

# The Patron-Client Relationship Patterns In Siwa Lima Fishermen Community, Aru Islands District Maluku, Indonesia.

Kubangun Nur Aida, Agustang A, Arlin A, Andi D May Agustang

**Abstract:** The pattern of patron-client relationships in fishing communities in the Aru islands district can be seen from the closeness of fishermen to the capital owners, ranging from fishing operational costs to the costs for fishermen's daily needs. In other words, this pattern is intertwined in the community there between fishermen and the owners of fishing enterprises. This study tried to understand and analyzed the pattern of the patron-client relationship between fishermen (workers) and the skipper. To gain these objectives, the data collection techniques were successfully carried out including interviews conducted with the fishermen, fishing area observations and focus group discussions before conducting a descriptive analysis. The findings of the study were found regarding the pattern of patron-client relations between fishermen and fishermen intertwined in economic and non-economic aspects. The economic-client financial relationship was established in the form of assistance costs as capture operational capital. In return for fishermen, they supplied fish to catch marketing to the owner of the skipper capital. Non-economically, client-relations were protected in the form of loans to fishermen who wanted to work without funds. In addition, the patron-client relationship established through the relationship between the fishermen and the skipper started from access to employment opportunities. This relationship was an economic network established to gain access and access for fishermen without capital.

**Index Terms:** Fishermen Community, Patron-client Relationship, Relationship Patterns.

## 1. INTRODUCTION

Indonesia has two-thirds of the territorial waters covering 3.1 million km<sup>2</sup> and has the right to manage and use fish exclusive economic zone (EEZ) with an area of 2.7 km<sup>2</sup>. Indonesia can utilize biological and non-biological natural resources in waters with an area of around 5.8 million km<sup>2</sup> (Apridar 2011). Aru Islands Regency is an archipelago with 547 islands, of which around 89 are inhabited, and the rest are not. Aru Islands Regency has abundant natural resource potential, especially in the field of maritime affairs and fisheries. Most of the community professions that live on the coast and the island are fishermen. Fishermen are people whose main livelihood is fishing, especially in the sea. According to Rosni (2017) fishermen are one of the community groups whose daily lives depend directly on sea products, both by fishing and cultivating. According to Satria (2015) fishermen can be classified into four levels based on technology capacity (fishing gear and fleet), market orientation, and production relationship characteristics. The first level is Peasant-fisher or traditional fishermen who usually focus more on fulfilling their own needs (sub-system). Second, Post-peasant fisher which is characterized by the use of more advanced fishing technology such as outboard motors or motor boats. Third, commercial fisher, namely fishermen who have been oriented towards increasing profits. Fourth, the industrial fisher has several characteristics such as organized, capital intensive, higher income, and export-oriented.

In general, Aru Islands fishermen still experience limited fishing technology so that the operational area becomes limited, only around the coastal waters. The current condition of Aru Islands fishermen lacks access to capital and access to market their catches. In addition, the economic structure causes the dependence of a group of fishermen on other parties to fulfill subsistence needs. A social institution that is very prominent among fishing communities is the social infrastructure of patron-client relations. In general, the limitations of the fishing community in mastering technology, markets, and capital have been the main factors causing the fishing community to still be free from poverty problems. These limitations lead to a very strong patron-client institution in the fishing community (Kusnadi, 2000). The existence of a mechanism of social-economic action in institutional patronage as economic rationality with social-embeddedness (Granoveter, 2001). The client's patron relationship as a special state of dyadic alliance (two people) that involves most friendships, while a person or group with higher socioeconomic status acts as a patron, exerting influence. According to Satria (2015), the social structure of fishing communities is generally characterized by strong client patron ties. This is a consequence of the nature of fishing activities that are full of risks and uncertainties. The Indonesian fishing community has long had a cooperative relationship pattern that supports the implementation of its activities. The traditional employment system has become a reference in the management of coastal and marine resources, even though the government has built a modern management system. The traditional fisheries management system intended for the community is believed to be still used by most people. The purpose of this study was to analyze the pattern of patron-client relationships in the fishing community in Siwa Lima, Aru Islands District, Maluku.

## 2. METHODS

This research used a constructivist paradigm. This paradigm views social science as a systematic analysis of the meaning

- Kubangun Nur Aida, Study Program of Sociology, Makassar State University, Indonesia, Email: nur.kubangun@fkip.unpatti.ac.id
- Andi Agustang, Makassar State University, Indonesia, E-mail: andiaugust63@gmail.com
- Arlin Adam, Makassar State University, Indonesia, E-mail: arlin\_adam@yahoo.com
- Andi Dody May Putra Agustang, Makassar State University, Indonesia E-mail: andidodi044@gmail.com

of social action through direct observation (Creswel, 2007). The constructivist paradigm is considered to have the ability to solve as an imperfect problem by making a more natural setting, gathering more site information. This research used descriptive qualitative method. Data collection was done by observation, in-depth interviews and or focused group discussions (FGD). The research was conducted in Siwa Lima, Aru Islands Regency, Maluku. The location of the research was carried out intentionally on the grounds that this area was one of the areas with a majority of fishermen population. Data collected included primary data and secondary data. Primary data obtained from observation, in-depth interviews and focus group discussions (FGD). Secondary data were obtained from the village office and previous research reports. The selection of informants was carried out in a purposive sampling technique. Data analysis techniques were performed data collection, data analysis, data reduction, data presentation, and drawing conclusions (Cresswell 2007).

### 3. RESULTS AND DISCUSSION

#### 3.1 Aru Islands Socio-Cultural and Economic Conditions

Aru island community consists of various tribes and religious groups. Some tribes in this region generally have a kinship tied to a clan or fam. The grouping of people in the Aru islands is usually based on the sequence and origin of the place such as from the islands of Seram, Banda, and parts of the South and Southeast Kei islands, Halmahera and Tidore, and even some Moluccans originating from the western regions, especially from Java. Most of the Aru Islands community work as fishermen. The social and cultural conditions of the community can be seen from the emotional bond of cooperation known as "Masohi" or "Mutual Cooperation". This culture is a cooperative relationship that is carried out jointly in completing an activity. Local wisdom that is still maintained to preserve nature such as not being able to harvest fish, plants at certain times is known by the term "Sasi". In some areas better known as sasi in the fisheries sector. Where can not take fish before the end of the sasi period. This Sasi has been going on for generations if there are people who violate this rule are usually subject to adat sanctions. The majority of fishermen fishing in the Aru Islands used the fishing gear for charts and nets. Bagan fishing gear is used by fisherman Bagan to catch small fish species (anchovies) which are the raw material for processing boiled dry fish (sobong) which are the mainstay of this region. Fishing net/fishing gear is used by fishing net/fishing to catch small and medium-sized fishes (bloating, cob, mackerel, belida, shrimp, squid, and others). If seen from the status of the fishermen in the fishing effort, it can be distinguished between financier fishermen (skipper), fishermen who have their own fishing gear (Bagan fishermen, some net fishermen/fishermen) fishermen who do not have fishing gear (fishing networkers/fishing rods, children chart). In line with social changes, in the fishing community, there is also a change in technology. This is related to the modernization of fisheries which also brings new technologies, such as the use of motorboats, the introduction of fishing technology using charts, and capital systems with new methods and methods. The development of this economic culture is supported by the development of infrastructure and means of transportation and communication such as television, cellphones, the internet and so on. Certain aspects of the economic culture of fishermen

are closely related to the mechanism. Community economies that have experienced changes include hard work orientation, investment, and saving decisions and decision making, the basis of reciprocity of trust systems among economic actors, economic collectivity and solidarity.

#### 3.2 Characteristics of Patron-Client Relationships

As a coastal community, fishermen have a unique social system with the main characteristics of social stratification based on ownership and means of catching and catching others in an effort to catch fish. The social system is seen in the pattern of client patrons. The patron-client pattern that exists in the Aru islands community between fishermen and skipper. The relationship will affect 2 aspects, namely the relationship that leads to the economy and the relationship that leads to non-economic. Relationships that represent economics are aspects that accept the relationship that exists in livelihoods. Free-economic relationships are aspects that accept relationships from those outside economic aspects such as social, cultural, political and social security. Sociologically, the Coastal community has characteristics in terms of social structure, namely the strong relationship between patrons and clients in market relations in the fishing business. Starting from the beginning, you need capital to start the business itself. Patron is ready to help provide capital in the form of money or production facilities (boats, fishing equipment, and machinery). Loan capital from the patron provided is a bond for fishermen as an initial step in the patron-client relationship (Tajerin, 2004). The patron-client relationship is a relationship that occurs between fishermen and the skipper as the owner of the catch. Based on Satria (2015) there are several reasons related to patron-client relations, namely the costs of fishing operations, daily necessities, ownership of fishing units. Sinaga (2015) revealed factors that influence the patron-client relationship between fishermen and toke because they do not have a marketing network other than toke. Sukmawati (2008) states that one of the factors driving patron-client relations is family and education relations. Fishermen choose to work in the skipper who has a family relationship because they have certainty of the right to work by the skipper and the fishermen's low educational background makes the profession as a fisherman the only job choice for them. This makes it difficult for fishermen to break away from relying on the skipper and make the income and life of fishermen only run in place. Therefore, a social institution that is very prominent among fishing communities is the social infrastructure of a patron-client relationship based on the financial debt. The patron-client relationship is created to improve the welfare of the community. On the other hand, fishermen's poverty is more caused by the socio-economic structure and culture of the community caused by the catch patterns that are produced all uncertain. For fishermen, the patron-client bond is an important step to cover their financial activities because the patron-client relationship is a guarantee of their social security. The patronage of economic institutionalization has so far remained in the interests of their subsistence. Patron-client patterns will continue to occur in fishing communities as long as there are no new institutions that can replace them, even though the patron-client relationship system is not always based on the principle of mutual benefit (Satria, 2009). Wahyuni, Satria, and Kusumastanto (2014) reinforce the opinion that morality-based patronage in social exchange is

indeed prevalent in newly developing societies and is described as a personal relationship in the form of a social network between two or more parties that make voluntary and reciprocal relationships. based on family relationships and social closeness. A similar opinion was expressed by Mirajiani, et. al., (2014) that in agrarian production systems which tend to be subsistence in South and Southeast Asia in general, patronage institutions are structural relations of morality that determine social survival, especially in production and distribution systems.

### 3.3 Patron-Client Relationship Pattern.

The pattern of patron-client relations in the fishing community in the Aru Islands district can be seen from the attachment of labor fishermen to the owner's fishermen, starting from the operational costs of going to sea to the costs for daily needs. Profit-sharing practices for fishermen occur based on customs or have been passed down from generation to generation and have not used written agreements between labor fishermen and owner fishermen. Among the fishing communities, patron-client is a system of relations that enables the realization of social and economic security institutions (Verelst, 2013) The patron-client relationship established through the relationship between laborers and boat owners begins with access to employment opportunities. This relationship is an economic network established to obtain and maintain access for fishing laborers without capital. According to Kusumastanto (2014), institutional patronage strategy is a common choice chosen by people involved in fishery livelihoods and even in the era of globalization and commercialization, forms of collective cooperation are maintained. The existence of a patronage institution in the fishing community was also stated by Satria and Kusumastanto (2014) that the pattern of patronage relations among small fishermen reflects that the political economy of fisheries tends to be inequality still persists. The patron-client pattern that exists in the Aru islands district community is between fishermen and skippers. The sea fishing operations provided by the skipper to fishermen require (obliging) fishermen to sell their catch to the skipper. Fishermen who sell their catch in addition to the skipper then the cooperative relationship will be terminated. Skipper provides a loan of money, sometimes also makes it easy to get fishing gear at the skipper shop, if the fisherman experiences damage to the fishing gear. Fishermen make loans to the skipper usually when there are unexpected needs, such as a celebration, a wedding, to pay credit, and the death of the fishermen's family. Generally what is exchanged in the patron-client relationship relates to the needs of each party. Patron provides Clients with basic needs for protection, protection, and loans. Instead, the client provides fish and labor for the benefit of the Patron. Satria et. al., (2015) mentions this as a consequence of the availability of conditions in coastal resources that are full of uncertainty, so that the patron-client bond becomes a social security institution to guarantee fisheries activities carried out by the community. Most of the catch is sold to the local community. The number of skippers in each village is different. The trader then sells the catch in the form of small fish to large collectors.

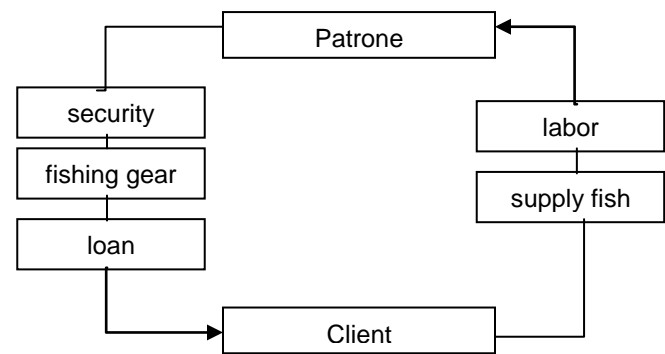


Figure 1: Patron-client relationship

The above conditions also contributed to the emergence of certain relationship patterns that are very common among fishermen, namely patron-client relationship patterns. Due to bad economic conditions, fishermen are often forced to borrow money and other daily necessities from traders or collectors. Consequently, the borrowers are bound to the owner or trader. The attachment includes the need to sell to the trader or skipper. This asymmetrical pattern of relationships is, of course, very easy to turn into a tool of dominance and exploitation.

## 4. CONCLUSION

Sociologically, the coastal communities of the Aru archipelago have unique characteristics in terms of social structure, namely the strong relationship between patrons and clients in market relations in the fishing business. The pattern of patron-client relations between fishermen and fishermen is intertwined in economic and non-economic aspects. In the economic aspect, the patron-client relationship is established in the form of providing operational costs for catching and marketing the catches. Non-economically the patron-client relationship is established in the form of protection, and loans to the Client. In addition, patron-client relationships are built through the relationship between the fathers and masters starting with access to employment opportunities. This relationship is an economic network established to obtain and maintain access for fishermen without having needed capital.

## 5. REFERENCES

- [1] Apridar, M., & Karim, S. (2011). *Ekonomi Kelautan dan Pesisir*. Graha Ilmu, Yogyakarta.
- [2] Basurto X. 2013. *Cooperative & Non Cooperative Strategies For Small Scale Fisheries, Self Governance in The Globalization Era: Implications For Conservation*. *Ecology & Society* 18(4)38.
- [3] Cresswell JW. 2007. *Research Design, Quantitative and Qualitative Approaches*. Saga Publications. California.
- [4] Granovetter, M. 2001. *The Strength of Weakness*. *American Journal Sociology*, 78: 1360-1380
- [5] Hefni M. 2009. *Patron-Klien Relationship Pada Masyarakat Madura*. *Karsa* April. 15(1):15-24.
- [6] Kusumastanto, Tridoyo. (2014). *Kebijakan Ekonomi dalam Pembangunan Negara Maritim*. Pusat Kajian

- Sumberdaya Pesisir dan Lautan, Institut Pertanian Bogor. Bogor.
- [7] Kusnadi. 2000. Nelayan: Strategi Adaptasi dan Jaringan Sosial. Bandung (ID): Humaniora Utama Press
- [8] Mirajiani, Wahyuni, E. S., Satria, A., Saharuddin, & Kusumastanto, T. (2014). Transformasi Pranata Patronase Masyarakat Nelayan: Dari Ekonomi Moralitas Menuju Ekonomi Pasar. *Jurnal Komunitas*, 6(1), 116-135.
- [9] Rosni. 2017. Analisis tingkat kesejahteraan masyarakat nelayan di desa dahari selebar Kecamatan Talawi Kabupaten Batubara. *Jurnal Geografi*. Vol. 9(1):53-66.
- [10] Satria, Arif. 2009. Pesisir dan Laut untuk Rakyat. IPB [11] Press. Bogor
- [12] Satria, A. 2015. Pengantar sosiologi masyarakat pesisir. Jakarta:Cidesindo.
- [13] Scott, James C. 1972. The Erosion of Patron Client Bonds and Social Change in Rural Southeast Asia. *Journal Asian Studies*. 32 (1)
- [14] Sinaga H, Widiono S dan Irnad. 2015. Pola Hubungan Patron-Klien Pada Komunitas Nelayan Di Kelurahan Malabro Kecamatan Teluk Segara Kota Bengkulu. *Jurnal AGRISEP*. 15(2):167-176
- [15] Tajerin. 2004. Pola Hubungan Patron-Client pada Masyarakat Nelayan "Pukat Cincin Mini" di Bandar Lampung. *Jurnal Masyarakat Budaya* 6(2):87-104
- [16] Verelst, Bram. 2013. Managing inequality : The Political Ecology of A Small-Scale Fishery. *Journal of Political Ecology*. 20: 14-36