

# Socio-Cultural Characteristics of the Fisherman Community in Kayubulan Village, Batudaa Pantai Sub-District, Gorontalo Regency, Gorontalo Province

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**Socio-Cultural Characteristics of the Fisherman Community in  
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**ABSTRACT**

This study aims to determine the socio-cultural characteristics of fishing communities in Kayubulan Village, Batudaa Pantai District, Gorontalo Regency, Gorontalo Province. This research was conducted from May to June 2020. Using a qualitative descriptive method, the sample was taken using simple random sampling. The results of the research on the socio-cultural characteristics of the fishing community in Kayubulan Village include: social organizational activities of the fishing community in Kayubulan Village, fishermen's educational level, fishing technology tools, number of families, additional businesses, fisherman status, mutual cooperation system, and belief system. In terms of fishing, the majority have used katinting boats, with fishing gear still using traditional fishing gear such as hand lines.

**KEYWORDS:** Socio-Cultural, Community, Fishermen, Kayubulan Village

**Introduction**

The fishing community is a part of Indonesian society that lives by managing the potential of fishery resources. Some communities living in coastal areas of fishing communities have their own social characteristics that are different from those living in mainland areas (Alamsyah, 2016).

Coastal fishing communities are communities that are still underdeveloped and are in a marginal position. In addition, many dimensions of life are unknown to outsiders about the characteristics of coastal communities. They have different ways in terms of knowledge, beliefs, social roles, and social structure. Meanwhile, despite their marginality, coastal communities do not have many ways to deal with existing problems (Fatmasari, 2010).

In the social construction of communities in coastal areas, fishing communities are part of this social construction, although it is realized that not all villages in coastal areas have residents who make a living as fishermen. However, in coastal villages where the majority of the population earn a living as fishermen, fish farmers, or water cultivators, fisherman culture has a major influence on the formation of the cultural identity of the coastal community as a whole (Ginkel, 2007 in Chilmy, 2015).

Fisherman culture is closely related to an orientation towards the sea. An orientation includes attitudes as well as actual knowledge. It can be said that people who have an orientation to sustain life on marine resources, with cultural elements that are owned or awareness of environmental, social, cultural conditions, are the types or cultural characteristics of fishing communities (Rahmatullah, 2016).

Characteristics that are social characteristics of fishing communities are having a high work ethic structure, making use of self-capacity and optimal adaptation, competitive and achievement-oriented, appreciative of expertise, wealth and success in life, openness and social solidarity of fishermen who are very high, socio-economic issues and the culture that has occurred in fishing communities from the past until now fishermen have lived in a work organization for generations that has not changed at all (Alamsyah, 2016).

The condition of fishing communities or coastal communities is that they are relatively backward economically, socially (especially in terms of access to education and health services), and culturally compared to other community groups. The condition of coastal communities or fishing communities in various areas is generally characterized by the presence of several characteristics, such as poverty, socio-cultural backwardness, low human resources (HR) (Fatmasari, 2010).

Kayubulan Village is located in Batudaa Pantai District, Gorontalo Regency, Gorontalo Province. is the location of a village on the coast where the majority of the population make a living as fishermen. This means that people's lives depend on how much fish are caught in the sea. The socio-cultural life of the fishing community in Kayubulan Village still prioritizes family and kinship relations, mutual cooperation systems and belief systems. So this is what makes the author want to conduct research on "Socio-Cultural Characteristics of Fishermen Communities in Kayubulan Village, Batudaa Pantai District, Gorontalo Regency, Gorontalo Province".

The research objective was to determine the socio-cultural characteristics of fishing communities in Kayubulan Village, Batudaa Pantai District, Gorontalo Regency.

## RESEARCH METHODOLOGY

The research was conducted in Kayubulan Village, Batudaa Pantai District, Gorontalo Regency. The time of this research was carried out from May to June 2020. For more details, the research locations can be seen in Figure 1.

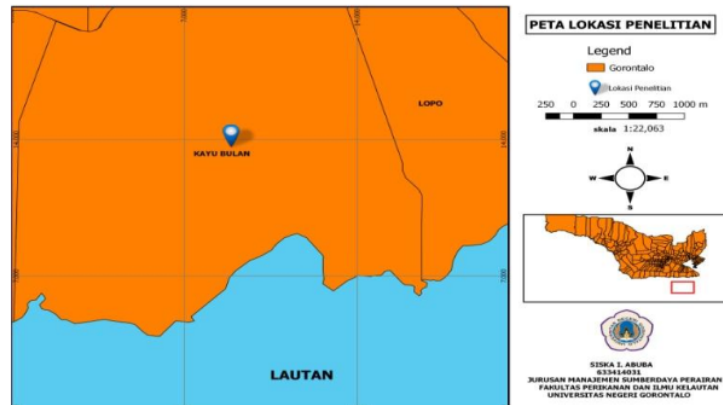


Figure 1 Map of the research location: Kayubulan Village, Batudaa Pantai District, Gorontalo Regency. Source (Quantum Gis, 2020).

### Tools and Materials

The tools and materials used in this study can be seen in table 1.

Table 1. Tools and Materials

No	Types of Tools and Materials	Utility
1.	Camera	As documentation
2.	Stationery	To record results
3.	Questionnaire	As an interview guide

Source. Personal Documents, (2020)

### Data and Data Sources

This research was conducted using a qualitative descriptive data collection method with data sources used including primary data and secondary data.

#### a) Primary data

Primary dataname data collection carried out to obtain data directly from the field. Primary data collection is done by:(Masri, 2010). In this study, primary data was obtained in several ways, namely as follows:

1. Observations of the results of observations/observations in this study were recorded descriptively, which accurately observed and recorded the phenomena that appeared and knew the relationship between aspects of the phenomenon. The data and information can be in the form of quantitative and qualitative data tables, pictures or maps in the research area, as well as photo visualizations, as material for analysis and explanation.

The data taken in this study is data on socio-cultural characteristics, namely fishing organizations, datathe number of fisherman family members, the condition of the fisherman's house, the fishermen's educational level, additional business, the status of the fishing community, the technological tools used, the mutual cooperation system (kinship and cooperation) and the belief system (customs, religion).

2. Interview, namely collecting data by doing direct communication to related parties and the public related to research use questionnaire with closed questions where the answers have been determined as attached in attachment 1.

The respondents who were addressed in this research were fishing communities in Kayubulan Village, Batudaa Pantai District. The distribution of this questionnaire was carried out directly where the researcher used a questionnaire and directly interviewed the respondents.

#### b) Secondary Data

Secondary data is research data obtained by researchers indirectly through intermediary media or through related agencies (Cintra et al., 2017). In this study secondary data were obtained from the literature (journals and books), and through related agencies such as the Kayubulan Village office (Village profile and data on the number of fishermen).

#### Data Collection Procedures

Before collecting data, the first step that must be taken is to determine the number of respondents using the simple random sampling method, namely simple random sampling, so that each population has the same opportunity to be sampled or represent the population (Fathon 2005 in Watung et al, 2013). Respondents were taken from 5 hamlets, namely: East Pentadu Hamlet, West Pentadu Hamlet, Padengo Hamlet, Apitalawo Hamlet, and Dunggala Hamlet, each numbering 13 people per Hamlet.

In taking the sample, the number must be representative so that later the results can be generalized. The sample to be taken in this study was determined as many as 65 people from 185 fishermen (Kayubulan Village Profile, 2017). Sampling is determined using the Slovin formula (Simanjuntak, 2016):

$$n = \frac{N}{1 + Ne^2}$$

$$n = \frac{185}{1 + 185 \times 0,1^2}$$

$$n = \frac{185}{1 + 1,85}$$

$$n = \frac{185}{2,85}$$

n = 64,91 (65 Respondents)

Information :

n = Sample Size

N = Sample population size

e = Percent of inaccuracy due to sampling errors that can still be tolerated (tolerance degree of error sampling), namely 10% (0.01).

After obtaining the results from the number of samples or the number of respondents, then the process of collecting data through primary data collection techniques and secondary data is carried out by means of observation and interviews.



### Data analysis

The data and information that has been collected is processed using a qualitative descriptive analysis. The data analyzed included the socio-cultural characteristics of the fishing community in Kayubulan Village, Batudaa Pantai District. According to Masri et al (2011), descriptive research is a method in research regarding human status, an object, a set of conditions, a system of thought or a class of events in the present. While the purpose of this descriptive research is to contain systematic, actual and accurate descriptions or drawings regarding the facts, characteristics and relationships between the phenomena investigated.

After the interview data was obtained, it was then processed using Microsoft Excel. The first step is to make a table of each variable category socio-cultural characteristics namely 1) Fisherman organization, 2) The education level of fishermen, 3) Number of fishermen's family members, 4) Condition of fishermen's house, 5) Additional business, 6) Status of fishing communities, 7) Fishing technology tools, 8) Mutual cooperation system, and 9) Trust system. Furthermore, the percentage of each category is visualized with a Pie chart.

### Overview of Research Locations

Administratively, Kayubulan Village is in the Batudaa Pantai District area in Gorontalo Regency, Gorontalo Province. The geographical location of Kayubulan Village is in the coordinate range 122058'40.61"E to 12300'38.25"E and 0029'5.19"N to 0031'35.62"N. Administratively, Kayubulan Village has the following boundaries

- a. To the north it is bordered by Pilolodaa Village
- b. To the south it is bordered by Tomini Bay
- c. To the west it is bordered by East Biluhu Village
- d. To the east it is bordered by Lopo Village

Based on official spatial data from the Geospatial Information Agency (BIG) which was corrected using the participatory mapping method involving each hamlet head, it is known that Kayubulan Village has an area of ±2793 hectares. Kayubulan Village has a population of 2,656 people consisting of 1,366 men and 1,290 women. According to the level of education in Kayubulan Village, there are still 188 people who did not finish elementary school, 998 people who finished elementary school, 282 people who graduated from junior high school, 188 people who graduated from high school and 77 people who graduated from the college academy (Source: Village profile data 2017).

Kayubulan village refers to the position of the beach and its main products are from the sea. Because most of the population has a livelihood as fishermen besides that some also have a livelihood as Farmers, Traders, Civil Servants, Ojek drivers, Construction workers, Entrepreneurs, and PNS.

### 1. Socio-Cultural Characteristics of the Fisherman Community in Kayubulan Village

Based on the results of research on the socio-cultural characteristics of the fishing community in Kayubulan Village, they include: activities of the social organization of the fishing community in Kayubulan Village, fishermen's educational level, fishing technology

tools, number of families, additional businesses, fisherman status, mutual cooperation system, and belief system.

#### Kayubulan Village Fisherman Community Organization

According to Ulum, 2009: 53 in Fitriyah and Widodo (2010) Social organization is a network of human behavior in a complex scope in every society. the formation of a social organization at first because of the insistence on the interests and interests of individuals in society. these interests can be channeled through more regular and formal forms of human association.

In accordance with the theory above, that in general the formation of a social organization was initially due to the insistence of the interests and interests of individuals in society. these interests can be channeled through more regular and formal forms of human association.

The social organizations that are joined by fishermen in general are organizations related to their work as fishermen, and also religious organizations. In general, fishermen join the organization because of a specific purpose. The costs required to go to sea are not small, starting from boats, fishing gear, fuel for engines, and so on. The unstable condition of fishermen's income causes fishermen to have limitations, both in terms of capital and other equipment that supports the fishing process. Therefore these fishermen took the initiative to form an organization for the purposes of coordinating existing fishermen and to facilitate the interaction of fishermen with fishermen, and also fishermen with the government.

Based on the explanation above, the results of the research on the social organization of the fishermen community in Kayubulan Village can be seen in Figure 2.



Figure 2. Fishermen Community Organization

(Source: Primary Data Processed, 2020)

Based on Figure 2, it can be seen that of the 65 fishermen respondents interviewed, only 10 fishermen (15%) joined the Loin Sejahtera Business organization and fishermen who did not join the organization, namely 55 fishermen (85%). The Loin Sejahtera Business Organization is a facility that connects one fisherman to another, in this case fishermen who

have capital. While religious organizations in the form of tahlilan all fishing communities are involved in this activity where routine religious activities are carried out every time someone dies in their environment. With the aim that when one of them is struck by a disaster, there will also be someone to pray for.

## 2. Level of Education of Fishermen Community in Kayubulan Village

In the fishing business, fishermen's educational level is very low. This level of education is related to the use of technology in the fishing business (Sutanto, 2005).

Education is also a factor influencing productivity, educated respondents are more dynamic and active in seeking information related to technology and markets. Theoretically, the higher a person's education, the higher his ability to absorb technology, in this case is fisheries technology (Oktary, 2012 in Hiola, 2017). The education level of the fishermen in Kayubulan Village can be seen in Figure 3.

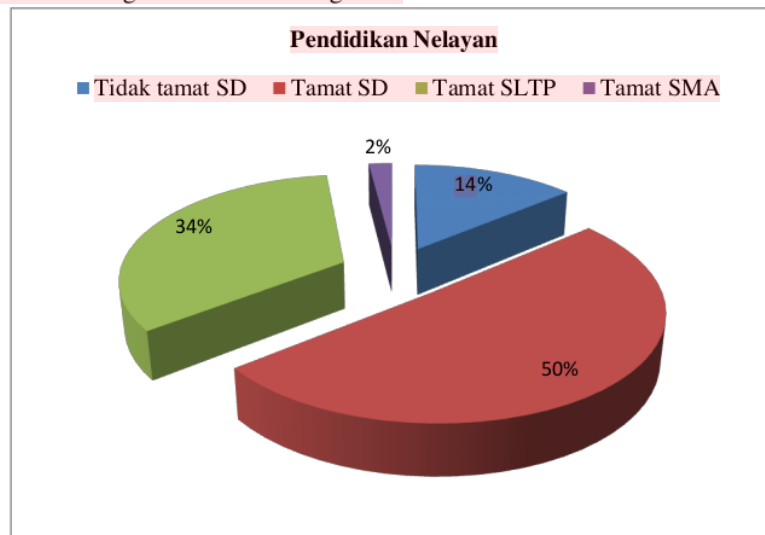


Figure 3. Education level of fishermen in Kayubulan Village  
(Source: Primary Data Processed, 2020)

Based on Figure 3, it shows that the education level of fishermen in Kayubulan Village is mostly elementary school graduates. If grouped by level of education, there were 33 elementary school graduates (50%), 9 elementary school graduates (14%), 22 junior high school graduates (34%), and 1 high school graduate (2%). This shows the low level of education of fishermen in Kayubulan Village due to a lack of awareness about the importance of education, in addition to the large amount of education costs incurred, and limited educational facilities.

## 3. Fishing Activities of the Fishermen Community of Kayubulan Village

In fishing activities carried out by fishing communities, some are carried out in groups and some are carried out individually. Fishing is carried out very dependent on boats, fishing equipment that is feasible to operate, as well as a good season for fishing in order to have



enough catch to meet the needs of the fishing communities. (Moha, 2021)

The catch landed from Tomini Bay from 1997 to 2002 was 87,500 tons per year, of which 42% were small pelagic fish. Small pelagic fish make the largest contribution in the Gorontalo and Poso areas, especially from catches of mini purse seine and bagan. The dominant species caught is the kite (*Decapterus* spp). The type of malauis (*D. macarellus*) is the main target for catching, contributing approximately 50% of the total catch, other types consist of flying fish, solutions, and selar or katombo. Catching pelagic fish can be said to take place throughout the year, even in the west monsoon. (December to February ) fishing activity decreased for small fleets (5 to 10 GT). This unfavorable season (west season) also affects the Gorontalo fleet, which has a larger fleet (10 to 10 GT). In general, the peak season for small pelagic fish in Tomini Bay takes place around the transition season between the west to east season (March) and from the east season to the east to west transition season (Suwarso et al, 2007). This is the same as the catch of fishermen in Kayubulan Village, Batudaa Pantai District. The average types of fish caught are flying fish, mackerel, deho, and tuna.

Most fishing communities in Kayubulan Village use hand line, squid (totabito) and trawl fishing gear. Hand line fishing gear is a fishing gear that is considered easier to operate and only consists of nylon line, hook, and lead as ballast so that the majority of fishermen in Kayubulan Village use hand line fishing gear the most. Fish that are the target of catching are tuna, mackerel, skipjack, and deho fish. The boat used by fishermen is a traditional boat (kating-ting boat) made of wood with a length of 6-7 m, a width of 60 cm and a height of 80 cm.

Most of the catches of fishermen in Kayubulan Village are sold to collectors because the distance from Kayubulan Village to the Fish Auction Place is quite far. So to save energy they prefer to sell to collectors. However, some fishermen also sell their catch directly at the kayubulan market.

#### 4. The number of dependents

The number of family dependents is the number of people who are supported or financed. The number of dependents will affect the business being carried out because the more families are covered, it will encourage someone to be more active in earning income (Indasari, 2017).

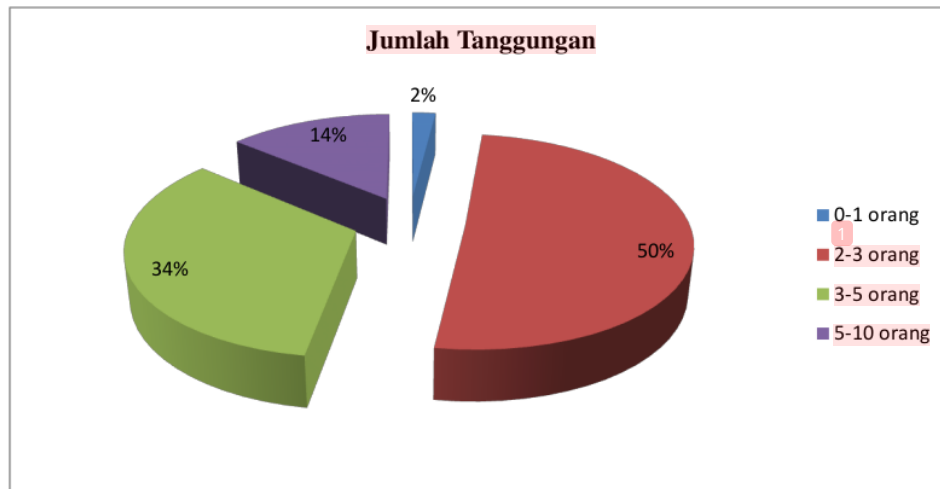


Figure 4. Number of Dependents of Fishermen in Kayubulan Village  
(Source: Primary Data Processed, 2020)

Based on Figure 4, it can be seen that the number of dependents of the fishing families in Kayubulan Village, the number of dependents 0-1 is 1 person (2%), while the number of dependents 2-3 is 33 people (50%), and the number of dependents 3-5 is 22 people (34%), for the number of dependents 5-10 totaling 9 people (14%).

#### 5 Side Jobs for Fishermen in Kayubulan Village

The additional business of the fishing community shows that their social status in the midst of the fishing community apart from being the boss of the boat owner, they are not only fishermen to fulfill their household needs. This is because some of these fishermen still feel lacking in the income they generate from fishing (fishermen). Therefore besides working as fishermen they have additional businesses (Masri, 2010).

Based on the results of interviews in the research of the fishing community in Kayubulan Village who have side jobs, can be seen in Figure 5

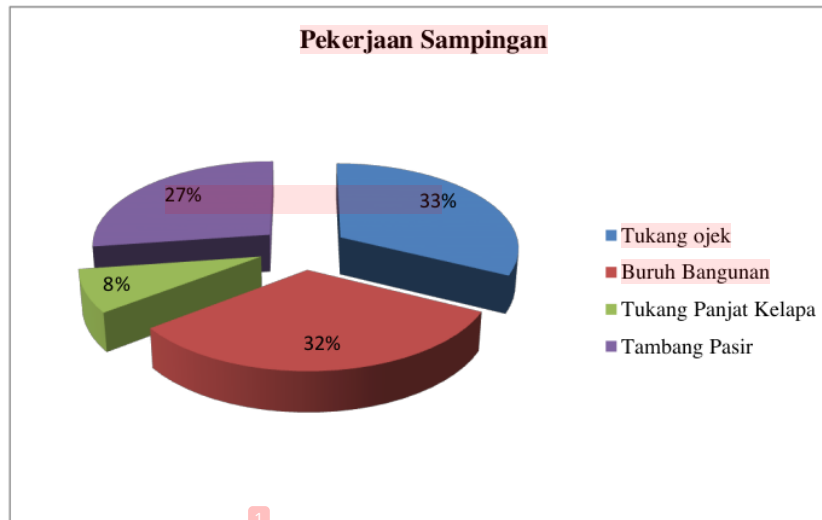


Figure 5 Fishermen of Kayubulan Village  
(Source: Primary Data Processed, 2020)

Based on Figure 5, it can be seen that the side jobs of the fishermen community in Kayubulan Village in the category of motorcycle taxi drivers totaled 12 people (32%), while those who worked as construction workers totaled 12 people (32%), and those who worked as coconut climbers totaled 3 people (8%), as sand miners totaling 10 people (27%). This shows that they do not only depend on work as fishermen because they still feel lacking in the income they generate from fishing, while the number of respondents who do not have a side job is 28 people, this is because according to them they have time to rest from going to sea until returning from fishing. very little to prepare fishermen to go back to sea.

#### 6. The Marital Status of the Fisherman Community in Kayubulan Village

Based on the results of interviews conducted on the analysis of the cultural characteristics of the fishing community in Kayubulan Village, when viewed from the marital status, it can be seen in Figure 6

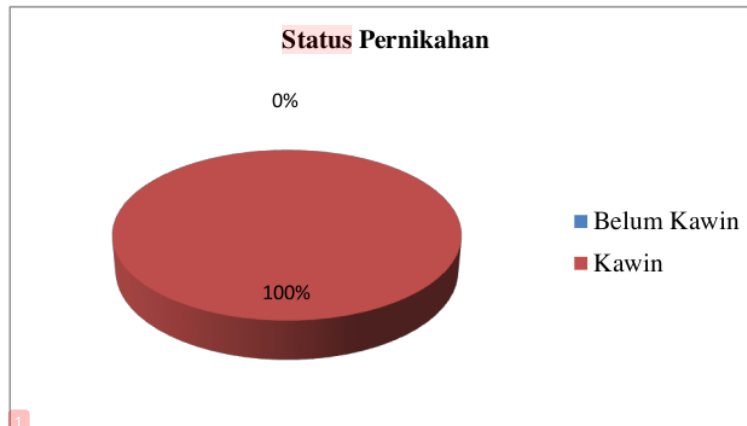


Figure 6. Marital Status of Fishermen in Kayubulan Village  
 (Source: Primary Data Processed, 2020)

Based on Figure 6, it can be seen that the status level of the fishing community in Kayubulan Village is the highest, that is, 65 people (65%) are married and 0% are unmarried.

#### 7. Length of Residence

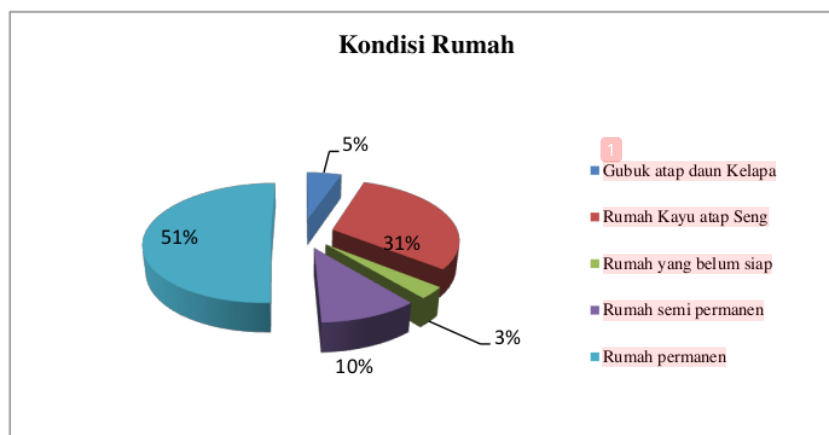
Based on the results of research interviews in the fishing community of Kayubulan Village in the category of length of residence can be seen in Figure 7



Figure 7. Length of residence of fishermen in Kayubulan Village  
 (Source: Primary Data Processed, 2020)

Based on Figure 7 it can be seen that the fishermen community in Kayubulan Village who have lived in the category since birth amounted to 49 people (75%) and fishermen who have settled since 16 people (25%). This shows that most of the fishing communities residing in Kayubulan Village are indigenous people in the village, and those who are categorized as permanent fishermen are migrant fishermen who have established marriage relations with members of the Kayubulan Village community and work as fishermen.

#### 8. The Condition of the Fishermen's House in Kayubulan Village



Based on Figure 8, it can be seen the condition of the fishermen's houses in Kayubulan Village, out of 65 respondents whose houses were only huts with coconut leaf roofs, there were 3 people (5%), while those with tin-roofed wooden houses were 19 people (30%), and the conditions of the houses that had not been ready to be built are 2 people (3%), those who have semi-permanent houses are 10 people (11%) and those who have permanent houses are 31 people (51%). This shows that the condition of the houses of the fishermen in the village of Kayubulan are generally in an irregular condition.

#### 9. Mutual Cooperation Between Fishermen

Mutual cooperation activities are able to lighten the burden for the less fortunate in their daily lives or for residents who are affected by a disaster, in other words if there are individuals who are less able to experience a disaster or death, all of them are borne by the community in mutual cooperation (Apriani, 2009).

Based on the explanation above, it can be seen from the results of research on collaboration between fishermen in the Kayubulan Village community, which can be seen in Figure 9.

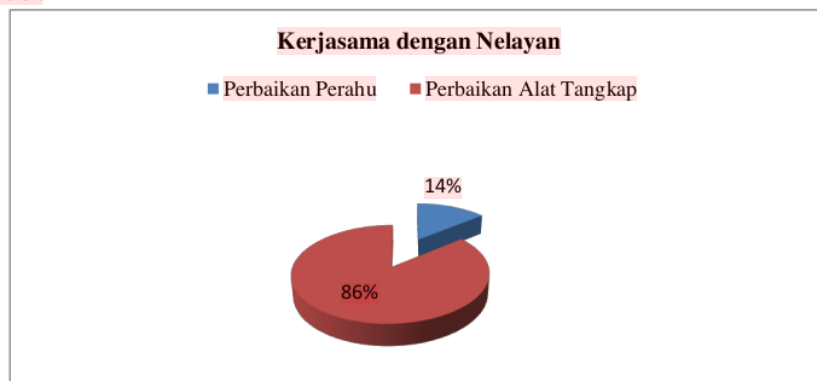


Figure 9 Cooperation Between Fishermen of Kayubulan Village  
(Source: Primary Data Processed, 2020)



Based on Figure 9, it can be seen that 19 people (14%) cooperated with fishermen from the Kayubulan Village community, while 56 people (86%) were involved in repairing fishing gear. This shows that the mutual cooperation system between fishermen still exists from ancient times to the present. Not only that, mutual cooperation activities are also carried out, namely when fishermen go out to sea other fishermen help push the boat from the shore towards the sea, then during the construction of the mosque the fishing community also participates in carrying out the construction of the mosque. The majority of the residents of Kayubulan Village are Muslim so they think that doing mutual cooperation can strengthen brotherhood, and lighten the burden between one individual and another.

#### 10. Certain Days Not Going to Sea

Based on the results of interviews with the fishermen of the village of Kayubulan, most of them have knowledge about unfavorable natural conditions for going to sea. According to the fishermen, if the sky is dark at sea they don't go out to sea because it is expected that it will rain and a storm will occur, which can endanger their safety. Not only that, the current and wave conditions were also noticed by the fishing community in Kayubulan Village.

#### 11. Customs that are carried out before going to sea

Based on the results of interviews, the average of all fishermen in Kayubulan adat village who were carried out before going out to sea were still the same as other fishing communities, that is, they believed more in God's provisions by only having the intention and reciting Bismillah when going out to sea. This belief is based on their belief in the Almighty. Besides that, the factor that must be considered to get the catch is the quality of the bait when making the catch.

#### 12. Abstinenes that must be avoided at sea

Based on the results of interviews, on average all the fishing communities in Kayubulan Village think that the taboo that must be avoided when going to sea is when withdrawing fish where in this case fishermen are prohibited from talking or Mohinggolabu (Heran), besides that it is forbidden to say harshly according to them if fishermen violate these taboos maybe they don't get the fish that's currently in the catch. As well as families at home who are left behind should not make a commotion which will have a bad impact on them when going to sea.

#### 13. Current Customs

Based on the results of interviews with the fishing community of Kayubulan Village, there are 3 customs that are still valid from ancient times to the present, namely:

##### 1. New Boat Drop

In the new boat lowering tradition or what is called the Mopolahu Lo Bulotu tradition, the fishing community of Kayubulan Village holds a Sholawat prayer for the boat before using it to go out to sea.

The tradition of lowering the boat in Kayubulan Village begins with preparing needs such as providing incense (Alama), kettles filled with water and leaves which the people call Polohungo, which can be seen in Figure 10.



Figure 10. Materials used in lowering the boat  
(Source: Personal Doc, 2020)

*Ngadi Shalawat* this was led directly by the local priest, prayers with Islamic words were read considering that the fishing community in Kayubulan Village is predominantly Muslim which has Islamic culture and traditions. After reading the prayer, the water is sprinkled on the boat which will be lowered from the bow to the steering wheel of the boat. The purpose of this tradition is to get a lot of sustenance, and avoid disasters at sea.

## 2. Reject Bala

The fishing community in Kayubulan Village has a tradition, namely the “Reject Bala” ceremony which is held every 10th of Muharram. This tradition has been carried out from ancient times until now. The Rejecting Bala ceremony is carried out around the coast of Kayubulan Village, which is led directly by local customary stakeholders, which can be seen in Figure 11.



Figure 11. Prayer Reading by Traditional Stakeholders  
(Source: Doc. Personal, 2020)

In this tradition, the people of Kayubulan Village bring a kettle of water filled with Polohungo flowers which will be taken to the mosque for prayer and the water will be drunk or used for bathing by the people of Kayubulan Village. After that, it was continued with throwing stones at traditional leaders who were covered with mats who were riding in fishing boats. The purpose of this tradition is to be kept away from the dangers that threaten the sea and are believed to help fishermen get abundant catches.

### **3. Tradition of the Prophet's birthday**

The Maulid Nabi tradition has been carried out since ancient times where fishing communities helped their wives in making Tolangga. Tolangga is made of pieces of bamboo that have been shaped into a cone, the bottom is made of wood that has been shaped, and the inside is decorated with kolobengi and sukade cakes. Can be seen in figure 17



Figure 12. Tolangga Tradition

(Source: Doc. Personal, 2020)

In this tradition, the Kayubulan fishing community brings Tolangga to the mosque to pray for, then the telangga is distributed to the people who perform Dhikr at the mosque. The implementation of this tradition aims to show the fishermen's gratitude to the creator for the sustenance obtained from the abundant sea products.

### **Conclusion**

Based on the results of the research above, it can be concluded that the socio-cultural characteristics of the fishing community in Kayubulan Village, Batudaa Pantai District, in terms of fishing activity, the majority have used katinting boats, with fishing gear still using traditional fishing gear such as hand lines. and the culture that still applies, namely the mopolahu lo bulotu tradition (lowering a new boat), the tradition of rejecting reinforcements, and the tradition of the Prophet's birthday.

### **Suggestion**

The need for further research for students, especially for the economic aspects of the fishing community in Kayubulan Village and for reference material for readers and as a reference for research on the socio-economics of coastal communities.

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