnyamaki" (a trusted person)

The relationship between human capital and bonding social capital is so strong and is clearly felt by the sawi. human capital, in this case, the knowledge of shipping and fishing that it has depends on the identity and level of trust of the ship's passengers in him. The more trusted a sawi by pinggawa, the better his human capital will be. The higher the trust between sawi and other mustard greens, the more open and intense the information about shipping and fishing can be received. Because with this belief, the sawi can learn more from other pinggawa and sawi openly even though the peak of human capital will be transformed when a sawi becomes part of the punggawas family, then all the knowledge the punggaw has will be given to him, in this case the knowledge of shipping and capturing both empirical and spiritual in nature.

- **The Power of Social Capital in Fish Marketing**

Unlike bonding, social capital in the form of bridging is inclusive and outward looking. This bridging social capital leads to the search for common answers to solve problems faced by the group by utilizing the networks owned by individuals in the group. Bridging social capital is assumed to be able to contribute to development development by making contacts and interactions with groups outside of it. In bridging social capital, individuals in society build a relationship that can expand contact and group social interaction in a symbiotic mutualism relationship. This can be illustrated in the relationship between fishermen and pacato 'and fish sellers (pagandeng) in market economic relations.

Fishermen have human capital in the form of a system of knowledge, fishing and shipping as well as skills in managing the results of production, namely fish, of course with the participation of physical capital. In this economic relationship, fishermen as producers are entrusted with their catches to pacato 'with human capital in the form of marketing skills as intermediaries for fishermen and buyers. This relationship can be established supported by social capital between individuals. For example, how do fishermen entrust the price of their catch to pacato 'who tries to sell the product to buy it by consumers, of course, at a price that does not disappoint fishermen who have entrusted their catch to them. As the RT statement is as follows:

"The fisherman entrusted the fish to me. I was the one who regulated, related to the selling price, adjusted to market conditions, especially the season and market demand. Later, after the fish is sold out or there are no more buyers, then they will give "share" (payment) to me, there is no standard payment that we use, we trust each other that we will get what we deserve"

After the fish is sold out by Pacato ', then they calculate the result of the sale without fear that the fishermen will be cheated by Pacato ". Pacato 'also received a share that was given by the fishermen without any prior distribution agreement. They both believe that what is produced in the actual relationship has a fair positive impact on each individual by trying to give their share according to their respective roles.

In another case, it turns out that the consumers of pacato 'are friends and relatives, both close and distant relatives and people outside their family relations. In this sale, kinship, friendship and group and regional identity are trying to be actualized in the said economic relationship.

Each of the existing ties that pacato 'uses in its marketing gives the impression that the individual in this case pacato' is an expert and has excellent marketing skills. The use of good social capital is supported by good human capital, especially in soft skills in terms of behavior patterns, attitudes and communication which of course can bind and strengthen existing social ties.

In addition, the bridging social capital owned by the fishermen of Tamasaju Village can be actualized and seen when they look for fish outside their territorial areas where they live, such as in the NTT area (East Nusa Tenggara), the sea is scary, around Fak-fak Regency, West Papua Province, and around tual island. Usually the nelan of Tamasaju Village come to the area to look for high-priced tuing-tuing fish eggs (flying fish). Carrying out sailing and catching and shipping in other areas (other seas) requires that their internal cooperation (ingroup) is increased than usual, building relationships with local residents in order to survive especially to obtain the desired natural resources and which can be used in shipping and fishing.

The relationship between human capital and social capital in the fishing community of Tamasaju Village is very strong and complementary, with the existence of social capital, individuals can form and enrich human capital in themselves, especially in the family environment and social environment which is still relatively homogeneous where individual identity is still relatively identical to identity. social environment. Conversely, human capital owned by individuals can be the basis for the formation of social capital bonding and bridging which makes it easier for individuals to adapt to a social environment that is both homogeneous and heterogeneous in both the ingroup and outgroup groups. With this adaptive ability supported by human capital and social capital, individuals and groups can maintain their existence in existing social processes.

4. CONCLUSION

Human capital that is formed in individuals, is basically born from social capital such as family and its relationships with the community in the surrounding environment, bound by the values and norms in society. As we can see in the pinggawa sawi relationship, there are various roles in the hierarchy based on the strength of human capital and social capital owned by individuals and no less important is physical capital, but the author does not discuss it further. In principle, human capital is formed in individuals through their social relations where the human capital owned by individuals will function and be useful only with the support of social capital, either bonding or bridging.

Human capital and social capital reinforce each other in the individual. Human capital owned by individuals can be the basis for the formation of social capital, on the other hand, social capital owned by actors can be the basis for the formation of human capital in individuals. Both social capital and human capital are resources that individuals must have in order to be able to adapt to life at their time. Utilization of resources appropriately will produce a large income on the lives of individuals in their relationships which of course also have a positive impact on individuals and groups, especially ingroups.

Human capital can be formed in various ways, one of which is through formal educational institutions such as schools. However, the fishing community of Tamasaju Village, which tends to maintain the tradition of service, still makes education in the family the main thing to inherit human capital so that fishermen continue to exist in the social processes that are woven in the community. The participation and support of social capital, in this case the family and the traditions and values that exist within the individual's social environment, are very much needed in this formation, even without the support and participation of social capital, it will be heavy for the individual, so maintaining and developing social capital. productive and unproductive is a necessity in the process of internalizing individual human capital and in the process of externalization where individuals actualize human capital to get rewards from a social action they do.

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