

# **Social position of the coastal community and its tightening strategy: Case study of the Pakkaja fisherman community in South Sulawesi, Indonesia**

<sup>1</sup>Eymal B. Demmallino, <sup>1</sup>Muhammad S. S. Ali, <sup>2</sup>Lukman Daris, <sup>2</sup>Muhammad Yusuf

<sup>1</sup> Faculty of Agriculture, Hasanuddin University, Makassar, South Sulawesi Province, Indonesia; <sup>2</sup> Fishery Department, Cokroaminoto University, Tamalanrea, Makassar, South Sulawesi Province, Indonesia. Corresponding author: L. Daris, daris.lukman70@gmail.com

**Abstract.** This research is motivated by a deep concern over poverty experienced by coastal communities, especially in the Pakkaja community or called fisherman in South Sulawesi. This study aims to reveal the social position (poverty) and strategies of coastal communities under structural and cultural pressure. This research uses a mix-method (qualitative-quantitative). Data were collected through in-depth interview techniques and using questionnaires. Research respondents included key informants and experts. The method of data analysis was done by qualitative descriptive analysis and AHP analysis. The results showed that coastal communities experienced seizure (exploitation), and poverty experienced was due more to cultural factors, namely low productivity that originated from laziness (giving in) in trying and the low appreciation of the endeavor and use of science and technology. Generally, more passive (stand idle) and strongly believe in the provision of sustenance that has been arranged by God. The main strategy for alleviating cultural poverty that occurs is to increase the role of religious assemblies.

**Key Words:** poverty, strategy, cultural pressure, faith, belief.

**Introduction.** In the cultural perspective of Bugis-Makassar, three coastal communities are known, first, the Pallawa community, which refers to the coastal community who are involved in the breeding of plants or animals. The community is now more popular with the designation farmers or farmers, second, Pakkaja community, which refers to the coastal community who are engaged in fishing activities at sea or called fishermen. The third community of Pasompe, refers to the coastal communities that are involved in trading activities and sea transportation services which in its development are more commonly known as merchant seamen (Hamid 2005). This study focused its attention on Pakkaja community as the poorest community of the three coastal communities namely, the Pallawa, Pakkaja and Passompe community.

Referring to the theory of etiquette (Soewardi 1995), the research question that must be answered in this study is whether the social-poverty position of coastal communities is under structural-weak pressures of manners (which is characterized by exploitation-raid: western capitalism) or are under the pressure of cultural-weak will (which is characterized by low productivity and excessive dependence: classical Sufism), and besides the purpose of this study also answers how poverty alleviation strategy occurs. Here is a theory of socio-cultural transformation: culture-intention (Soewardi 1995) (Table 1).

Table 1

Theory of socio-cultural transformation: manners-intention (Soewardi 1995)

<i>Manner</i>	<i>Intention</i>	
	<i>Strong</i>	<i>Weak</i>
Strong	Box I Era of Islamic Classical (Prophet Muhammad SAW: Capitalism of Civilization)	Box II Indonesian Islam ~ Classical Sufism (Era of Colonial)
Weak	Box III Secular West (Western Capitalism)	Box IV Current Era of Indonesian Islam (Weak Manners ~ Intention )

Based on the theory of socio-cultural transformation: the etiquette; the etiquette is divided into four types or classes, namely; classical times of Islam, Indonesian-Sufism, secular west, and Indonesian Islam now. Current conditions in the categorization of socio-cultural transformation theories: etiquette, are classified into the fourth type namely, etiquette and weak initiative. Therefore, by referring to the theory, it is important to study the social position of coastal communities and their alleviation strategies. According to Sambu & Daris (2019), coastal communities have local wisdom to adapt to their environment.

**Material and Method.** The approach used in this study is a mix-method (qualitative-quantitative) approach. The method approach is an approach that combines qualitative and quantitative approaches in terms of methodology (as in the data collection stage), and mixed model studies integrate two approaches in all stages of the research process (Abbas & Charles 2010). According to Creswell (2014) mix-methods is a research approach that combines or associates qualitative and quantitative forms. Whereas according to Johnson & Cristensen (2012) mix-methods or combination research methods is an approach in research that combines or links between qualitative and quantitative research methods (including philosophical basis, the use of approaches and combining the two approaches in research).

**Data types and sources.** The type of data used in the study of the social position of coastal communities and its alleviation strategies is the type of primary data obtained from the results of questionnaires by respondents. Primary data is data obtained directly from the field/object of research, both in the form of measurements, observations and interviews (Yusuf & Daris 2018). While according to Nasution (2011) primary data is data obtained directly from the source and recorded for the first time. The data source is derived from the respondent's answer. Respondents included fishermen (Pakkaja community) and 6 expert respondents who were judged to understand the lives of coastal communities, especially fishermen (Pakkaja community) in South Sulawesi. The number of expert respondents was considered to be sufficiently representative as Hora (2004) stated that the number of experts who were adequate and had high precision was 3 to 6 or 7 persons.

**Data collecting method.** As a stage of the research process, researcher applies certain scientific methods and techniques in order to collect data systematically for analysis (Sugiyono 2014). Data collection method in this research is to use survey method with questionnaire technique. Questionnaire technique is intended to obtain the answers of fishermen and expert opinion (expert judgment) related to the lives of coastal communities, especially fishermen (Pakkaja community). According to Arikunto (2010) that questionnaire is a research technique or tool used for data collection by sending or addressing a number of questions to respondents.

**Data analysis method.** The method of data analysis is a technique or method of processing data into information that can produce results on the problems studied (Nazir 2003). The method of data analysis in this study was carried out with a *Verstehen* approach (Weber 2006) which epistemologically used a post-positivism (qualitative-interpretative) paradigm, with a qualitative approach in philosophy (Kaelan 2005) and AHP (Analytic Hierarchy Process). The AHP method is intended to determine the priority of coastal poverty alleviation strategies.

According to Saaty (2008), hierarchy is defined as a representation of a complex problem in a multi-level structure where the first level is the focus (goal), which is followed by the level of criteria and alternative levels. Furthermore Vargas (2016) mentioned that AHP is one of the decision making tools arranged in a hierarchy with a number of criteria and alternatives. With this form of hierarchy, complex problems can be broken down into simpler and more structured and systematic groups. With this form of hierarchy, complex problems can be broken down into simpler and more structured and systematic groups, as was done in the research of Daris et al (2019). Furthermore according to Marimin (2004) AHP has many advantages if used in the decision making process, because AHP can describe graphically, so it is easy to understand.

**Results.** The analysis results obtained by three parts namely, are: a) Structure of *Ponggawa-Sawi* and operational activities, b) Income distribution and social position of coastal communities, and c) Priority strategies for cultural poverty alleviation.

**Structure of *Ponggawa-Sawi* and operational activities.** In coastal communities, activities (cultivators-Pallawa, fisherman-Pakkaja, as well as trade and transportation services-Pasompe) are generally carried out in groups or in local terms called *Ponggawa-Sawi* groups. In each *Ponggawa-Sawi* group there is a land skipper/*Ponggawa Darat* (often called *Papalele* in the Pakkaja community, *Ponggawa Lompo* (big skipper) in the Pallawa community, and *Ampu Lopi* in the Pasompe community), which all often mean the owner/authority of the resource. *Ponggawa Laut* (sea leader) is called *Ponggawa Laut* in the Pakkaja community, *Ponggawa Caddi* (small skipper) in the Pallawa community, and the skipper in the Pasompe community, all of which means operational leaders whose numbers correspond to the number of boats in the Pakkaja and Pasompe communities or the number of pond plots in the community. A number of crew (*sawi*) has been reduced in the Pakkaja and Pasompe communities, especially the crew doing activities in the coastal area. In accordance with the development of technology, the crew status also experienced differentiation, except in the Pallawa community, where the crew status almost did not experience differentiation. Structurally the *Ponggawa-Sawi* group in question can be visualized in Figure 1.

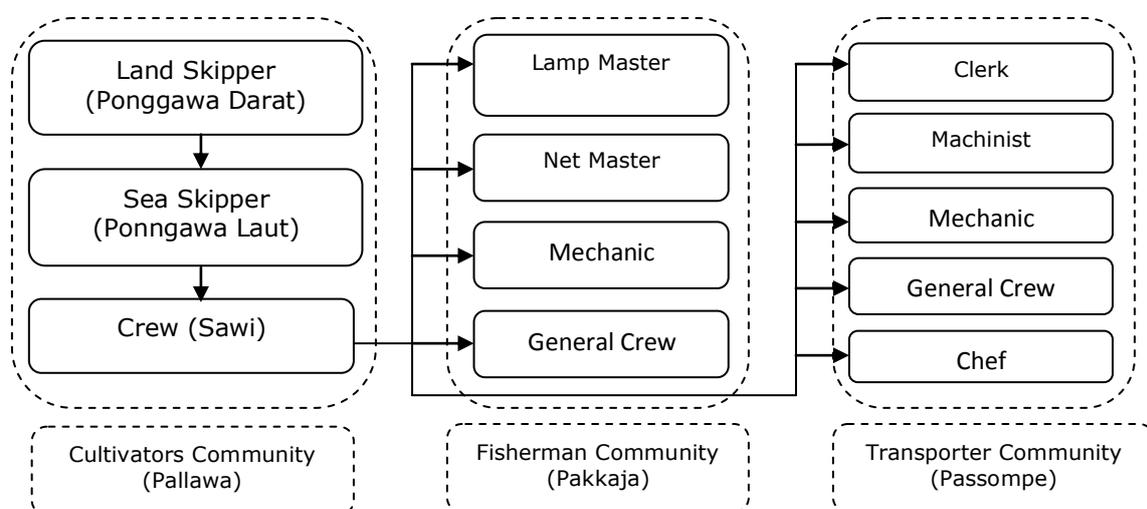


Figure 1. Structure of *Pawiwa Sawi* in coastal communities.

**Income distribution and social position of coastal communities.** In the beginning coastal communities in distributing their income (from the Land Skipper to Sea *Ponggawa* and *Sawi*) used the profit sharing concept brought by Islam, which is a fifty-fifty (50:50%) profit sharing system from net profits (Demmallino 1997). Net profit referred to is after deducting the total operational costs or consumption costs in the Pakkaja community and the Pallawa community and costs that directly affect the amount of production in the Pallawa community, or in accordance with the provisions in the Law of Fisheries Sharing of the Republic of Indonesia Number 16 of 1964 (UUBH) (Demmallino 2011). But the development of coastal technology then weighed heavily on terrestrial investment on the one hand and concerns over their investment could not be recovered, so the sharing system mentioned above experienced a very drastic shift or led to new revenue sharing rules called the Local Revenue Sharing Rules. In the Pasompe community, it uses the profit sharing rules 1/3 for the owner of capital (*Ponggawa Darat*), 1/3 for the owner of equipment, and 1/3 for the worker (*Ponggawa Laut* and *Sawi*) after deducting the total shipping cost on every one trip (long trip 2-3 months). Before the entry of motorization, the profit sharing system was only 1/3 part for the owners of capital and another 1/6 part for workers provided that the worker bears operational costs within 6 months. The Pallawa community uses the 20% profit sharing rules for workers and 80% for capital owners within 4-6 months. Before entering the pond intensification program (acceleration of shrimp growth) only a tapping system was used with a profit sharing system of 60% for the capital owners and 40% for workers. The same thing happened in the Pakkaja community where the owners of capital withdrew a share of 20% of gross revenue and then the remained amount was reduced by the total cost, and then divided into 50% for *Ponggawa Darat* (skipper at the land) and 50% for *Ponggawa Laut* (skipper at the sea) and crew. However, the Land Skipper (*Ponggawa Darat*) in the Pakkaja community, especially those that have been seen as successful from other *Ponggawa*, use a 60% profit sharing system for Land Pawawa and 40% for Sea Skipper (*Ponggawa Laut* and *Sawi*).

**Priority strategies for cultural poverty alleviation.** Strategic priorities are the values that enable the organization to achieve its goals (Pearce & Robinson 2008). Strategies for alleviating cultural poverty that occur in coastal communities, especially in the Pakkkaja community in South Sulawesi, are important to be formulated, given the poverty that has occurred for a long time. Poverty alleviation strategies are assessed based on the factors and objectives criteria. Poverty alleviation factors include; a) natural resource, b) human resource, c) production facilities, d) supporting infrastructure facilities, and e) statutory regulatory factors. While the objectives include: a) social equity, b) economic growth, and c) resource sustainability. Based on these factors and objectives, 4 (four) strategies for poverty alleviation of coastal communities are formulated, namely: a) increasing human resources, b) increasing infrastructure, c) increasing institutional capacity, and d) increasing the role of religious assemblies. Following are the results of priority analysis in efforts to alleviate cultural poverty in coastal communities in South Sulawesi. Details concerning the priority value of the strategy for the alleviation of cultural poverty in coastal communities are presented in Figure 2.

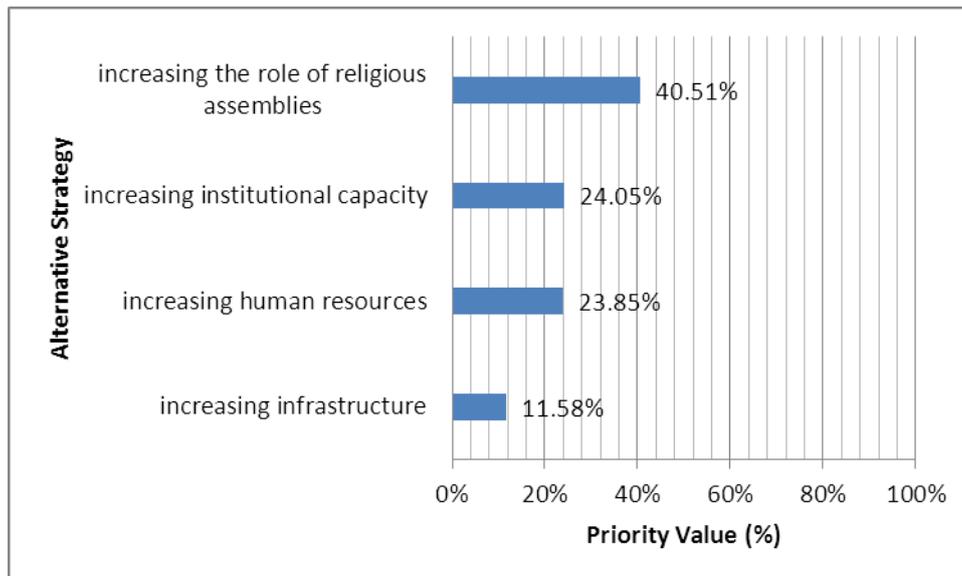


Figure 2. Priority of strategy for the alleviation of cultural poverty in coastal communities.

**Discussion.** The activities of coastal communities include: 1) The activity of capturing resources and capture technology, both in the Pakkaja, Pallawa, and Pasompe communities, almost all the mastery of coastal resources and technology is under the control of large skipper, small skipper and *Sawi*, but then slowly the development of coastal resources and technology especially motorization in the Pakkaja and Pasompe communities resulted in the increasingly exploitation of the Small Pawiwa and *Sawi*, as well as the development of coastal resources and technology especially in the application of the INTAM program (accelerating the growth of shrimp and milkfish) in the Pallawa community also gives the same consequences to the small skipper and crew (*Sawi*); 2) Operational area control activities. The control of the operational fishing area referred to in the Pakkaja community is the control of the fishing area and the control of the transportation cruising area in the Pasompe community, both in the rainy and dry seasons, and control over the boundaries of pond management in the Pallawa community. These activities are generally under the responsibility of the the *Ponggawa Laut* (skipper at the sea) and the crew, 3) Activity of mobilizing workers. The mobilization of workers in all coastal communities is full (thick) with the nuances of staffing or what is called mechanical solidarity, even though it has experienced a shift, the shift has not reached the level of organic solidarity or precisely now is in a transition position between mechanical solidarity and organic solidarity. An *Ponggawa Darat* in giving assistance or gifts to the *Ponggawa Laut* and sawi is more dominant to use emotional considerations especially in encouraging the skipper on the sea (*Ponggawa Laut*) and the crew to be more productive through operational activities. Meanwhile, rational considerations are only used when calculating financing and distributing business results, and 4) Financial resource management activities. This activity is generally carried out in coastal communities directly by the *Ponggawa Darat*, even if there are those who help him only those closest to him such as his wife or trusted people in dealing with fellow business communities.

Consistent with the theory of manners-intention (Soewardi 1995) which is the main theoretical handle in this study, it is of the view that the social position of coastal communities is in box IV (weak manner and initiative or weak mentality), a condition that shows the poverty experienced by coastal communities is mainly due to exploitation on the one hand (weak manners) of the Land Skipper (*Ponggawa Darat*) against the Sea Skipper (*Ponggawa Laut*) and crew (*Sawi*), and on the other hand is caused by their low productivity (weak initiative), especially among the Sea *Ponggawa* and the Saws. Empirical evidence of this social position will be demonstrated through comparison of the distribution of results from the use of ABHL with UUBH.

According to the research data, it was found that there was a striking difference in the acquisition of income from the use of ABHL with the use of UUBH in the distribution of income in the Pakkaja community. If the intended net revenue under ABHL is 351.25 USD trip<sup>-1</sup>, then the share of revenue (revenue) received by the skipper on the land is 210.75 USD trip<sup>-1</sup> (60%) and the share of results received by Sea Skipper (*Pongawa Laut*) and the *Sawi* amounting to 140.50 USD trip<sup>-1</sup> (40%). But if you use the Fishery UUBH, then from the revenue of 351.25 USD trip<sup>-1</sup>, then the Land Skipper (*Ponggawa Darat*) will only get a share of 139.35 USD trip<sup>-1</sup>, while the Sea Skipper (*Ponggawa Laut*) and the *Sawi* gain a share of 211.91 USD trip<sup>-1</sup>. Thus it can be concluded that in the Pakkaja community there was an exploitation of 71.41 USD trip<sup>-1</sup>. If there are 3-4 trips in a month, the amount of exploitation in the Pakkaja community can reach 214.22 USD to 285.62 USD month<sup>-1</sup> and if in a year the average capture is 79 times out of three capture unit, the amount of exploitation can reach 5,426.85 USD year<sup>-1</sup>.

Through the transferability test it was also found that in the Pallawa community and the Pasompe community, acts of exploitation also occurred even the amount of exploitation was far greater than the exploitation that occurred in the Pakkaja community. In the Pallawa community, the amount of exploitation reaches an average of 4,318.38 USD harvest<sup>-1</sup> year<sup>-1</sup> or around 8,636.75 USD year<sup>-1</sup>, and even greater in the Pasompe community, where the amount of exploitation can reach 11,904.18 USD year<sup>-1</sup>. If within a year the Pasompe community is able to complete four cruise trips within a minimum period of six months, the amount of exploitation can reach 47,559.57 USD year<sup>-1</sup>. The magnitude of this exploitation is directly related to the amount of investment invested by land skipper (*Ponggawa Darat*) in their business. The amount of investment in the Pakkaja community can reach 92,855.1 USD, in the Pallawa community the investment size can reach 149,996.7 USD and in the Pasompe community the investment amount can reach 235,709.1 USD. In other words, the greater the investment in the coastal community, the greater is the exploitation of the land skipper (*Ponggawa Darat*) upon the Sea Skipper (*Ponggawa Laut*) and the *Sawi*. This exploitation is well-known among the sea skipper (*Ponggawa Laut*) and the *Sawi*. Its awareness is often expressed in the local language: "we workers are just starting, yet we are already trimmed (burdened with operational costs), and in the end, still hustled (again burdened with other costs), so that we workers only get the "remnants" of business results, that's the fate of our workers" (Demmallino 2011).

The research also found that even though there was no exploitation, coastal communities especially in the Pakkaja community, are still poor. Even by using Islamic rules (qiradh system that is 50:50%) in the distribution of their income, what is obtained by the land pavilion is indeed smaller than when using the UUBH, which is 48.96 USD trip<sup>-1</sup> or a maximum of only 146.88 USD month<sup>-1</sup>. On the other hand, Sea Skipper (*Ponggawa Laut*) and the *Sawi* get a bigger share compared to the use of UUBH, which increased to 225.61 USD trip<sup>-1</sup>, but the portion obtained by the Sea *Ponggawa* remained low, which was only 33.25 USD trip<sup>-1</sup> or a maximum of only 99.74 USD month<sup>-1</sup>. Moreover the *Sawi* lighting master only get a share of 18.70 USD trip<sup>-1</sup> or as much as 56.10 USD month<sup>-1</sup>, the webmaster Safi only receive a share of 16.03 USD trip<sup>-1</sup> or a maximum of 48.09 USD month<sup>-1</sup>, the engineer *Sawi* only get a share of 16.03 USD trip<sup>-1</sup> or a maximum of 48.09 USD month<sup>-1</sup>, and the ordinary *Sawi* only receives a share of 10.69 USD trip<sup>-1</sup> or as much as 32.06 USD month<sup>-1</sup>. The condition of the portion of revenue of the Sea Skipper (*Ponggawa Laut*) and the *Sawi* in the Pakkaja community is still very far from the regional minimum salary of South Sulawesi in 2018 of 6.24 USD day<sup>-1</sup> or as much as 187.14 USD month<sup>-1</sup>.

The findings in the analysis show that in addition to structural factors (exploitation- grabbing), there are also other factors that are even more dominant in their influence on the impoverishment of coastal communities, namely low productivity. In coastal communities the term productivity or business results are always interpreted the same as "dale" (sustenance) which has been determined by God for each of his servants. Therefore, when they are asked why the results of their efforts are low, the answer is: "depending on the provision of God". Therefore, when they are asked why the results of their efforts are low, the answer is: "depending on the provision of God". For

them some of the following views are closely related to productivity, which until now still influence their ideology, thoughts and economic behavior - "there are people who are given a lot of luck from God, but on the contrary there are people who are not given any sustenance at all, even though they are working hard to find it". "If the fortune for each person is only a handful, then nothing more than that you can get, if more certain it will be wasted or moved to someone else". "If your fortune is only a glass, that is all that you can get, even though you have tried hard". "Even though the iron is thrown into the water it can float: if it's our fortune, surely we can get it", Even though cotton is thrown into water it can sink: if it is not our fortune we still cannot get it". "When it has been attempted, we will not regret, it is enough that we surrender to Allah SWT". "Even if our heads are tilted or down even when we work or try, if it is not our fortune, it is impossible for us to get it".

The expression or view (ideology) of the coastal communities mentioned above means that they are trying to be very dependent or overly dependent on God or what in classical Sufism is called the theology of God's absolute will, a theology of surrender that seems unable to be used as a reference in economic activity because this ideology does not give the slightest space for someone's endeavors especially those relating to hard work, science, and technology. Thus cultural factors, especially those stemming from the understanding of classical Sufism in coastal communities (especially in the Pakkaja community), are more dominant in their influence on their impoverishment. According to Daris et al (2012) that dynamics of conflict in fishermen can affect their social position between servants and communities.

According to Daris et al (2017) that conflicts that occur in fishermen can affect the level of poverty that occurs as well as their position in the community. Furthermore, it is stated that the conflict must be resolved immediately, including: a) supervision of fishing gear used by fisherman based on government regulation, b) optimization of fishing in offshore waters by directing ships with large cruising range; optimization of role of law enforcement apparatus in supervising fishing gear, c) development of fishing gear technology by considering the interests of other stakeholders, d) arrangement of spatial planning of fishing ground in the coastal area of Maros District, e) spatial planning of fishing ground should involve all stakeholders concerned, and f) activation of the role of coaching and counseling on fishermen. While according to Haris & Daris (2019) local wisdom can also be a solution approach in solving poverty that occurs.

Based on the results of priority analysis, it was found that increasing the role of religious assemblies became the main priority (40.51%). Religious assemblies that are generally located in the study area are taklim assemblies. Taklim assemblies is a non-formal Islamic educational institution that has its own curriculum, is organized periodically and regularly and is attended by relatively many worshipers, aimed at fostering and developing polite and harmonious relations between humans and Allah SWT, between humans, and between humans with their environment in order to foster a community that is devoted to Allah SWT (Alawiyah 1997). Majelis taklim becomes very important in efforts to eradicate cultural poverty that occur in coastal communities, bearing in mind that one of the main factors of poverty is the mindset that only surrenders, where such beliefs make people lazy. Majelis taklim can be an agent for changing the mindset (belief), by providing a true understanding of religion.

**Conclusions.** This study has successfully found 3 conclusions: a) the social position of coastal communities in the Manner-Intention theory is in Box IV, that is, coastal communities are under the influence of western capitalism and classical Sufism. The influence of western capitalism is shown by the exploitation of the *Ponggawa Darat* (capital owners) to the *Ponggawa Laut* and the *Sawi* (workers) or what is called a weak civilized mentality. The magnitude of exploitation is very well realized by the workers, only they cannot do anything to eliminate it. Meanwhile, the influence of classical Sufism is shown by religious understanding which is considered wrong (excessive dependence or submission that does not heed the effort and presence of technology) which then results in a low productivity behavior, b) the results of the analysis of income distribution in coastal communities (especially in the Pakkaja community) show that poverty

experienced by coastal communities is more dominant because of cultural factors (cultural poverty) rather than structural factors (structural poverty) or precisely called weak intention mentality. It is true that there is exploitation carried out by the owners of capital (*Ponggawa Darat*) against the workers (*Ponggawa Laut* and the *Sawi*), but actually even though there is no exploitation they are still poor, because their productivity (business results) is still very low or generally still below regional minimum wage standards. This weak mentality of intention is seen as a strong influence of classical Sufism, c) the main strategy for alleviating cultural poverty in coastal communities (Pakkaja communities) in South Sulawesi is to increase the role of religious assemblies.

## References

- Abbas T., Charles T., 2010 Mixed methodology (Combining quality and quantity approaches). Student Library, Yogyakarta, Indonesia.
- Alawiyah T., 1997 [Da'wah strategy in the Taklim assembly environment]. Bandung: Mizan, Indonesia. [In Indonesian].
- Arikunto S., 2010 [A research procedures practice approach]. Revised edition. Rineka Cipta, Jakarta, Indonesia. [In Indonesian].
- Creswell J. W., 2014 Qualitative, quantitative, and mixed approach research design. Student Library, Yogyakarta, Indonesia.
- Daris L., Kartika E. Z., Aminuddin S., 2012 [The dynamics of conflict and the role of local institutions in the management of capture fisheries resources in Maros Regency, South Sulawesi Province]. *Journal of Agrisistem* 8(1):32-42. [In Indonesian].
- Daris L., Aslinda A., Rapi N. L., 2017 Forms and strategies of conflict resolution in fishing resources utilization in the coastal area of Maros District, South Sulawesi Province. *AAFL Bioflux* 10(6):1540-1545.
- Demmallino E. B., 1997 [Socio-cultural transformation: Fishermen community development model]. MSc Thesis, Postgraduate Social Sciences Program of Padjadjaran University, Jawa Barat, Indonesia. [In Indonesian].
- Demmallino E. B., 2011 [Socio-cultural transformation: Initiating the reformation of coastal communities in the Bugis-Makassar State of South Sulawesi]. Dissertation of the Postgraduate Doctoral Program at UNHAS. [In Indonesian].
- Hamid A., 2005 [Pasompe: Odyssey of the Bugis]. Makassar: Reflexology Library.
- Hora S. C., 2004 Probability judgments for continuous quantities: linear combinations and calibration. *Management Science* 50:597-604.
- Johnson B., Cristensen L., 2012 Educational research. 4<sup>th</sup> edition, Quantitative, Qualitative, and Mix Method Approaches. California: SAGE Publication.
- Kaelan, 2005 Qualitative research methods in philosophy: Paradigms for the development of inter-disciplinary research in philosophy, culture, social, semiotics, literature, law and art. Paradigm Publisher, Yogyakarta, Indonesia.
- Marimin, 2004 [Techniques and application of decision making of multiple criteria]. IPB Press, Bogor, Indonesia, 197 p. [In Indonesian].
- Nasution S., 2011 [Research method]. Bumi Aksara, Jakarta, Indonesia. [In Indonesian].
- Nazir M., 2003 [Analysis method]. Jakarta, Ghalia Indonesia. [In Indonesian].
- Pearce II J. A., Robinson R. B. Jr., 2008 Strategic management 10. Salemba Empat, Jakarta, Indonesia.
- Saaty T. L., 2008 Decision making with the analytical hierarchy process. *International Journal of Services Sciences* 1(1):83-98.
- Soewardi H., 1995 [Agricultural-industrial transformation in Indonesia: A sociological approach]. Paper, Bandung, Indonesia. [In Indonesian].
- Sambu A. H., Daris L., 2019 Environmental preservation based on local wisdom (A case study at Kajang, Bulukumba, South Sulawesi, Indonesia). *Journal of Engineering and Applied Sciences* 14(1):1-7.
- Sugiyono, 2014 [Statistics for research]. Alfabeta Publisher, Bandung, Indonesia.
- Vargas L. G., 2016 An overview of the analytic hierarchy process and its applications. *European Journal of Operational Research* 48:2-8.

- Weber M., 2006 Comprehensive study of cultural sociology. IRCiSod, Yogyakarta, Indonesia.
- Yusuf M., Daris L., 2018 [Analysis of study data, theory and application in the field of fisheries]. IPB Press, Bogor, Indonesia, 208 p. [In Indonesian].

Received: 02 April 2020. Accepted: 10 July 2020. Published online: 17 July 2020.

Authors:

Eymal Bahsar Demmallino, Hasanuddin University, Faculty of Social and Political Sciences, Department of Anthropology, Indonesia, South Sulawesi, 90245, Makassar, e-mail: demmallino1964@yahoo.com

Muhammad Saleh Syekh Ali, Hasanuddin University, Faculty of Social and Political Sciences, Department of Anthropology, Indonesia, South Sulawesi, 90245, Makassar, e-mail: saleh.assofie@gmail.com

Lukman Daris, Cokroaminoto University, Department of Fisheries Agro-business, Indonesia, South Sulawesi, 90245, Makassar, e-mail: daris.lukman70@gmail.com

Muhammad Yusuf, Cokroaminoto University, Department of Fisheries Agro-business, Indonesia, South Sulawesi, 90245, Makassar, e-mail: yusufscholar.ij@gmail.com

This is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution and reproduction in any medium, provided the original author and source are credited.

How to cite this article:

Demmallino E. B., Ali M. S. S., Daris L., Yusuf M., 2020 Social position of the coastal community and its tightening strategy: Case study of the Pakkaja fisherman community in South Sulawesi, Indonesia. AACL Bioflux 13(4):1925-1933.