



Received: June 08, 2024

Revised: August 17, 2024

Accepted: August 31, 2024

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DESCRIPTIVE OF QUANTITATIVE DATA | SUPPLEMENTARY

Social Capital as a Strengthener of Local Wisdom Identity of Fishermen Communities Muara Badak Ulu Village, Muara Badak Sub-district, Kutai Kartanegara Regency

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Abstract: This study aims to explore and explain the strengths of social capital elements as reinforcers of local wisdom identity among the fishing community in Muara Badak Ulu Village, Muara Badak District, Kutai Kartanegara Regency. Fishermen, particularly traditional ones, face high risks at sea, with no guarantee of a catch to support their socio-economic needs. The local wisdom, deeply rooted in the fishing culture, is a key component of the social capital within this community. Social capital functions to enhance societal efficiency by facilitating coordinated actions through trust, norms, and networks. This research adopts a qualitative exploratory method, focusing on the core concepts of social capital: trust, norms, and networks. Data analysis is conducted using the interactive model of Miles, Huberman, and Saldana (2014), which involves data collection, data display, and drawing and verifying conclusions. The findings reveal that social capital is crucial in strengthening the local wisdom identity of the fishing community in Muara Badak Ulu. Trust among fishermen is vital, especially when at sea, and extends to local institutions, which provide necessary support such as funding, safety equipment, and boat engines, thereby forming networks. These networks, in turn, help preserve local wisdom traditions. Social norms also play a significant role by imposing social sanctions that prevent deviant behavior within the fishing groups and the broader community, thus reinforcing values like family, cooperation, and mutual aid.

Keywords: Social Capital, Social Identity, Local Wisdom, Fishermen, Muara Badak Ulu Village.

1. INTRODUCTION

Fishermen are engaged in a high-risk profession, where they risk their lives at sea, often without any guarantee of a good catch, all for the sake of their family's economic well-being. Although fishermen possess skills in reading and interpreting natural signs, their livelihoods are classified as vulnerable and susceptible to falling below the poverty line, particularly for traditional fishermen. This situation is evident among Indonesian fishermen, who are predominantly traditional, with their fishing practices deeply rooted in local traditions and customs. Moreover, their activities are further reinforced by the presence of local wisdom (local wisdom) that guides their fishing practices. The integration of traditional fishermen with local wisdom is embedded in their daily lives and activities at sea. These fishermen consistently adhere to cultural values that characterize their way of life. This local wisdom, serving as a distinguishing feature, is often embedded within the elements of social capital, which represents the social and cultural potential of the fishermen and their fishing practices.

According to Fathy (2019), social capital encompasses several critical aspects, namely trust, norms, and networks, which function as reinforcing elements of the fishermen's local wisdom identity. This concept is also applicable to the fishing community in Muara Badak Ulu Village, located in the Muara Badak District of Kutai Kartanegara Regency, East Kalimantan Province. Muara Badak Ulu Village is a coastal area where the majority of the population relies on fishing for their livelihood. As a community living in a coastal region, the sea serves as a vital resource for their economic sustenance. Their activities primarily involve capture fisheries, where fish are caught in the sea. Small-scale or traditional fishermen typically depend heavily on direct income from the sea, selling their catch to meet their daily needs.



The presence of the fishing community in Muara Badak Ulu Village is evident in their collective activities, mutual assistance, cooperation, network building among fishermen and other community members, and participation in social gatherings or organizations. To build a competitive and resilient fishing community capable of facing life's challenges, the role of social capital becomes crucial in sustaining their fishing endeavors. The objective of this study is to identify and explain the strengths and weaknesses of each element of social capital as a means to reinforce the local wisdom identity of the fishing community in Muara Badak Ulu Village, Muara Badak District, Kutai Kartanegara Regency.

2. LITERATURE REVIEW

The Social Capital Theory, often referred to as Social Capital, was developed by James Coleman (as cited in Sunyoto Usman, 2018). This theory posits that social capital represents a resource characterized by reciprocal relationships that are mutually beneficial, institutionalized social networks, and trust. The key parameters of social capital include these elements, which function together to create a framework where individuals and communities can leverage their social connections and mutual trust to achieve collective goals and enhance their social and economic well-being.

3. RESEARCH DESIGN AND METHOD

In addressing the research problem and objectives, which aim to identify and explain the strengths and weaknesses of each element of social capital as a means to reinforce the local wisdom identity of the fishing community in Muara Badak Ulu Village, Muara Badak District, Kutai Kartanegara Regency, this study adopts a qualitative descriptive approach. The focus of this research is grounded in Social Capital Theory, which is based on three fundamental concepts: Trust; Network; Norms. For data analysis, the study employs the interactive model of data analysis proposed by Miles, Huberman, and Saldana (2014: 8-10), which outlines three concurrent streams of activity:

- a) Data Condensation: The process of selecting, focusing, simplifying, and transforming the data collected from the field.
- b) Data Display: The organization of data in a way that allows for easy interpretation and analysis, typically through visual displays such as charts, matrices, or graphs.
- c) Drawing and Verifying Conclusions: The process of interpreting the data, drawing conclusions, and verifying these conclusions through further analysis or triangulation.

4. RESULT AND DISCUSSION

4.1 Social Capital

Social capital is a resource within a community, encompassing norms, trust, and networks among individuals and groups. It originates from trust, which subsequently supports social interactions and organizations. In the fishing community of Muara Badak Ulu Village, social capital is manifested through strong relationships among neighbors and fishing groups. These relationships are built on trust, leading to cooperation that yields both economic and social benefits.

The social capital present in the fishing community of Muara Badak Ulu Village is analyzed using the parameters established by James Coleman (as cited in Sunyoto Usman, 2018). Social capital is represented as a resource characterized by reciprocal relationships, institutionalized social networks, and trust. The key elements are explained as follows:

- a) Reciprocal Relationships (Reciprocity): Reciprocity is the exchange of good deeds within a group or between groups. This exchange is not merely transactional, like buying and selling, but rather embodies a spirit of helping others and prioritizing their needs. The reciprocity among fishermen in Muara Badak Ulu is strong, as they assist each other during emergencies at sea.

- b) **Trust:** Trust refers to the mutual confidence within a community, allowing its members to interact and contribute to the enhancement of social capital. Among the fishermen of Muara Badak Ulu, there is a deep trust in one another, grounded in their shared identity as fishermen. This trust ensures a sense of security when they venture out to sea, knowing that their families are cared for by the community. Trust also extends to their peers and to local institutions, which provide support in the form of financial assistance, safety equipment, or boat engines, thereby facilitating the formation of networks.
- c) **Participation in Networks:** Participation is the ability of individuals to engage in the social networks that exist within their community. The fishermen of Muara Badak Ulu Village have a strong capacity for collaboration within their social networks. This capability is essential for strengthening the social capital in the community. Their participation is evident in activities such as boat repairs, net-making, or the construction of fish houses, known locally as "bagan." Additionally, the fishermen actively participate in community traditions, such as the annual "Mapanre Kampong" sea thanksgiving ritual, where they express gratitude for the year's catch. This tradition, involving the preparation of offerings and their release into the sea, exemplifies the inherent social capital within the community. Social capital is not created by individuals alone but is a tendency that develops within groups as part of their socialization process, reflecting deeply embedded values.
- d) **Social Norms:** Social norms are the set of rules that must be observed and followed by members of a specific social entity. Any organization enforces norms that carry social sanctions, preventing individuals from deviating from established behaviors within the organization or community. The fishermen of Muara Badak Ulu adhere to values such as family bonds and cooperation, which are integral to their way of life.

4.2 Social Identity

Every individual grows and develops within a specific social environment, geographic location, and belief system. People naturally interact within their environment to meet their needs and understand their essence as individuals and social beings, leading to the formation of social identity. Social identity is not only how an individual sees themselves but also how they are perceived by others within the same or different social entities.

According to Jenkins (as cited in Faaizah, 2023), social identity is an individual's perception of who they are, what kind of person they are, and how they relate to others. This identity refers to the ways in which individuals and their collectives are distinguished in social relationships with others. Hodd and Abrahams (as cited in Faaizah, 2023) further explain that social identity involves an individual's awareness of belonging to a particular social group, along with the emotional significance and value of being a member of that group.

Social identity applies not only to individuals but also to social groups. Stirmet and Simon (as cited in Windhartoko, 2023) argue that social identity endows groups with great power to share views on injustice, needs, and common goals. Hogg and Vaughan (as cited in Windhartoko, 2023) add that groups influenced by social identity can share ideas about actions, trust one another, and recognize leadership within social movements.

In general, social identity categories include race, ethnicity, gender, socioeconomic status, age, religion, nationality, emotions, and abilities or disabilities. Ultimately, social identity not only fosters social solidarity but also brings about individual change and transformation in social relationships. This concept also applies to the social identity of the fishing community in Muara Badak Ulu Village, which may differ from or share similarities with other fishing communities, particularly within Muara Badak District, Kutai Kartanegara Regency.

4.3 Local Wisdom

The concept of local wisdom gained prominence during the early reform era. According to Njatrijani (2018), local wisdom encompasses the worldview, knowledge, and various life strategies employed by local communities to address their needs and solve problems. Legally, the term "local

wisdom" was introduced in Indonesian law through the 2009 Environmental Protection and Management Act (Law No. 32/2009), which defines local wisdom as noble values that govern community life, including the sustainable protection and management of the environment.

5. CONCLUSIONS

Social capital as a reinforcement of the identity of the local wisdom of the fishing community is needed, where the three elements formed such as trust, networks, and existing norms must be interconnected, because it is the identity of the Muara Badak Ulu Village community, Muara Badak District.

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