

SIBALIPARRIQ: SURVIVAL STRATEGY OF THE FISHERMAN COMMUNITY IN KARAMA VILLAGE, POLEWALI MANDAR DISTRICT

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Abstract

Background: In the midst of poverty, sibaliparriq behavior is used as a survival strategy by the fishing community in Karama Village. **Objective:** This article aims to explain the shift in fishermen's livelihoods over a period of time, which includes the beginning of the formation of tuna hand line fishermen, the period of prosperity of tuna hand line fishermen, until the end or transition to other livelihoods. **Method:** This research uses qualitative methods with case study analysis. Data sources in this research are divided into two categories, namely primary data and secondary data. Data collection techniques use in-depth interviews, observation and documentation. Specifically and tactically, the data analysis techniques used follow the Miles and Huberman model in the form of data reduction, data presentation and drawing conclusions. **Results:** The results of this research show that sibaliparriq, which is used as a survival strategy by the fishing community in Karama Village, is implemented in domestic and public spaces. Sibaliparriq behavior implemented in the domestic space is seen in the form of cooperation between husband and wife to fulfill the household's living needs. The husband works as a posasiq (fisherman) and the wife works as a panetteq (weaver) and pelgang (rope spinner). Meanwhile, sibaliparriq behavior implemented in public spaces can be found in cooperative relationships between posasiq (fishermen) and cooperative relationships between posasiq (fishermen) and punggawa (capital owners) which are quite harmonious and mutually beneficial to both parties. **Conclusion:** The fishing community in Karama Village builds mutually beneficial cooperative relationships with punggawa (capital owners). The cooperation that exists between them is based on a sense of brotherhood and concern for each other.

Keywords: *Sibaliparriq*; Survival Behavior; Fishing Community.

INTRODUCTION

The coastal area of Polewali Mandar district has a coastline length of around 112.66 km² in a sea area of 869.21 km² (1). From the vast sea area, Polewali Mandar district has the potential to develop various marine and fishery products to improve the economy of people living in coastal areas. Supported by its maritime culture with social characteristics of an open society and a high work ethic (2). Based on data from the Ministry of Maritime Affairs and Fisheries (2020), Polewali Mandar district has the highest capture fisheries production value of all districts in West Sulawesi (3). The production value reached 1.60 trillion and the production output was around 64,182 tons. But unfortunately, this reality does not help the coastal communities of the Mandar tribe escape the trap of poverty.

Referring to data West Sulawesi Central Statistics Agency (2022) noted, district Polewali Mandar contributes to the highest poverty rate of the six districts in West Sulawesi. The number of poor people in Polewali Mandar district is 69,320 (15.68%), followed by Majene district at 25,010 (14.34%), then Mamasa at 22,290 (13.77%), Mamuju at 22,300 (7.46%), Mamuju Tengah 9,740 (7.13%) and Pasangkayu 8,530 (4.77%). Of the total number of poor people in West Sulawesi, around 157,190 people (11.29%). It can be said that almost half of the poor population of West Sulawesi is in Polewali Mandar Regency. Determination of poverty is measured using the concept of the ability to meet basic needs (basic needs approach). Through this approach,

poverty is seen as an economic inability to meet basic food and non-food needs as measured in terms of expenditure (4).

Polman Satu data (2020) records from 16 sub-districts in Polewali RegencyMandar, Tinambung District is one of the areas with a concentration of poor people. In her research, Yulia Manaf found a similar thing that the coastal communities of Tinambung sub-district still live within the poverty line. This can be seen from the large number of fishermen who depend on middlemen and use traditional fishing gear for their livelihood, so that the results they get are less than optimal (6). Poverty experienced by coastal communities is not only influenced by a single factor, but several factors including natural factors and non-natural factors (7). Natural factors are characterized by seasonal fluctuations in fish. When the fishing season passes, fishermen will experience difficulty in meeting their daily needs. Meanwhile, the non-natural factors are related to the limited technological reach of the fishing gear they use, inequality in the distribution of catches and the lack of social security for ship crews (8)(9).

Karama Village is one of the villages located in the coastal area of Tinambung sub-district and its people still live within the poverty line. From 1006headOf the existing families, 729 heads of families are still classified as poor and 66 heads of families are very poor, a percentage of around 81.49% (10). In the midst of poverty, the fishing community in Karama Village makes various efforts as a survival strategy. One of them is implementing cooperative behavior known as sibaliparriq in everyday life. The actualization of sibaliparriq values in the fishing community in Karama Village creates harmony and harmony in the life behavior of the community, both within the family and in their social life. This is what prompted researchers to look at how Sibaliparriq values shape the survival behavior of fishing communitiesin Karama Village, Polewali Mandar Regency

Participants & Methods

This article is field research conducted in Karama Village, Tinambung District, Polewali Mandar Regency in 2023. This research uses qualitative methods with case study analysis. Case study research basically focuses attention on one object that is raised as a case to be studied in depth and detail so as to reveal the reality behind the phenomenon (11) (12). This research is a type of instrumental case study because it aims to understand issues, problems, concerns, and explore a concept or illustrate a problem (13). This research uses the Fisherman Community in Karama Village as a case unit to explore the concept of Sibaliparriq which is used as a survival strategy for the coastal communities of the Mandar tribe. Determining informants in this research follows a comprehensive procedure, namely first determining the group of informants who will be used as data sources, of course by fulfilling criteria that have been adjusted to the research objectives (14). Data sources in this research are divided into two categories, namely, primary and secondary. Data collection techniques were carried out through in-depth interviews, observation and documentation. Meanwhile, the data analysis techniques used are data reduction, data presentation or display and drawing conclusions. According to Creswell, the data analysis process as a whole involves efforts to make sense of the data (15). The data analysis techniques referred to here are the efforts made by researchers to collect data, organize data, manage and synthesize data as well as study and decide what informants convey.

Findings

Mandar which comes from the word Mandaq (sipamandaq) has the meaning of strengthening each other (16). Sipamandaq then actualized well in the systemmarkSibaliparriq. Literally sibaliparriq consists of two syllables, namely sibili (cooperating, facing) and parriq (problem, difficulty) (17). If these two words are combined, the phrase sibaliparriq is formed, which means working together to face a problem. The term Sibaliparriq can be interpreted as the concept of cooperation between husband and wife in domestic life to overcome economic and spiritual problems (18). In this case, sibaliparriq behavior includes a sense of mutual understanding and sincerity between husband and wife as well as all family members including children in building a harmonious household (8). Apart from that, sibaliparriq also has the meaning of community concern for various social activities (19), especially community concern for improving the welfare of life in their community area. Sibaliparriq, which was born from a sense of solidarity (concern for others), creates harmony and harmony in the life behavior of the coastal communities of the Mandar tribe (20). The fishing community in Karama Village implements sibaliparriq behavior in the domestic (household) and public domains as an effort to survive from the trap of poverty. Sibaliparriq behavior implemented in the domestic (household) realm is identical to the form of cooperation between husband and wife in meeting the economic needs of their household. Meanwhile, the implementation of sibaliparriq behavior in the public domain can be seen in cooperative relationships between fellow fishing professions and cooperation between fishermen and punggawa (capital owners). The cooperative relationship between the two takes place in a harmonious and non-exploitative manner. This then became the basic conception of the sibaliparriq value which is still deeply rooted in the social life of the fishing community in Karama Village.

1. Behavioral Implementation *Sibaliparriq* In the Domestic Domain (Household)

Implementation of behavior *Sibaliparriq* in the domestic realm The fishing community in Karama Village is very synonymous with the lives of posasiq (fishermen) and panetteq (women weavers). This is due to the very contrasting nature of work. Fishermen earn their living at sea for long periods of time (one to six months). Meanwhile, their wives wait at home while taking care of the children. Due to the limited reach of technology, fishermen will provide support to their wives when they return to land. This is what then requires fishermen's wives in Karama Village to make various efforts to survive when their husbands are at sea. One of the survival efforts they made was manetteq lipaq (weaving silk cloth). Apart from utilizing the skills you have, this job also does not require a large amount of capital, it can be done at home without neglecting household work and caring for children. The silk sarongs woven by fishermen's wives in Karama Village were initially sold by their husbands when they were fishing outside the area. The silk sarong was sailed to several areas such as Java and Kalimantan as fishing locations. However, nowadays, this is no longer done because in Karama Village there are many women who work as pappalele (silk sarong collectors). Silk sarongs woven by fishermen's wives in Karama Village are generally sold to Pappalele or exchanged for raw materials in the form of silk thread. One silk sarong is sold for IDR 100,000 - 120,000. Apart from selling to pappalele, the panetteq (weavers) in Karama Village also collaborate with the West Sulawesi Provincial Tourism Office as a marketing tool.

If viewed from an economic perspective, work as a panetteq (weaver) is not very profitable for fishermen's wives in Karama Village. This is because the selling price of silk sarongs is very low and the process of making silk sarongs takes relatively longer because traditional equipment is still used. The process of making a silk sarong takes around one to four weeks, depending on the skill and free time of the panetteq (weaver).

Even though the income as a panetteq (weaver) is very low, some fishermen's wives in Karama Village still do this work to help their husbands earn a living. Because they feel embarrassed if they do not contribute to meeting their household's economic needs. For the fishing community in Karama Village, manetteq lipaq (weaving sarongs) is not just a job in terms of fulfilling economic needs, more than that, manetteq lipaq (weaving silk cloth) is a symbol of Mandar women's loyalty to their husbands.

"Why is sibaliparriq so identical to the lives of posasiq (fishermen) and panetteq (weavers) because the contrast is so clear and the difference in nature of work is that one is at sea and the other is on land. The division of sibaliparriq is clear there. Women have long been left behind and their role is greater. There are fishermen who have been away for months and there is no term for transferring money first. So, to fulfill their practical needs, women have to work and the most possible work is lipaq saqbe because they have almost no capital.

"Actually, the income of manetteq is very low, but the woman who manetteq (weaves) while swinging her child cannot be judged by anything (MRA informant interview 14 March 2023)." Apart from being panetteq (weavers), some of the fishermen's wives in Karama Village choose to work as ikanpangang (rope spinners) to help their husbands earn a living. This job was chosen because it has a higher income than manetteq (weaving). Panggulang (rope spinning) is generally done by the wives and children of young fishermen because they have enough energy. This is different from the case when panetteq (weaving) is carried out by elderly fishermen's wives.

Manggulang(rope spinning) is done in groups of around six to eight people. Each group member has their own role, including breaking down raw materials into small fibers, weaving ropes (maqonos) and spinning ropes (mamio). The rope spinning process in Karama Village is still carried out simply using traditional equipment on land owned by the panggawa pelgang (business owner). Even though work as a ikanpang (rope spinner) cannot be done at home, fishermen's wives in Karama Village do not neglect their responsibilities as mothers when they are working. It is not uncommon to find fishermen's wives who work as pelangang in Karama Village bringing their children to work. Panggulang (rope spinners) in Karama Village process raw materials from used pontoon boat ropes that are no longer used.

The used rope is recycled into several sizes including 10, 12, 14, 16, 18 and 22. This rope is widely used by fishermen as anchor ropes and ropes to tie FADs. The panggulang (rope spinner) in Karama Village is able to produce around five to ten rolls a day. Each roller is approximately 100 m long. One roll of rope is paid Rp. 20,000 and this salary will be received every 20 days. This means that the Hipang (rope spinner) in Karama Village earns a wage of around Rp. 4,000,000 within 20 days. The wages they receive will be divided equally and each group member will receive a wage of Rp. 500,000 if they consist of eight people.

Implementing sibaliparriq values in fishing families in Karama Village involves all family members contributing to meeting their household's economic needs. This behavior arises because of the awareness and sincerity that arises from within the wife and husband. So that a harmonious household life is created, full of love and mutual understanding.

2. Implementation of Sibaliparriq Behavior in the Public Domain

The implementation of sibaliparriq behavior in the public domain in the fishing community in Karama Village can be found in the form of cooperation between fellow fishermen and cooperation between fishermen and *punggawa* (capital owners). The cooperative relationship that exists between the two takes place in harmony because it is based on a strong sense of brotherhood and mutually respectful behavior.

Sibaliparriq among fellow fishermen

Sibaliparriq behavior between fellow fishermen in Karama Village is based on a strong sense of brotherhood. This sense of brotherhood then becomes the social bond that underlies the sense of shared destiny and responsibility in the fishing community in Karama Village. So they won't have the heart to witness if any of them are experiencing *parriq* (problems). Sibaliparriq behavior among fishermen in Karama Village can be found when they face the *baraq* (west wind) season. This period lasts quite a long time between December and February. During the *baraq* season (West wind), high waves occur which have the potential to threaten the lives of fishermen while they are at sea, requiring them to return to land. This incident resulted in some fishermen in Karama Village losing their main livelihood. This is of course a quite serious problem for the fishing community in Karama Village, because it concerns their survival. To survive, the fishing community in Karama Village combines their work as daily fishermen who fish for short distances using *lepa-lepa* boats (canoes) and *katinting*.

Planting FADs in the waters of Karama Village is one of the alternatives carried out by the fishing community in Karama Village when facing the *baraq* (West wind) season. The FADs they plant will be used together to catch fish, so that they can still have an income when facing lean times. The FADs planted depend on the distance traveled by the *lepa-lepa* (canoe) and *katinting* boats they use. Fishermen who use *lepa-lepa* boats (canoes) plant FADs about one to two miles from the mainland of Karama Village. Meanwhile, fishermen using *katinting* boats planted FADs about 10 miles from the mainland of Karama Village.

Every fisherman has the same right to access the FAD. This was deliberately done by the fishing community in Karama Village to avoid conflicts between fishermen. Apart from that, using FADs together can minimize the risk of fishing accidents, especially for older fishermen. Because the use of FADs can increase the number of fishermen who are active in the same sea area, so the opportunity to get help for fishermen who experience disaster is much greater. In other words, using FADs together not only opens the door to fortune for the fishing community in Karama Village but also as an alternative to looking after each other, when they are looking for a living for their families.

"Here we deliberately planted FADs together so that there would be a place to catch fish when the *baraq* season enters again. Because of the *baraq* season, all large ships were towed ashore. All the fishermen go looking for fish using *lepa-lepa* boats

(canoes) and katinting. We here, as children, are always in harmony when it comes to life's problems. So no one is jealous of each other, especially about FADs, everyone can fish there. Everyone already has their fortune so there is nothing to worry about (Informant interview, AR 1 March 2023).”

Sibaliparriq behavior in the fishing community in Karama Village can also be found when they are holding a party. Some fishermen spend a week looking for fish in the sea. They went into the sea to fish on their own initiative, not at the request of the party organizer. The capital they use also comes from contributions from fishermen in Karama Village. Generally they leave in groups of around two to three boats, they look for large pelagic fish such as tuna and tuna around the waters of Mandar Bay. The fish they catch will later be handed over to the party organizers free of charge to be processed into several food dishes. The donations they made were aimed at easing the burden on party organizers. With these donations, party organizers can minimize expenses.

As an expression of gratitude, the party organizers will provide food to the fishermen. The food given to the fishermen is stored on a large tray which they call kappar. Kappar containing food will be delivered to the home of each fisherman concerned. For the fishing community in Karama Village, food served on kappar is not just an expression of gratitude from the party organizers, it is also a form of respect for the fishermen who have helped them.

Sibaliparriq between fishermen and punggawa (capital owners)

Establishing a cooperative relationship with punggawa (capital owners) is one form of survival strategy adopted by fishing communities. In general, this work relationship often takes place in an exploitative manner. The retainer (capital owner) is always the party who benefits most from capital ownership. Meanwhile, fishermen have no power over this because they only rely on services, so they continue to live in the shackles of poverty. This is different from the fishing community in Karama Village. They actually build mutually beneficial cooperative relationships with punggawa (capital owners). This happens because they apply sibaliparriq behavior in their collaborative relationship which is based on a sense of brotherhood and mutual respect.

Sibaliparriq behavior between fishermen and punggawa (capital owners) in Karama Village can be found in terms of providing tools that will be used by fishermen to go to sea. The punggawa (capital owner) is the ship provider and the fisherman is the engine provider (ship propulsion tool). One ship requires capital of around 80 to 100 million, while one machine requires capital of around 10 to 30 million. Apart from providing ships, the punggawa (capital owner) also provides shipping capital to fishermen who are going to sea. Once at sea fishermen usually need capital of around 10 to 15 million. This shipping capital will later be reimbursed by the fishermen from their catch after going to sea.

If we look at the amount of capital needed to provide equipment, punggawa spend three times more capital than fishermen. Of the amount of capital issued, the retainer (capital owner) should receive two or three shares of their catch. However, this is not the case in the cooperative relationship between fishermen and punggawa (capital owners) in Karama Village, their catch is actually divided equally. The retainer (capital owner) gets one part of the ship and the fisherman also gets one part of the engine. The retainer (capital owner) deliberately does not take greater profits from the fishermen so that their life can be more decent.

Retainer(capital owner) is no longer concerned with the profits and losses he obtains as a consequence of the cooperation. The aim is to help fishermen improve their standard of living, so that they can escape the trap of poverty. The concern of the *punggawa* (capital owner) is actualized from his willingness to provide material assistance needed by fishermen. Even though this assistance is counted as a debt that must be repaid, the *retainer* (capital owner) in Karama Village never collects the debt, gives a grace period and interest on the money to the fishermen. The *retainer* (capital owner) gives full trust to the fishermen and the fishermen also really maintain that trust.

"Actually, fishermen and their retainers (capital owners) need each other, so we have to help each other. If fishermen don't have capital, we capitalize, and if they don't have a boat, we build a boat. For example, they want our ships to be capitalized. One ship has a capital of around 80 to 100 million. And here I never asked the fishermen to pay for the boats. I just asked them to buy a machine. The cheap machines cost 30 million per unit and that's the best. Ship capital of 100 million, the ratio is one to three anyway. But the distribution of results remains even, even though we spend more capital. But we never minded that. What we are thinking about is how to ensure that these fishermen can also improve their standard of living. Don't feel down and feel sorry for yourself (NS informant interview, 18 March 2023)."

Even though the fishing community in Karama Village is given freedom by the *retainer* (capital owner), they still fulfill their responsibility to pay their debts. Usually fishermen's debts in Karama Village will be paid after they get their catch. If their catch is large, the *punggawa* (capital owner) will deduct the fishermen's income to pay their debts, of course with the permission of the fishermen concerned. However, if their catch is small, the *punggawa* (capital owner) will not cut their income to pay the debt, because the income they earn is only enough to meet their daily living needs. So that there is never a dispute between fishermen and *punggawa* (capital owners) in this matter.

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