

TRADITIONAL FISHERMAN EMPOWERMENT MODEL IN THE BIAU SUB-DISTRICT OF BUOL REGENCY

***(MODEL PEMBERDAYAAN NELAYAN TRADISIONAL DI KACAMATAN
BIAU, KABUPATEN BUOL)***

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Abstract

The increasingly popular empowerment model known by the Indonesian people in the context of national development began around the 1990s. This empowerment model becomes a trend in national development especially in poverty alleviation after considering various failure in previous development concept which emphasis on top-down planning approach. This empowerment model is in many ways, seen as a manifestation of a community-centered development paradigm. Because by utilizing this empowerment model, the public gains the widest space to participate in development activities. The development approach utilizing the empowerment model is a reaction to the previous developmental approach that tends to be more focused on growth-oriented and not on the equity aspect. It is safe to say that the empowerment model has encouraged the acceleration of equity in development activities in our society. This assumption is the base of the importance of this research. Because in the empowerment model, it is the people who know best about the problems they are experiencing and what their needs are. That is precisely the case in Buol Village since 2005 where the empowerment model in community development has become one of the most appropriate choices in addressing various problems faced by traditional fishing communities in meeting the socio-economic needs of their family members. This study aims to track on how the empowerment model of traditional fishermen community in order to improve the welfare of family members. This study is done by using a qualitative approach by determining informants as many as 9 heads of traditional fishing families through purposive sampling. Data collection techniques utilized in this research is as follows: (1). Participatory observation; (2). Deep interview; and (3). Focus Group Discussions (FGD). The results of this study are expected to enrich the repertoire of science in the social sciences fields, especially related to the model and strategy of empowering traditional fishermen. In addition, the results of this study can also be taken into consideration by the government authorities in taking policy in the field of empowering traditional fishermen in this area.

Keywords: Empowerment Model, Traditional Fishermen, Community

Abstrak

Model pemberdayaan semakin populer yang diketahui oleh rakyat Indonesia dalam konteks pembangunan nasional bermula sekitar tahun 1990-an. Model pemberdayaan ini menjadi trend dalam pembangunan negara terutamanya dalam pembasmian kemiskinan setelah mempertimbangkan pelbagai kegagalan dalam konsep pembangunan sebelumnya yang

menekankan pendekatan perancangan atas-bawah. Model pemberdayaan ini, dalam banyak hal, dilihat sebagai manifestasi paradigma pembangunan berpusatkan masyarakat. Kerana dengan memanfaatkan model pemberdayaan ini, masyarakat mendapat ruang luas untuk turut serta dalam kegiatan pembangunan. Pendekatan pembangunan yang menggunakan model pemberdayaan adalah tindak balas terhadap pendekatan pembangunan sebelumnya yang cenderung lebih tertumpu pada pertumbuhan berorientasikan dan bukan pada aspek ekuiti. Adalah selamat untuk mengatakan bahawa model pemberdayaan telah menggalakkan pecutan ekuiti dalam aktiviti pembangunan dalam masyarakat kita. Andaian ini adalah asas pentingnya penyelidikan ini. Memandangkan model pemberdayaan, orang-orang yang paling mengetahui masalahnya ialah mereka yang sedang mengalami dan mengetahui tentang keperluan mereka. Sehubungan itu, di Kampung Buol sejak tahun 2005 di mana model pemberdayaan dalam pembangunan komuniti telah menjadi salah satu pilihan yang paling sesuai dalam menangani pelbagai masalah yang dihadapi oleh komuniti nelayan tradisional dalam memenuhi keperluan sosioekonomi ahli keluarga mereka. Kajian ini bertujuan untuk menjejaki bagaimana model pemberdayaan komuniti nelayan tradisional untuk meningkatkan kebajikan ahli keluarga. Kajian ini dilakukan dengan menggunakan pendekatan kualitatif dengan menentukan pemberi maklumat sebanyak 9 kepala keluarga nelayan tradisional melalui persampelan purposive. Teknik pengumpulan data yang digunakan dalam kajian ini adalah seperti berikut: (1). Pemerhatian secara bersemuka; (2). Wawancara yang mendalam; dan (3). Perbincangan Kumpulan Fokus (FGD). Hasil kajian ini diharapkan dapat memperkaya ilmu dalam bidang sains sosial, terutama yang berkaitan dengan model dan strategi pemberdayaan para nelayan tradisional. Di samping itu, hasil kajian ini juga boleh diambil kira oleh pihak berkuasa kerajaan dalam mengambil dasar dalam bidang pemberdayaan nelayan tradisional di kawasan ini

Kata kunci: Model Pemberdayaan, Nelayan Tradisional, Komuniti

INTRODUCTION

From the 1950s to the present, in developing countries including Indonesia, it can be identified that there are alternating mainstream models in the implementation of community development. Each model used in its principle is a translation from the perspective or paradigm used. It seems that the latest development in Indonesia (reform era), community empowerment puts itself as a model that is widely adopted and even dominating various development implementation in our society.

The increasingly popular empowerment model known by the Indonesian in the context of national development began around the 1990s. The empowerment model has become a trend in national development, especially in poverty alleviation after considering various failures in previous development concept which emphasizes on top down planning approach (Anwas, 2014).

This empowerment model can, in many cases, be seen as a manifestation of a community-centered development paradigm. Because with this empowerment model, the people get the widest space to participate in development activities. The development approach using the empowerment model is a reaction to the previous developmental approach that tends to be growth-oriented rather than the equity aspect. The empowerment model has encouraged acceleration of equity in development activities in our society (Soetomo, 2014).

The main assumptions used as a basis in realizing the community development approach is using the empowerment model, because the community is most aware of the problems they experience and what their needs are. That is precisely the case in Buol Village since the 2000s, where the empowerment model in community development has become one of the options that is considered appropriate in answering various problems faced by traditional fishing communities, especially in meeting the socio-economic needs of members of the traditional fishermen families.

Nevertheless, the impression of traditional fishermen empowerment model which is attended by Buol Regency government is still not effective. This is due to the existence of empowerment activities that are less relevant with the root of the problems faced on one hand and on the other hand has not been fully able to meet the real needs of traditional fishermen communities (Sumodiningrat, 2000).

This condition is a logical consequence of the lack of involvement of traditional fishing communities in the empowerment activities from decision making, planning, implementation, evaluation and maintenance of the results of empowerment itself. This condition provides an illustration that the aspirations, interests and needs of traditional fishing communities, have not been adequately accommodated in policy making by the government as an empowering party. Consequently, there is little result of the empowerment of traditional fishing communities that can not answer the root of the problem and fulfill the real needs in the life of the fishermen's family members; and the most ironic things are in appropriately targeted empowerment activities.

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

Community Empowerment Concept

Community empowerment is essentially a series of activities conducted rationally, systematically, directed and planned in the form of an appropriate program targets. Ideally in any community empowerment activity, it should carry out the mission to provide certain capability or power for each individual or group in a society that is incapable or helpless. Each empowerment effort aims at establishing society in the sense that community members can meet various needs and can overcome the various problems faced in social and daily economic relations (Anwas, 2014).

Etymologically, empowerment comes from the word *power* which means strength or ability. Based on this understanding, empowerment can be interpreted as a process toward establishment or process to obtain power or strength or ability, and/or process of giving power or strength or ability of a power holder party to with powerless party (Winarni, 1998).

The notion of *process* refers to a set of actions or steps taken in a systematic chronological fashion that reflect the stages of the effort to transform the underprivileged or unempowered into independence and/or empowered. The process will refer to a concrete action gradually taken to change the weak condition of society, such as knowledge, attitude, and practice (KAP) to the mastery of knowledge, attitude-conscious behavior and good skills (Winarni, 1998).

The meaning of *obtaining* power or strength or ability to point to the source of initiative in order to obtain or increase the power, strength or ability to have empowerment. The word *gain* indicates that the source of the initiative to power comes from the community itself, the people who seek, cultivate, and create a situation or ask others to give power or strength or ability. Such climate would only be created if the people were aware of the incapacity, powerlessness or lack of power, and at the same time accompanied by an awareness of the need to gain power or ability or strength.

The meaning of the word *gift* indicates that the source of the initiative is not from the community. The incentive to divert power or ability or power, are other parties who have the power and ability, such as government or other development agencies. In line with this understanding, Prijono & Pranarka (1996) states that empowerment contains two meanings, the first is *to give power or authority*, the second is *to give ability or to enable*. The meaning of the first includes giving power, diverting power or delegating authority to the less powerful and the second is to provide the ability or empowerment and provide opportunities to other parties to do something useful in sustaining the life of the community.

Pemberdayaan is actually a typical Indonesian term rather than a Western one. The term in the West is translated as empowerment, and the term is true but incorrect. Empowerment is meant to give power, not authority over power itself. Perhaps the most appropriate term is *energize*. Empowerment is the enabling of energy to be able to move independently (Teguh, 2004).

Starting from these two opinions, it can be understood that for the Western context that empowerment is more a gift of power than authority over power. The definition is very reasonable to be formed, considering the birth of the concept of empowerment in the West is a reaction or power struggle, whereas in the Indonesia context, empowerment is an attempt to provide power, or increase the power and ability to a person or group of people so they can live independently (Winarni, 1998). With regard to the meaning of the concept of community empowerment, Winarni revealed that the core of empowerment is covering three things: development (enabling), strengthening the potential or power (empowering), and the creation of independence (Winarni, 1998).

RESEARCH METHODS

This research utilizes qualitative research by using descriptive approach which aims to give description and descriptive analysis to subject and object studied. This qualitative research aims to provide an overview and explanation of the empowerment model in the traditional fishermen community in Buol Village, Biau, Buol Regency.

Data collecting technique by literature and document review is intended to find concepts and theories available that are considered appropriate or relevant. Therefore in this study the author seeks to review books, literature, documents, applicable legislation and other scientific papers which support the processing and analyzing data obtained from the further research locus. Field data collection technique is intended to capture all data, both from primary data and secondary data. In order to collect the data in question, it is necessary to do through the following data collection techniques:

1. Participatory Observation

Observation technique in this research is intended as a data collection technique by observing directly to the subject and the object under study. Some aspects of the observation target are the daily activities of traditional fishermen in Buol Village, especially on matters related to: fishing, time of return from fishing, types of fishing gear used, interaction with family, neighbours, communities and fellow fishermen, both at work and outside the workplace. Through this participatory observation technique, the author will try to observe directly in the fishing area and participate in some activities of the traditional fishermen. The participation of researchers in various activities of the fishermen aims to know how the conditions, situations and processes of the fishermen's activities such as: what things need to be prepared before going to fish, ways and forms of fishing activities in the sea and the way traditional fishermen sold the catch. The importance of the participation of researchers in various traditional fishing activities is intended that all data and information needed in this study can be obtained in a systematic, accurate and valid manner.

2. Deep Interview

The purpose of the interviews in this study is to construct the state of coastal areas, to understand the daily life of traditional fishing communities and events inside and outside the fishing process and so forth. All of the conditions in the study sites are summarized in the interview guidelines which include: backgrounds of traditional fishermen, motivation in fishing, beliefs, customs and traditions that led in fishing activities, processes and forms of organizing in fishing, the average monthly income, empowerment model and strategy undertaken in improving the socio-economic life in the family and various matters related to traditional fishing family activities that exist in the research location. With such in-depth

interviews, the data and information needed can be thorough, systematical and completely reliable (accurate).

3. Focus Group Discussion (FGD)

This technique is used in order to collect qualitative data that is done by forming a group to discuss with the direction of the researcher. This technique is carried out in the form of discussions designed to elicit information about the wishes, needs, points of view, beliefs and experiences desired by the participants. Broadly speaking, the importance of FGD in this research is to discuss, explore and find various models and strategies of empowerment that has been going on for traditional fisherman's life. It is no less important to be discussed in this FGD is the local criteria of poverty experienced by traditional fishermen in Buol Village. The most important FGD participants were the 9 research informants. However, if there are people who are not informants in this study but want to participate in the FGD, then they still be given the opportunity as FGD participants.

This research is conducted in the coastal area of Buol River estuary in Buol Village, Biau, Buol Regency. The main reason the authors choose the location of this study because in this coastal area, there are a group of people who work as traditional fishermen who tend to not having significant socio-economic changes experience (Mamar, 2010).

Another reason to choose the location of this research because the settlement of traditional fishing communities is very close (about 1 kilometer) from the Buol Regency central market and Buol City bus station. In addition, the distance of the settlement area of the traditional fishing community is approximately only 1.5 kilometers from the capital city of Biau and the capital of Buol Regency (Kantor Kelurahan Buol, 2017).

This condition provides an illustration that, in principle, related to the marketing of the catch is not a problem and it is very easy to gain access to information and other access for the traditional fishing community, but on the other hand there is a tendency that, in community life, traditional fishermen are still underdeveloped or marginalized.

Informants are selected by *purposive sampling* which is set 9 head of family (*Kepala Keluarga*) which are traditional fishermen. In addition, the authors assign key informants, Mr. Rashid Saleh as the head of RT (neighbourhood) as well as *tau doka* or the elder of the traditional fishing community. Determination of the number of samples is done based on criteria: (a). duration of occupation (10 years minimum); (b). Family status i.e. head of family; (c). Equipment owned; (d). Duration of residence at the study site (10 years minimum); (e). the level of knowledge about fishing activities and (f). Fishermen who have and have not received assistance from the government through empowerment programs.

All sample criteria assigned to the informant are the same as the overall nature of populations that the author knew at the time of initial observation. As Singarimbun and Efendi (1991) point of view, the determination of informants by purposive sampling is done because researchers already know exactly the characteristics and characteristics of the population. Determination of a number of informants with purposive sampling technique is applied if the characteristics and nature of population is heterogeneous (Singarimbun & Efendi, 1991). Based on these criteria, then a number of informants that are defined considered to be representative of the population because they are considered capable of providing the most accurate and valid data needed in this study.

Data collected, both primary and secondary data, were analyzed using qualitative-descriptive technique to give a clear picture and describing the data systematically about survival strategy of marginalized fisherman in Coastal Area of Buol Village.

After data reduction, the next step is categorizing data in the units according to the categorization of data that have been collected. Furthermore, it can be checked for the validity of the data before the interpretation of all data that has been collected. Broadly speaking, the technique of data analysis in this research is done through the following stages:

1. Data Reduction. All data collected through interviews and recording needs to be reduced in such a way as to facilitate the next stage of data analysis. Reducing the data means summarizing, selecting the main points, focusing on the important matters relating to the problem and the object being studied.
2. Data Categorization. After the data is edited, the next step is to categorize or grouping the data according to the subject of the research problem, i.e. all the informant answers are adjusted to the subject matter, whether in the first or second problem group.
3. Meaning and Data Presentation. During an interview with a number of informants, if an informant's answer is unclear, the researcher asks back to the informant to explain the meaning of the unclear answer repeatedly to the same informant.
4. Conclusions and Suggestions. Conclusion is the answer to the problem of research and formulates suggestions according to problems experienced by marginalized fishermen in the coastal area of Buol Village.

RESULTS AND DISCUSSIONS

The phenomenon in the research location shows that the purpose of empowering traditional fishermen in Buol Village is to improve the welfare of family members living through improvement of social and economic life condition which is marked by the increasing of education degree and income obtained in the fisherman family. If the welfare level of traditional fishermen has been reached then by itself the self-reliance of traditional fishermen family will be realized (Sjafari, 2014).

In order to achieve an adequate level of living welfare in the family, the traditional fishing community in conducting fishing activities at sea is done well by utilizing the time effectively and efficiently whenever they go fishing, unless there are obstacles that can not be avoided or other factors. The results of the observation indicate that the utilization of traditional fishing community time of fishing is generally done at night and back in the morning or vice versa. The average time spent by traditional fishing communities in catching fish is only 1 day or 1 night, and it never takes days at sea, because the preparation especially the boats they use does not allow them to linger in the sea. This has an impact on the low income earned for every fishing activities.

The facts show that the income of traditional fishermen in fishing activities is still relatively low so it is not sufficient in fulfilling the needs of the family members. From the aspect of socio-economic life of traditional fishermen community in Buol Village, it can be seen from the main aspect that is the level of education and income level obtained by traditional fishermen who in average only reach IDR 2,000,000 - 2,500,000 a month for each household.

The low level of income earned by traditional fishing communities in Buol Village is caused by several factors, among others; equipment owned and used in fishing is a small-sized outboard boat with limited range of power, and fishing gear used only in the form of traditional fishing rods. Whereas ideally, the more modern the 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 family members' education costs. It is proven that the education level of traditional fishermen family members only elementary school graduate and only a small part of them are junior high and high school graduate. The most alarming conditions during the transition season or the high waves, rain and wind blowing so that the traditional fishermen can not do fishing activities at sea.

Although still low levels of income and education of traditional fishing communities, does not mean socially their lives lagging behind the society development, especially the interaction between members of the fishing community with one another members or members of the fishing community with buyers. This is evidenced by the presence of communication tools such as mobile phones which is used as a liaison in marketing the catch.

Understanding these conditions, in the socio-economic perspective of traditional fishermen empowerment in Buol Village is still very necessary, because with the empowerment, fishermen can improve the welfare of their family members who in turn can deliver members of the fishing family at a certain level of independence.

For the members of the fishing community in Buol Village, the empowerment is an effort to create an atmosphere or climate that allows the potential of the traditional fishing community itself to grow (*enabling*). The importance of empowering the members of the traditional fishing community is that they can have a certain ability in dealing with various problems of daily life. Members of the fishing communities should be in decent and prosperous living conditions. Or in other words, members of the traditional fishing communities in Buol Village after being empowered are no longer poor (helpless), but all are in prosperous condition or independent.

Progress in the meaning of prosperous and self-supporting life, it becomes the ideal of every member of the traditional fishing community in Buol Village, because with prosperous life, it is easy to access various tools to satisfy the needs. This is as confirmed by informant Abdul Hamid chairman of the fishermen group who said:

"My goal as a traditional fisherman is to improve the welfare of family members. If our life is prosperous then it is easy to obtain various tools to meet the needs. That is why my efforts as a traditional fisherman is already at the maximum. The only problem I faced was that the limited amount of fishing equipment I had, which was still very simple, only an outboard boat with a low capacity engine (on average only 9 PK) strapped on the boat, so the coverage was very limited which in turn had a huge effect on the results I got relatively low"(interview results, April 27, 2018)

The facts revealed by the informants show how important the empowerment activities should be to the fishing communities so that they can overcome the problems they have felt so far. On one hand, traditional fishing groups have tremendous potential in the form of high morale, but on the other hand are not supported by adequate asset ownership. Thus, needed to be given assets or facilities as needed. The same thing was put forward by the 9 informants in this study through the FGD method. In the FGD, all informants revealed about the conditions they experience in performing activities as traditional fishermen, such as:

"We have problems in doing activities as traditional fishermen, especially the problem of fishing equipment that we have is still traditional and simple, which is only a fishing rod and a 7x1 meter boat with which is equipped with outboard 6 PK or 9 PK engine. Due to the small capacity of boats and outboard engines we have, the coverage range we can keep is very limited. We are unable to reach up to the areas where there are a lot of fishes, especially if it comes to typhoon, heavy rains and big sea waves, then we have to return to land even though we haven't got the catch yet"(FGD, April 28, 2018).

If careful attention is paid to the 9 informants during the FGD, it can be concluded that in principle the traditional fishing communities in Buol Village are experiencing the same problem, that is *the low ownership of the assets or fishing gear used in carrying out daily activities as traditional fishermen.*

There is a contradictory phenomenon in the living atmosphere of members of traditional fishing communities in Buol Village in conducting fishing activities. On one hand, the condition or the state of the sea can not be predicted because at there is typhon, heavy rains and high sea waves suddenly come. While on the other hand, the ability of fishermen to face and survive is not sufficient because the equipment they use is still very limited, especially boats and machines. These

two conditions are already a challenge as well as the problems faced by the traditional fishing communities that until now can not be solved adequately.

If carefully understood, the real process of empowerment that has been going on in the traditional fishing communities in Buol Village, in principle, has not given a tremendous impact to generate resources, not yet provide adequate capability to obtain the appropriate assets and equipment according to the needs of members of the traditional fishing communities themselves. This is why the members of the traditional fishing community have not been able to improve their capacity in performing traditional fishing activities.

The facts show that the empowerment efforts carried out by the Buol Regency government for traditional fishing communities have not been well targeted. This is partly due to the lack of opportunities and involvement given to the fishing communities in the empowerment process itself. Whereas if the government is to succeed in empowering efforts in the traditional fishing communities, then the fishing community should be given the widest opportunity to be involved directly in the entire process of the activities that performed the empowerment.

It means that the empowerment parties (local government of Buol Regency) should provide the widest space to members of the traditional fishing community to participate actively, from the decision-making process, the implementation of the activities to the maintenance or utilization of the empowerment results (Sunyoto, 2004). The facts indicate that what happened during this time is still dominated by the decision of the local government as a empowerment party and members of traditional fishing communities involvement is still relatively low. This illustrates that the application of democracy and participation with a focus point on the locality of members of the traditional fishing community still needs to be improved, as this is the strong foundation for achieving success in the empowerment activities. This is the principle of traditional fishermen empowerment focused on strengthening individuals and members of traditional fishing communities and the institutions that exist in their daily lives. This kind of empowerment model known as *participatory model* is putting members of the traditional fishing community not only as an object but also a subject in every process of empowerment done by any party (Soetomo, 2006).

The model of participatory empowerment has not been effectively implemented in the traditional fisherman's life in Buol Village, because in the empowerment process, members of the traditional fishing community have not been involved thoroughly. This is explained by the 9 informants in FGD activities that state:

"The empowerment process in our community has not fully involve members of the fishing group, as we were initially only asked to form a group with 5 members for each group. Furthermore, each group is asked to make a proposal provided that every member of the group has a boat. If it does not meet the requirement, they will not receive outboard engine aid. For members of the group who have received the outboard machine aid, it is no longer facilitated by the government in its use and has not even evaluated to the extent of the benefits of any assistance in the empowerment of traditional fishermen in Buol Village" (FGD, April 29, 2018).

Related to the empowerment process that has been going on for the traditional fishermen community in Buol Village, it has not illustrate the model of participatory empowerment, because members of fishing community are still less involved in the empowerment activities. This condition is one of the factors that cause less effective empowerment activities undertaken by local governments so far.

Buol District Government through Department of Maritime and Fisheries in conducting empowerment activities still tend to be top-down planning nuanced to achieve the target of yearly project. For an important government, outboard engine assistance has been channeled to the fishing community, the project activity has been completed in each financial year. Whether members of the fishing community are involved or not involved in the whole range of

empowerment activities is not a goal. However, the important budget in the current year has been implemented at the traditional fishing communities, then the empowerment activities are already considered to have been completed.

Ideally, every empowerment activity in traditional fishermen should prioritize the participation element. That is how the strategy are going to be implemented so that members of the traditional fishing community can be actively involved in the process of empowerment that takes place, so they feel owned, cared and responsible for the results achieved in each of these empowerment activities (Lasara, 2014).

If the members of the traditional fishing community have been fully and thoroughly involved in the empowerment activities, then automatically it will bring a high morale in fishing activities which in turn will have a positive impact on the achievement of the empowerment goal itself, that is increasing the welfare of traditional fishermen families, through the increased income and high appreciation of the work they have done.

In addition to the proposed participative model, it seems that other models that have not been implemented optimally are *collaboration and partnership models*. Buol Regency Government, in this case the Department of Maritime and Fisheries, in conducting empowerment activities still adopt *one man show*. That is, each service, as a empowerment party, activities are still separated, especially the Department of Maritime and Fisheries in Buol Regency that has not coordinated or invite agencies or other parties in the empowerment activities of traditional fishermen in Buol Village.

Buol Regency Government represented by the Department of Maritime and Fisheries should involve institutions or agencies involved in the empowerment process with the clear division of roles, duties and functions. With the collaboration or partnerships between government agencies, private institutions, and non-governmental organizations, the real purpose of traditional fishermen empowerment activities can be optimally achieved.

The objective in every activity of empowering the traditional fisherman is to make individual and traditional fishing community to be independent. Such independence includes independence of thinking, acting and controlling what they do as traditional fishermen. Self-reliance for traditional fishermen is a condition experienced in families that are characterized by the ability to think, decide and do something that is deemed appropriate to achieve the solution of problems encountered in everyday life.

This process utilizes the power and capabilities of cognitive, conative, psychomotoric skills, with the mobilization of resources owned by the traditional fishermen's living environment itself. It must be realized that in order to achieve the goal of self-reliance of traditional fishermen community, it is necessary to support the ability of human resources intact with cognitive, conative, psychomotor and affective conditions, and other physical material resources in the form of adequate fishing facilities and infrastructure.

The traditional fishermen empowerment model should lead for better cognitive formation of the community. The cognitive condition of the traditional fishing community members is the ability to think based on knowledge and insight in order to find solutions to problems encountered. The affective condition of the members of the traditional fishing community is a sense that they have expected to be intervened to achieve empowerment in attitudes and behavior. Psychomotor ability for members of traditional fishing communities in Buol Village is a skill that should be owned as an effort to support the community in order to conduct fishing activities in the sea.

The realization of empowerment in these three aspects (cognitive, affective and psychomotor) can contribute to the creation of self-reliance aspired by members of the traditional fishing community, because then in daily life there will be sufficient insight equipped with adequate skills that is reinforced by the sense of needing better change of mind and conscious behaviour of

the needs fulfillment of traditional fishermen family members in order to achieve the level of self-reliance of members of the traditional fishing community itself.

Through the learning process in every empowerment activity, the members of the traditional fishing community in Buol Village gradually, and within a certain time, will gain the ability or independence. Through that learning process, sufficient capabilities will accumulate that ensure the independence of life of the traditional fishing communities members in the Buol Village.

CONCLUSION

Substantially the most appropriate empowerment model for improving the living welfare of traditional fishermen in Buol Village is participatory model, collaborative model and partnership model. This is deemed most appropriate because in its implementation it involves various elements including the use of the traditional fishing community itself as an empowered party and all elements of government, private and NGOs as the empowering parties. Nevertheless, the three models have not been optimally applied, so the results achieved from empowerment activities are still relatively low.

Based on the research results, it is recommended for all the elements involved as the empowerment parties, especially the Department of Maritime and Fisheries of Buol Regency, so that in every empowerment activities involve the traditional fishing community as a empowered party on one hand and invite and coordinate with the other institutions including private parties and NGOs as the main actors in every empowerment activity.

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