

## **SOCIAL JUSTICE IN PALU BAY: TRADITIONAL FISHERMEN AND MODERN FISHERMEN**

*(KEADILAN SOSIAL DI TELUK PALU: NELAYAN TRADISIONAL DAN  
NELAYAN MODERN)*

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### **Abstract**

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This paper aims to reveal the efforts of local or traditional fishermen (coastal fishermen) in dealing with open sea fishermen (modern fishermen) in Palu Bay related to seizure of marine resources. In revealing this, a literature study was conducted in the form of a search of documents and research reports (secondary data) on the efforts of traditional fishermen and various parties to seek justice that had been dominated by open sea fishermen (modern fishermen) in Palu Bay which had been going on for a long time. Data from various secondary sources are categorized and analyzed, then concluded. Based on the results of data analysis, the following descriptions are obtained: (1) natural poverty, cultural poverty, and structural poverty condition traditional fishing communities do not have social sustainability. (2) at the same time the trap of poverty creates social injustice. The conclusion of this article is that social sustainability and social justice are cause and effect, but realizing social sustainability begins with getting out of the poverty trap.

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**Keywords:** Traditional fishermen, Modern fishermen, Social sustainability, Social justice

### **Abstrak**

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Makalah ini bertujuan untuk mengungkap upaya nelayan lokal atau tradisional (nelayan pesisir) dalam menangani nelayan laut terbuka (nelayan modern) di Teluk Palu terkait dengan perebutan sumber daya laut. Dalam mengungkap ini, sebuah studi literatur dilakukan dalam bentuk pencarian dokumen dan laporan penelitian (data sekunder) tentang upaya nelayan tradisional dan berbagai pihak untuk mencari keadilan yang telah didominasi oleh nelayan laut lepas (nelayan modern) di Palu. Teluk yang sudah berlangsung lama. Data dari berbagai sumber sekunder dikategorikan dan dianalisis, lalu disimpulkan. Berdasarkan hasil analisis data, uraian berikut diperoleh: (1) kemiskinan alam, kemiskinan budaya, dan kondisi kemiskinan struktural masyarakat nelayan tradisional tidak memiliki keberlanjutan sosial. (2) pada saat yang sama jebakan kemiskinan menciptakan ketidakadilan sosial. Kesimpulan dari artikel ini adalah bahwa keberlanjutan sosial dan keadilan sosial adalah sebab dan akibat, tetapi mewujudkan keberlanjutan sosial dimulai dengan keluar dari perangkap kemiskinan.

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**Kata Kunci:** Nelayan tradisional, Nelayan modern, Keberlanjutan sosial, Keadilan sosial

## INTRODUCTION

Palu Bay is known to have great marine resource potential by fishermen long before the introduction of modern fishing equipment (blue revolution). At that time, fishermen on the coast of Palu Bay were still dominated by traditional fishermen whose fishing equipment was simple. According to Soegiarto (Naping 1991), that until 1998 there were 95% of fish production in Indonesia originating from the people by traditional fishing methods.

The inclusion of Blue Revolution thinking around the 1950s among the fishing community intended to improve their welfare, the government through scientists and development planners has promoted fisheries development activities by introducing fisheries technology in the form of outboard motor boats and sophisticated fishing equipment (Naping 1991).

The Director General of Fisheries (Naping 1991) through the results of a socio-economic survey of marine fisheries, stated that they had carried out the development of marine fisheries through the introduction of outboard motor boats from 1955 to the 1980s. However, the results have not been significant in increasing the income and standard of living of fishermen in the coastal villages of Indonesia.

In its development, fishermen who use modern technology can increase their economic potential compared to fishermen who do not use these modern technologies. The impact that arises is the acquisition of a wider catchment area to the open sea for modern fishermen while traditional fishermen are in opposite situations.

The description above is reinforced by the findings of Anriani (2018) that the acquisition of a wider catchment area by open sea fishermen also gained legitimacy from entrepreneurs supported by government bureaucracy through the establishment of Perda. Opposing this is the same as fighting the government which means dealing with the law and the police.

During the tenure of the fishing area, sea fishermen, coastal fishermen or traditional fishermen continue to struggle to obtain justice for access to fishing areas through various efforts. Among them are demonstrations to the DPRD of the City of Palu, burning boats and bagang tancap (Anriani 2018). They did this because their access to the coastal area which was their territory was in the control of modern fishermen in the form of a stepping-stone. To secure the area, the Palu City government deployed local police to guard the emergence of fishermen's violence.

In the context of this paper, the justice desired by local traditional fishermen is the use of fishing areas that are suitable for fishing gear so that their chances of obtaining catches are also greater. This is certainly related to the greater chance of life in carrying out it because the access they should have gotten from the past they can get back.

## LITERATUR REVIEW

### Social Sustainability:

#### 1. Cultural identity

In simple terms, cultural identity according to Liliweri (2007) is a breakdown of characteristics or characteristics of a culture that is owned by a group of people we know the boundaries of when compared with the characteristics or cultural characteristics of others. To be able to know and establish cultural identity, we not only determine one's physical characteristics or characteristics, but also examine the cultural identity of a group of people through order (thinking, thinking orientation), feeling (how to feel and feeling orientation), and how to act (motivation for action or action orientation). According to Kenneth Burke (Liliweri 2007), to determine cultural identity is

very dependent on 'language' (language as an element of nonmaterial culture), how language representation explains a reality for all specified identities then compared (note our understanding of the meaning of identity, identical, and identify). According to him, naming someone's identity over something always includes the concept of using language, especially to understand a word denotatively and connotatively (Liliweri 2007).

Cultural identity is a social construction and can be expressed through various forms of representation that can be recognized by others. So that the identity can be interpreted through signs such as tastes, beliefs, attitudes, lifestyle, even political involvement. According to the Giddens in Barker, identity is the self as it is understood reflexively by people in its biographical context. Weeks also stated in Barker that identity is your similarity with a number of people and what sets you apart from others (Barker 2013: 174-176).

## 2. Empowerment

Empowerment is a process by which people become strong enough to participate in, share control over, and influence the events and institutions that affect their lives. Empowerment emphasizes that people acquire sufficient skills, knowledge, and power to influence their lives and the lives of others that are of concern to them (Parsons et al. 1994).

Shardlow (1998: 32) says in essence: "empowerment discusses how individuals, groups or communities try to control their own lives and strive to shape the future as they wish".

## 3. Accessibility

Access is the ability to benefit from something or the right to obtain something power (Ribot and Peluso 2003). It is also the right to use, enter and utilize certain zones of the region (Schlager and Ostrom 1992).

Access to good community services is not hampered by geographical conditions such as travel time, distance, and social and economic conditions. (Adriana Nara 2014). Examples of social access are access to health services, access to clean water, access to adequate housing, access to affordable education, and so on.

## 4. Stability

Social order is identical to stable social conditions and social relations between individuals or harmonious societies. Stable conditions are reflected in the existence of social behavior patterns that are in harmony with prevailing values and norms.

There are four elements of social order. The fulfillment of these four elements means the creation of order in society. Here are four points:

- 1) Social order. Social order is a state of society with an orderly and orderly life as a result of social interactions that run harmoniously.
- 2) Order. Order is a system of values and norms that are valid and obeyed by all members of the community.
- 3) Keajegan. Keajegan is regular or routine social order as a result of institutionalized social interactions.
- 4) Pattern. Pattern is a pattern of social relations that remains in people's lives. (<http://sosiologis.com/keteraturan-sosial>).

## 5. Equity

Social ownership refers to various forms of ownership of the means of production in a socialist economic system; includes public ownership, worker ownership, cooperative ownership, citizenship ownership of equity, public ownership and collective ownership.

### Social Justice

Social justice is a moral and political construction aimed at equality of rights and collective solidarity, advocating for a more just society, guaranteed by wealth redistribution, and realizing the conditions of lasting injustice. Social justice is based on the same rights of each person and the possibility of all humans, without any discrimination, to benefit from economic and social progress, regardless of political or socio-economic doctrine. Ensuring social justice exceeds the state of income from economic activities, which together are expressions of rights, dignity and freedom of expression, economic, social and political autonomy.

John Rawls (1971) shows that society is just by following these principles, in the right order: all social values of freedom and opportunity, income and wealth and the social basis of self-esteem, must be distributed equally except from the uneven distribution of some, or all, will benefit everyone.

Although the distribution of wealth and income does not need to be the same, it must be beneficial for everyone and at the same time, the position of authority and responsibility must be accessible to all. The distribution of wealth and income and the position of authority and responsibility must be consistent with both basic freedoms and equal opportunities (Caraiani 2008).

At present three dimensions of the concept of social justice can be put forward: the symbolic dimension, namely recognition, which means not the confirmation of group identity, but the claim of equal status in social interactions, economic dimensions, each wealth redistribution, and political dimensions, each access to political representation for certain groups (Fraser 2008).

## RESEARCH METHOD

This paper uses secondary data on various reports on research results related to the social reality of the conflict between fishermen in Palu Bay since the last two decades. Reports on the results of the research are (1) Haslinda B. Anriani (2104). (2) Ansar (2011). (3) Amrin Tawahila (2014). The report on the results of the research collaborated based on the problems in this article.

## Results and Discussion

### 1. The Reality of the Opposition of Modern Fishermen vs. Local Fishermen

In the last two and a half decades (about 25 years ago), the mechanization that took place as a Blue Revolution program was not just to introduce technology, but to have an impact on social culture and an environment that was not small. For example, there is social tension and vulnerability among traditional local fishermen with modern migrant fishermen.

This situation is caused by the management of fish biological resources in certain water areas by modern fishermen (Lubin in the Fisherman Bulletin 1982: 4). At the same time, this was not followed by an increase in the welfare of traditional local fishermen. Thus, it can be estimated that there will be an increase in gap between modern fishermen or the high seas and small fishermen.

In 2014, the research findings of Yulianti Bakari stated that coastal ecological damage in the Palu Bay had an impact on the livelihoods of local fishermen. This condition became one of the triggers for them to fight. In fact, research by Umar Alatas et al. (2014) found that the birth of conflict in Palu Bay was triggered by one of the factors, namely the use of fishing equipment.

The results of Haslinda B. Anriani's research in 2014 in Palu Bay also clarified the findings of previous research that mastering marine resources by modern fishermen resulted in economic marginalization of traditional local fishermen. This is due to the fishing area on the coast which is an area of traditional fishing masters also entered by modern fishermen.

Based on the description of some of the results of the above research, it can be concluded that the reality of the conflict between fishing communities originates from the seizure of marine resources through the capture of fishing areas.

## **2. Social Unsustainability and Social Injustice of Traditional Fishermen**

### **▪ Cultural Identity**

For the local fishing community, the cultural identity attached to them is poor fishermen. The term poor is always associated with many things that are all lacking both material and immaterial.

Regarding this, the results of Kusnadi's (2002) study emphasize the existence of a culture of poverty in the fishing community in the form of a low work ethic, and low achievement motives. Linking this research to the reality of fishermen in Palu Bay, Haslinda B. Anriani (2018) also stated that there was an identity on the coast of Palu Bay.

### **▪ Empowerment**

The traditional fishing community dominated by local ethnicity namely Kaili demographically has an education level below junior secondary school. At the same time, their work only depends on sea products. At the same time, the natural environment as natural poverty (Amrin Tawahila 2014) that lacks support also conditions them to deal with their lives.

Such a socio-demographic situation is one of the factors that makes it difficult for them to be empowered to be more productive.

### **▪ Accessibility**

For traditional fishing communities in Palu Bay, socio-economic access is their problem so far. Socially, the duration of work for those who spend time searching for fish is one reason for the lack of social access such as building social networks. Likewise, with low economic access caused by a lack of social access.

This is reinforced by the results of Amrin Tahawila (2014) study that the natural environment that is less supportive such as isolated causes these fishermen to have less access.

### **▪ Stability**

The mastery of fishing areas by open sea fishermen (modern fishermen) has consequences for socio-economic disparities with traditional fishermen. This situation triggered the emergence of resistance of traditional fishermen in the form of the burning of stubble in Palu Bay belonging to modern fishermen. The findings of Haslinda B. Anriani (2014) that in 2007 there were about 12 bagang which were burned from 20 bagang units, and 12 existing jermal were burned all. This event made social stability in Palu Bay not conducive for several days which caused the curfew to take effect.

### **▪ Equity**

In the 'equity' aspect there are two things experienced by traditional Palu Bay fishermen, namely: (a) structural aspects, and (b) cultural aspects.

Structurally, traditional fishing communities tend to be marginalized by social structures compared to modern fishermen. For example, there is a tendency for people outside the fishing community to build more relationships with modern fishermen than traditional fishermen. Likewise, in the aspect of social services within the scope of government, there is a tendency for bureaucratic structures to prioritize modern fishermen and traditional fishermen.

Culturally, traditional fishing communities dominated by local ethnic Kaili have a distinctive culture that is different from the culture of modern fishing communities dominated by ethnic immigrants (Bugis, Makassar, Gorontalo, etc.).

## DISCUSSION

The social reality of the local traditional fishing community in Palu Bay is basically surrounded by three types of poverty, namely natural poverty, cultural poverty, and structural poverty. All three are like traps in the lives of poor fishing communities which are referred to as 'Traps' of poverty (Ansar Arifin 2014) and strongly restrain them.

The strength of the trap conditions them not to move and remain in their circle of life. Finally, it has an impact on their access socially, economically, culturally, and politically (Basir 2012). Cristina Balaceanu et al. (2012) called it 'unsustainability' socially. This situation then gave birth to social injustice for the fishing community.

Humanely, the fishing community still has the right to achieve the best in their lives as the general public. However, the condition is far from them due to the Poverty Trap.

The non-maximum of three stakeholder actors (Ansar 2011) for maritime development, namely fishermen, government, and entrepreneurs, is another factor in the decline of the fishing community.

## CONCLUSION

Social sustainability is an indicator of the realization of social justice. Indicators such as cultural identity, empowerment, access, stability and equality are not experienced by the local traditional fishing community. However, what is fought by local fishermen as the root cause is the capture of fishing areas. For them, this is the source of injustice perpetrated by the government and employers. Therefore, the issue of the distribution of fishing areas must be resolved immediately by involving three marine stakeholder actors, namely fishermen, government, and entrepreneurs.

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