

The Model of Traditional Fisherman Empowerment at Buol Subdistrict, Biau, Buol Regency

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Abstract—The empowerment model has been increasingly known by the Indonesian people in the context of national development since the 1990s. This empowerment model is often considered as a manifestation of a community-centered development paradigm, because with this empowerment model, the community gets the highest possible chance to participate in development activities. The development approach using the empowerment model is a reaction from the previous development approach which tends to be growth-oriented and not on the aspect of equity. Nevertheless, this empowerment model has accelerated equity in development activities in our society. In Buol subdistrict since 2005, the empowerment model in community development has become one of the choices that is considered appropriate in answering the particular problems faced by traditional fishing communities in meeting the socio-economic needs of their family members. This study aimed to trace the model of empowering traditional fishermen to improve the welfare of family members. This study used a qualitative approach by determining the informants as many as 9 heads of traditional fishing families through a "purposive" technique with data collection techniques: (1). Observation of participants; (2). In-depth interview; (3). Focus Group Discussions (FGD). The results showed that the suitable empowerment models to improve the living welfare of traditional fishermen in Buol Village were a participatory model, collaborative model and partnership model, because in its implementation, the three empowerment models involved various elements including traditional fishing community members as empowered parties and all elements of the government, private sector and NGOs as empowering parties.

Keywords — Empowerment model, traditional fishermen.

I. INTRODUCTION

The empowerment model has been increasingly known by the Indonesian people in the context of national development since the 1990s.

The empowerment model has become a trend in national development especially in poverty alleviation after evaluating various failures in the previous development concept which emphasized on the "top down planning" approach (Arsiyah, 2009).

This empowerment model can be seen as a manifestation of a community-centered development paradigm, because with this empowerment model, the community gets the highest possible chances to participate in development activities. The development approach using the empowerment model is a reaction from the previous development approach which tends to be growth-oriented and not on the aspect of equity. Nevertheless, that empowerment model has accelerated equity in development activities in our society (Sulaeman et al., 2016).

The main assumption used as the basis for realizing the community development approach is by using an empowerment model, because people are the ones who know the problems they experience and what their needs are. That is precisely the case, in Buol Village, since the 2000s the empowerment model in community development has become one of the choices considered appropriate in addressing various problems faced by traditional fishing communities, especially in meeting the socio-economic needs of members of the traditional fisherman families (Ibad, 2017 ; Sulaeman et al., 2016).

It seems, however, that the model of traditional fishermen empowerment that was occupied by the Buol

District government is not optimal yet. This is caused by the existence of empowerment activities that are less relevant to the root causes faced on the one hand; and on the other hand they have not fully been able to fulfill the real needs of the traditional fishing community (Parr, 2006).

This condition illustrates that the aspirations, interests and needs of the traditional fishing community, have not been adequately accommodated in policy making by the government as an empowering party. Consequently, there is little result in the empowerment of traditional fishing communities that cannot answer the root of the problem and fulfill the real needs in the lives of members of the fisherman family; and the most erroneous ones are the existence of empowerment activities that are not well targeted and ineffective (Susan & Budirahayu, 2017).

Based on these basic assumptions, the model of community empowerment especially for traditional fishermen in Buol Village can be assumed to be related to various elements of the community around it as empowered parties on the one hand, and on the other side connected with the system and government policies or other parties as empowering parties.

II. LITERATURE REVIEW

Community empowerment is essentially a series of activities carried out rationally, systematically, directed and planned in the form of a program that is on target. Ideally in every community empowerment activity, it must carry out a mission to give certain abilities or power to each individual or group in an incapable or powerless society. Every empowerment effort aims to empower the community in the sense that community members can fulfill various needs and can overcome various problems faced in social and economic relations every day (Arsiyah, 2009; Ibad, 2017).

Etymologically, empowerment comes from the basic word "power" which means strength or ability. Hence, empowerment can be interpreted as a process towards empowering, or a process to obtain power or strength or ability, and / or the process of giving power or strength or ability from a party that has power to those who are lacking or powerless (Department of Agribusiness, FEM IPB, 2002).

The definition of "process" refers to a series of actions or steps that are carried out in a chronological manner that reflects the stages of efforts to change the society that is lacking or powerless towards independence or empowerment. The process will refer to a concrete action carried out gradually to change the condition of a weak society, both knowledge, attitude, and practice

(KAP) towards mastering knowledge, conscious attitudes and good skills (A. Rahim, 2018).

The meaning of "acquiring" power or strength or ability refers to the source of initiative in order to gain or increase power, strength or ability in order to have empowerment. The word "obtain" indicates that the source of initiative for empowerment comes from the community itself, the people who seek, make effort, do, create situations or ask others to provide power or strength or ability. This condition will only be created if the community is aware of incompetence or powerlessness or lack of strength, and at the same time is accompanied by awareness of the need to gain power or ability or strength (Sofianto, 2018).

The word "giving" indicates that the source of the initiative is not from the community. The initiative to divert power or ability or strength is the other parties who have the power and ability, for example the government or other development agents. In line with this understanding states that: empowerment contains two meanings. The first definition is to give power or authority, the second is to give ability to or enable. The first meaning includes giving power, diverting power or delegating authority to those who are lacking or not yet empowered. The second meaning is to provide ability or empowerment and provide opportunities for other parties to do something useful in supporting people's lives (Amanah, 2010).

Empowerment is actually a typical Indonesian term than the West. The term in the West is translated as empowerment, and the term is true but not correct. In this sense, empowerment means giving strength, not power rather than empowerment itself. Perhaps the most appropriate term is energizing or saying giving energy. Empowerment is the provision of energy so that the person concerned is able to move independently (Indarti & Kuntari, 2017).

Regarding these two opinions, it can be understood that for the Western context what is called empowerment is more of giving power than giving strength. This understanding is very reasonable, given the concept of empowerment in the West is a reaction or struggle of power, whereas in the Indonesian context what is called empowerment is an effort to provide strength, or increase strength and ability to a person or group of people so that they can live independently. Regarding the meaning of the concept of community empowerment, Winami revealed that the core of empowerment is covering three things, namely: enabling, strengthening potential or power (empowering), and creating independence (Wibowo, Bahri, & Harto, 2016).

III. OBJECTIVE, APPROACH AND METHODOLOGY

This research was qualitative research with a descriptive approach, a research that aims to provide a description and descriptive analysis of the subject matter and the object under study. This qualitative research aimed to provide an overview and explanation of the empowerment model for traditional fisherman communities in the Buol Sub-District, Biau District, Buol Regency.

Data were collected through: (a) literature research, literature books, documents, applicable laws and regulations as well as other scientific works that are considered to support the processing and analysis of data obtained from further research locus. (b) Field research, aimed to capture all data, both those derived from primary data and secondary data. In order to collect the data in question, it is necessary to do this technique of collecting data through: (1) Observation of Participants (2) In-depth Interviews (3) FGD.

Data techniques that were successfully captured and collected both primary and secondary data were analyzed using qualitative descriptive techniques trying to provide a clear picture and describing the data systematically about how the survival strategies of poor fishermen in the Coastal Area of Buol Village.

IV. RESULT AND DISCUSSION

The fact showed that the income of traditional fishermen in carrying out fishing activities is still relatively low so that it is not sufficient to meet the life needs of family members. With respect to socio-economic life of the traditional fishing community in the Buol Village, it can be seen from the main aspects, namely the level of education and the level of income obtained by the traditional fishermen, which only reaches Rp. 2,000,000 - 2,500,000 / household / month.

The low level of income obtained by the traditional fisherman community in Buol Village is caused by several factors, including; the equipment owned and used for fishing is only in the form of: small-sized outboard motorized boats that have limited range of power, and the fishing gear used is only a traditional fishing line (manual). Even though ideally, the more modern equipment used by traditional fishermen in fishing, the more catches they get.

The low income earned each month has an impact on their lack of ability to meet the education costs of family members. This is evident that the education level of members of traditional fishing families on average only graduated from elementary school (SD) and only a small proportion graduated from junior high and high school.

The most alarming conditions during the transition season or the wave season (large and high sea waves), rain and tofan winds blow so that traditional fishermen cannot carry out fishing activities in the sea.

Understanding these conditions, the socio-economic perspective the empowerment of traditional fishermen in Buol district is indispensable because the empowerment of fishermen can improve the welfare of family members, which in turn can bring members of the fisherman family to a certain level of independence.

For members of the fisherman community in Buol Village, it is assumed that empowerment is an effort to create an atmosphere or condition that enables the potential of the traditional fisherman community itself to be able to develop. The importance of empowering members of the traditional fishing community is so that they can be empowered (have certain abilities) in dealing with various problems of daily living. Members of the fishing community must be in decent and prosperous living conditions. Or in other words, members of the traditional fishing community in Buol Village after being empowered are no longer poor (helpless), but all of them are already in a prosperous or independent condition.

Progress in terms of prosperous life (independent), indeed becomes the ideal of every member of the traditional fishing community in the Buol Village, because by living in prosperity (autonomous), it is easy to access various means of satisfying needs. This is as the affirmation of the informant Abdul Hamid, the head of the fishermen group, said that:

My goal in working as a traditional fisherman is to improve the welfare of family members. If our lives are prosperous, it is easy to obtain various tools for fulfilling needs. That is why my efforts in pursuing daily activities as a traditional fisherman have been maximized. The only problem that I face is that the limited fishing equipment that I have is still very simple, only a boat with outboard engines with lace capacity (on average only 9 PK) so that the coverage is very limited and eventually has a huge effect on the results I get which is relatively low" (interview results, April 27, 2018).

The fact stated by the informant showed that the importance of empowerment activities must be done to the fisherman community so that they can overcome the problems they have experienced so far. On the one hand traditional group fishermen have extraordinary potential in the form of high morale, but on the other hand are not supported by adequate asset ownership. Therefore, assets or facilities need to be provided according to the needs. The same thing was stated by the 9 informants in this study which were explored through the FGD method. In the FGD activities all informants revealed about the

conditions they experienced in carrying out activities as traditional fishermen that:

"So far, we have had problems in carrying out activities as traditional fishermen, especially the problem of fishing equipment that we have is still very simple, which is only fishing rods and boats measuring 7 meters long and 1 meter wide equipped with 6 PK or maximum 9 PK outboard engines. Because of the small capacity of the boat and the outboard engines that we have, the range we can reach is very limited. It cannot reach up to areas with a lot of fish, especially if there are high winds, heavy rain and large and high sea waves, then we have to go back to land even though we haven't got the catch yet "(results of FGD, April 28 2018).

If the confirmation of the 9 informants during the FGD was taken into account carefully, then in principle the traditional fisherman community in the Buol Village experienced the same problem, namely "the low ownership of assets or fishing equipment used in carrying out daily activities as traditional fishermen (Hadi, Mulyatno, Wibawa, & Santosa, 2015).

There are contradictory phenomena in the life condition of members of the traditional fisherman community in the Buol Village in carrying out fishing activities. On the one hand, the condition of the sea cannot be predicted because at any time the tofan wind, heavy rain and large and high sea waves suddenly came over to the fishermen who were doing their activities. While on the other hand, the ability of fishermen to deal with and survive is inadequate because the equipment they use is still very limited, especially boats and the machines they use are only small in size. These two conditions have become challenges as well as the problems faced by the traditional fishing community which have not been adequately resolved yet (Bene & Neiland, 2004; Indarti & Kuntari, 2017).

If it is understood carefully the actual empowerment process, in principle the empowerment that has been taking place in the traditional fisherman community in Buol Village has not given a tremendous influence to generate resources, has not provided adequate capacity to obtain the right assets and equipment the needs of members of the traditional fisherman community itself. These were the reasons why the members of the traditional fisherman community have not been able to improve their abilities and capacities in carrying out activities as traditional fishermen (Handajani, Relawati, & Handayanto, 2015; Hauzer, Dearden, & Murray, 2013).

The facts showed that the empowerment efforts carried out by the Buol District government to traditional fisherman communities have not been on target. This is

partly due to a lack of opportunities and involvement given to the fisherman community in the empowerment process itself. Even if the government wants to succeed in empowering the traditional fisherman community, the fisherman community must be given the largest opportunity to be directly involved in the whole process of empowerment activities carried out (alfian Zein, 2006; Pesisir et al., 2017; Purbathin Hadi, 2015).

The author meant empowering parties (the local government of Buol Regency) must provide the widest possible space for members of the traditional fisherman community to actively participate, starting from the decision-making process, carrying out activities to the maintenance / utilization of the results of empowerment.

The fact showed that what has happened so far is still dominant, the decision of the local government as the empowering party and the involvement of traditional fisherman community members is still relatively low. This illustrates that the application of aspects of democracy and participation with a focal point in the locality of members of the traditional fisherman community still needs to be greatly improved, because this is a strong foundation for achieving success in these empowerment activities.

This has become the principle in the empowerment of traditional fishermen which is focused on strengthening individuals and members of traditional fisherman communities along with the values in their daily lives. This empowerment model is known as the "participatory model", which places members of the traditional fisherman community not only as objects but at the same time becomes the subject of every empowerment process carried out by any party.

The participatory empowerment model has not been carried out optimally in the lives of traditional fishermen in the Buol Village, because in the empowerment process the members of the traditional fisherman community have not been fully involved. This was explained by the 9 informants in the FGD that:

"The empowerment process in our community has not fully involved members of the fisherman group, because we were initially only asked to form groups with 5 members in each group. Then each group was asked to make a proposal provided that each group member was confirmed to have a boat. If you do not fulfill the conditions, you will not get assistance in the form of an outboard engine. For group members who have already received the outboard machine assistance, the government is no longer facilitated in its use, and so far it has not been evaluated to what extent the benefits of any assistance in the empowerment of traditional fishermen in

Buol Sub-District are beneficial "(FGD results, 29 April 2018)".

Regarding to the empowerment process that has taken place so far in the traditional fisherman community in Buol Village, it has not yet described the participatory empowerment model, because members of the fishermen community are still not involved in the empowerment activities. This condition is one of the factors that led to the ineffectiveness of empowerment activities carried out by the regional government so far.

The Buol District Government through the Fisheries and Marine Service in conducting empowerment activities still tends to be nuanced top down planning for achieving the annual "project" target. For the government, the importance of outboard engine assistance has been distributed to the fisherman community, meaning that the project activities have been completed on each budget year. Whether members of the fishing community are involved or not involved in the whole series of empowerment activities, that is not the goal. However, the important thing is that the ongoing budget has been carried out and reached the traditional fishing community, so that the empowerment activities have already been considered completed.

Ideally every empowerment activity for traditional fishermen must prioritize the element of participation, namely how is the strategy so that members of the traditional fishing community can be actively involved in the ongoing empowerment process, therefore they feel ownership, care and responsibility for the results achieved in each empowerment activity.

If the members of the traditional fisherman community have been fully and comprehensively involved in empowerment activities, then a high morale will be born in fishing activities which in consequently will have a positive impact on achieving the empowerment goals themselves, namely improving the welfare of traditional fishermen families, through increasing income and high appreciation for the work they have done (Blomkvist et al., 2008).

In addition to the participatory model, there also seems to be another model that has not been implemented optimally, which was a "collaboration and partnership model". The Buol Regency government in this case the Department of Fisheries and Marine Affairs in carrying out empowerment activities still impressed "one man show". That is, each agency as the empowering party is carrying out empowerment activities on its own, especially in the case of the Buol Regency Fisheries and Marine Office, which has not coordinated or invited other agencies or parties to empower traditional fishermen in the Buol Village.

The Government of Buol Regency, represented by the Office of Fisheries and Marine Affairs, should involve the relevant institutions or agencies in the empowerment process by clearly dividing their roles, tasks and functions. With the collaboration or partnership between government institutions / agencies and private institutions and NGOs, the real goals in the activities of empowering traditional fishermen can be achieved optimally.

The goal to be achieved in each activity of empowering traditional fishermen is to form individuals and traditional fisherman communities to become independent. Such independence includes independence of thinking, acting and controlling what they do as traditional fishermen. Independence for traditional fishermen is a condition experienced in families characterized by the ability to think, decide and do something that is deemed appropriate in order to achieve solutions to problems faced in everyday life (Hauzer, 2011).

This process employes the power and ability consisting of cognitive, conative, psychomotor abilities, by mobilizing the resources possessed by the living environment of traditional fishermen themselves. It must be realized that in order to achieve the objectives of the independence of the traditional fishing community, it is necessary to support capacity in the form of intact human resources with cognitive, conative, psychomotor and affective conditions, and other material physical resources in the form of adequate fishing facilities and infrastructure (Sofianto, 2018).

The model of empowering traditional fisherman should lead to better cognitive formation of the community. Cognitive conditions of members of the traditional fisherman community is thinking skills based on knowledge and insight in order to find solutions to problems faced. While the affective condition of the members of the traditional fisherman community in question is a sense that they have that is expected to be intervened to achieve empowerment in attitudes and behavior. While psychomotor ability for members of the traditional fisherman community in Buol Village is a skill that should be obtained as an effort to support the community in carrying out fishing activities in the sea.

The realization of empowerment in these three aspects (cognitive, affective and psychomotor) can contribute to the creation of the independence aspired by the members of the traditional fishing community, thus in everyday life there will be sufficient insight that is equipped with the adequate skills reinforced by a need to a better change and conscious behavior to meet the needs of traditional fishermen family members in order to

achieve the level of independence of members of the traditional fishing community itself.

Through the learning process in each empowerment activity, the members of the traditional fishing community in Buol Village will gradually and at a certain time acquire the ability or independence. Through this learning process, adequate capacity will be accumulated, which in turn will ensure the independence of life and life of the members of the traditional fisherman community in the Buol Village (M. Rahim, Basri, & Fauzi, 2019)

V. CONCLUSIONS

Substantially the most appropriate empowerment model to improve the living welfare of traditional fishermen in Buol Village is a participatory model, collaborative model and partnership model. The considered the most appropriate because in its implementation it involved various elements including the traditional fishermen community itself as empowered parties and all elements of the government, private sector and NGOs as empowering parties. Nevertheless, the three models have not been maximally carried out, so the results achieved from empowerment activities are still relatively low.

Based on the facts of the results of this study, it is recommended to all elements involved as empowering parties, especially to the Department of Fisheries and Marine Affairs of Buol Regency, to actively involve traditional fisherman communities in every empowerment activity as parties empowered on the one hand and invite (coordinate) with institutions / other institutions including the private sector and NGOs as the main actors in each empowerment activity.

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