Social Capital Changes in The Phinisi Craftsmen Group at Bulukumba Regency

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Abstract: Social capital in the relationship pattern of phinisi boat craftsmen is one of the most important capital besides capital in the form of material or goods because it is a bonding agent for relationships. This study aims to determine the forms and factors that cause changes in the social capital of the Phinisi boat craftsmen group in Bulukumba district using a qualitative case study strategy approach. Determination of 3 key informants, namely many categories, moderate categories, few categories. Data were analyzed through data collection, data reduction, data presentation, drawing conclusions and verifying. The results showed that the cooperative pattern of the phinisi boat craftsmen group contained elements of social capital including trust, norms, networks and reciprocal relationships, where the boat entrepreneur fully trusts the retainers, related to the rules that apply in the pattern of working relationships in general have in common, namely the rules cooperation and wages for work in employing groups of craftsmen and in general boat entrepreneurs and retainers help each other when some of them experience difficulties. Social capital in the phinisi boat craftsmen group has changed significantly and gradually in the aspects of investment, technology and management.

Keywords: Social Capital, Craftsman Group, Phinisi Boat

INTRODUCTION

The potential of the sea as a source of people's livelihood requires the wisdom of human hands. The vast sea contains uniqueness, nuances of beauty, and a wealth of economic resources. If the culture of the sea is increasingly fragile and does not have deep cultural wisdom towards the ripples of the waves and the ocean, then this sea means nothing. The cultural wisdom referred to here is art and technology that can improve the welfare of life, both now and in the future. Such is the breadth and richness of Indonesia's seas, that many people suspect that in the future, the sea will become one of the potential alternatives as a carrying capacity for human life and livelihood, after the narrowing of land and the degradation of natural resources on land which is not balanced with the rate of population growth. Geographical conditions, which mostly consist of the sea, allow the growth and development of the fisheries, tourism, sea transportation and oil mining sectors.
There are not many ethnic groups in Indonesia whose life is very intimate with boats and the sea, such as the people of South Sulawesi who are commonly known as the Makassar Bugis. The boats that are their means of sea transportation are better known as Bugis boats. Since centuries ago it has sailed the archipelago, mastering shipping between islands. Even in the golden age of the kingdom of Gowa in the XVI and XVII centuries, these boats had reached Sri Lanka, the Philippines, Cambodia to the coast of North Australia (Pelly, 1975).

The boat industry is part of the rural industry. Its role in spurring the development of coastal villages cannot be ignored, especially in absorbing labor and regional economic growth. One form of the rural industry is the boat building industry. The Bugis people make boats for the purposes of inter-island transportation, as a means of transportation for going abroad and for catching fish. The boat has also become a symbol of their maritime culture. (Mubyarto, 1985:34).

The inheritance of skills and knowledge of making boats through an apprenticeship system to their offspring, so that these skills have survived to this day. The craftsmen, especially the punggawa (boat builder), must have two magical skills. The two are combined into one, so that the existence of this technology is difficult to match. During the traditional boat-building system, the punggawa had multiple roles, namely as a craftsman who was an expert in making boats and mastered the ritual procedures for making boats, as the owner of capital and as a patron for the sawi he led.

But today, from 1970 to 2016 the development of investment, technology and management in the pinisi boat manufacturing industrial community in Bontobahari District, Bulukumba Regency underwent significant changes, first marked by the decline of shipping merchants, entrepreneurs of Chinese descent from Makassar and Surabaya emerged as replacement. This was preceded by the issuance of a government regulatory policy on shipping motorization which required the pinisi to be fitted with engines and safety equipment. With expensive machine prices, shipping merchants in Bontobahari can no longer afford to invest. Thus, the number of shipping merchants in Bontobahari continued to decrease, and only about 10 people remained as boat owners. (Salman: 2006)

Second, based on data from the Syahbandar of Bulukumba Regency in 2016 the development of boat production has encouraged investment in manufacturing in Tanahberu and Tana Lemo. Nearly all production has been sold
to domestic and foreign buyers, around 190 boats of various sizes and types, but the most important is the pinisi type which is powered by an engine with an average size of 200 tons. This number has decreased from the number in 1987 to 1999, which was recorded at around 250 boats. Buyers mainly come from within the country such as Samarinda, Makassar, West Papua, Jeneponto, Semarang, Bangka Belitung, Bali, Labuan Bajo (NTT), South Tangerang, Padang, South Jakarta, Jaya Pura and Banyuwangi. Then buyers mainly from abroad such as France, Russia, Germany, England, China, Italy, Australia and the United States.

Third, ship entrepreneurs now prefer to make their boats on islands where wood is available and require boat makers or craftsmen from Ara and Tanahberu to migrate to follow the location of the boat manufacture. They move from one location to another; some even live overseas. Because the boats are made with a larger tonnage (500-1000 tons) the raw materials are available outside using harder types of wood (ebony and ironwood). So the number of craftsmen currently in a boatyard is on average 5 to 7 people) this number is less than in the 1990s. About 10 people (Data Source Bontobahari District, Bulukumba Regency).

Fourth, technological developments in the boat building industry community include changes in equipment, production materials, and work methods. Some manual equipment is replaced with electric equipment (modern materials). So as to create the eviction of local technology, there is a decline in terms of indigenous knowledge. Before modern equipment came into use, splitting boards and making peg holes was done in groups, but now it is done individually. The need for one job becomes smaller. The order of work in it has changed. All work is done easier and more efficiently because modern tools and materials are produced outside the community. Therefore, based on the results of a survey by researchers, the number of boats that are currently being made by craftsmen who are still in production locations, namely Mr. H. Abdullah in the Tanah Lemo sub-district, Mr. H. Usman Jafar in the Tanahberu sub-district, and Mr. H. Arifuddin H.M in the Sapolohe sub-district, who there are in the Bontobahari sub-district from three sub-districts around 28 boats. This number is not too much because on average some boat operators work on their boats outside the industrial area (islands where raw materials are available). However, the way each boatyard works is a little faster because traditional equipment changes to modern equipment, almost every boat can be completed in about 5-6 months.
Fifth, the current development of management in the Phinisi boat craftsman industrial community can be seen now with indicators of the development of production organization, job recruitment, marketing management, and the employee reward system. Initially the production organization when serving local buyers was characterized by the punggawa-sawi organization, the punggawa a central role as production leader, a character with magical powers and a master of spells, a teacher who passed on an aptitude for making boats. Sawi is a follower of the punggawa, punggawa and sawi are connected by a line of command. However, currently the relationship with the buyer is taken over by the boat entrepreneur or production manager. The retainer's function changed to that of a technical leader. Then initially the production organization recruited members limited to relatives, Ara and Tanah Lemo residents only. Because the volume of work has increased, currently the recruitment of workers is no longer limited to the Ara and Tanah Beru people. Workers from Bontotiro and Herlang and even from other districts began to get involved regardless of education level and kinship. In terms of production management, initially doubling of raw materials was done by making boats, after the arrival of buyers from abroad, the doubling of raw materials was handled by the production manager or boat entrepreneurs. So that the punggawa-sawi production organization is limited to technically managing boat construction. Then finally the shift from the employee benefits system from a fully profit-sharing system to a combination of profit-sharing and work wage systems. (Salman: 2006)

Social capital acts as the glue that binds everyone in society. In order for social capital to grow well, there is a need for shared values and organizing roles (rules) which are expressed in personal relationships, trust, and a common sense of shared responsibility so that society does not become more than just a social capital. A mere group of individuals. The application of social capital in groups of phinisi boat craftsmen has not been fully implemented so far social capital in the lives of pinisi boat makers is very far from the meaning of social capital itself and of course if the erosion of social capital in social and community interactions really occurs, then local institutions will lose social trust which is characterized by a sense of suspicion, insecurity, decreased togetherness, disobedience which will lead to low openness so that the intensity of communication is low, high public manipulation and social disintegration.

Various studies have raised a lot about social capital in the study of farmers
and fishermen, but research on social capital in social studies on groups of pinisi boat craftsmen in Bulukumba district is something new. Therefore, the author is interested in conducting further studies related to Changes in Social Capital in Pinisi Boat Craftsmen Group in Bulukumba Regency.

METHOD

The basic approach in this research is a case study approach with qualitative research methods. Creswell (2010) explains that in a case study strategy is research in it, the researcher carefully investigates a program, event, activity, process or group of individuals and cases limited by time and activity. The selection of informants was carried out in an accidental manner, namely the technique of selecting informants who were determined by chance to be selected by the researcher and considered capable of providing the information or data needed in this study.

Data collection techniques in this study were carried out using multiple sources of evidence (triangulation), meaning data collection techniques that combine various data collection techniques and existing data sources. Technical triangulation means that researchers use different data collection techniques to obtain data from the same source. Researchers will simultaneously use participatory observation, in-depth interviews, and documentation for the same data source. Data were analyzed qualitatively starting at the beginning of data collection. The data is processed systematically by reducing the data (selected, focused, simplified, and abstracted) according to the field notes obtained. Then, the presentation of the data is classified according to the categories based on the variables studied.

Finally, drawing conclusions or interpretations and verifying the results of presentation and classification data. Researchers extend the observation period if the data collected is deemed insufficient, (2) Researchers must be diligent in making observations and also be able to maintain an open and honest attitude. With the constancy of observation, the depth of data that can be adjusted to the problem under study will be obtained. (3) Triangulation is a data validity checking technique that utilizes something other than the data for the purpose of checking or comparing the data.

RESULT AND DISCUSSION

Social capital in each case unit the pinisi boat craftsmen group in Bulukumba Regency has different characteristics of social capital and also has similarities, as in trust in each case unit.
assesses that trust is one of the main capital in establishing cooperative relationships, with mutual trust between the two parties, this boat production cooperation relationship can be established. However, when there is betrayal or dishonesty between the two parties in carrying out their duties, this cooperation relationship will be terminated and another replacement will be sought. Compliance with norms in each case unit has its own rules that have been made and mutually agreed upon in the initial process of boat production. The network in each case unit has its own network, but some have a wide network and some have a small network. Then, finally, the reciprocity in each unit case is generally very strong. This can be seen from the reciprocity that occurred at the research location, where when the boat entrepreneur gives kindness to the punggawa-sawi, the punggawa-sawi will repay the kindness of the boat entrepreneur.

From the results of the researcher's analysis that the explanation of the changes that occurred in the phinisi boat craftsman group in Coleman's theory of social capital is an important key to the social capital discourse, especially in an easier and simpler way to illustrate the concept of social capital (Schuller, et al. Coleman explores how the productive character of social capital can balance other capitals such as cultural capital and human capital (Teachman et al 1997). These forms of social capital are central to the promotion of civil society in general. Threats to this productive capacity stem from trends in change social capital which indicates that coordination and cooperation has shifted into membership of religious groups, parent-teacher organizations, and association groups, other employer groups

Putnam concludes this trend as a symptom that social capital is experiencing erosion. After all, within the phinisi boat craftsmen group, there has been a gradual change, marked by the entry of several investments or outside buyers in boat production by following the demand for the design and shape they want, regardless of the long-existing cultural capital that has displaced the original phinisi architect design culture. On the other hand, the presence of the phinisi boat industry has had a positive impact on some people because there are many buyers from abroad (foreign) increasing socio-economic life which is increasingly prosperous but not all craftsmen feel the same way because only a few individuals have interests and closeness to boat entrepreneurs to be able to carry out investment in boat production. Then the presence of modern means of production from abroad gave a change in work that was only mutually beneficial for oneself to
be carried out individually in the process. So that the trend of social change indicates that coordination and cooperation have shifted to membership in certain groups, individuals, and other groups of entrepreneurs. In this context, social capital is not a single unit, but various units that vary and generally have two characteristics: the unit consists of several aspects of social structure; and serves to facilitate the actions of individuals who are within the structure not personal interests in achieving goals.

With the presence of several changes in the phinisi boat craftsmen group starting from socio-economic changes, technology, production work management, investment will have an impact on the elements of social capital. The loss of trust in working relations is due to the freedom of the boat entrepreneur to seek profit without seeing the old boat construction agreement as well as the punggawa-sawi who are dishonest and do not fulfill their work duties, adherence to the norms of mutual assistance is no longer maintained, the sense of mutual cooperation has disappeared because working with each other without needing help, commitment to work, lack of solidarity among members of the punggawa-sawi, management of work production which is increasingly complex and difficult to move, interaction among members is limited (no longer intensive). So that the dimensions of social capital are not achieved, structural and relational relationships do not achieve common goals. Even though the most fundamental difference between social capital and other capital is that social capital does not belong to individuals, but arises as a result of individual relationships. The essence of social capital is the personal qualities of individuals, norms and social relations that unite in the social structure of society that is able to coordinate actions in achieving goals.

The elements of social capital that must be maintained in the phinisi boat craftsmen group so that they do not experience changes even though the challenges are getting bigger in facing the growth and development of their manufacture are Trust, the growth of mutual trust between individuals and between institutions within the group, Cohesiveness, the existence of a close and unified relationship in building group solidarity, altruism, understanding that puts the interests of others first, feelings that are not selfish and not individualistic that prioritize the public interest and others above their own interests, mutual cooperation, empathy and behavior that wants to help others and work together in carrying out various efforts for common interests and networks, and social
collaboration, building relationships and cooperation between individuals and between groups both within their own group/group and outside the group/group in various activities that provide benefits for phinisi boat craftsmen.

**CONCLUSION**

Based on the results of field research, it can be concluded that the phinisi boat craftsmen group is one of the largest industrial groups in Bulukumba district, which still maintains the following habits in carrying out its processing activities: In the cooperative pattern of the phinisi boat craftsmen group there are elements of social capital including trust, norms, networks and reciprocity, where the complete trust of the boat entrepreneur (owner of capital) trusts the retainers, related to the rules that apply in the relationship pattern work in general have in common, namely the rules of cooperation and wages for work in employing groups of craftsmen and in general boat entrepreneurs and retainers help each other when some of them experience difficulties.

The development of investment, technology, and management in the pinisi boat manufacturing industry group in Bontobahari District, Bulukumba Regency has undergone significant changes. 1. The working relationship of the phinisi boat craftsmen group which occurs in general is very helpful for the people who live in Tanahberu Village, especially for people who make a living as boat craftsmen, although on the other hand it is burdensome because they work under pressure, therefore further research is needed to uncover these phenomena in the future a new phenomenon in the phinisi boat craftsmen group.

The government and the community should carry out supervision related to the pattern of cooperation that occurs so that the punggawa and mustard greens who are working relations are not harmed. It is necessary to provide further attention and guidance to the phinisi boat craftsmen group in Tanahberu Village, Bontobahari District to maintain thei

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