

Maritime Culture Degradation of Indonesian Society in Social Practice of Seafaring

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Abstract

Indonesia since a long time ago has been known as a nation whose maritime is very strong, such as the activities or practices of seafaring which were carried out by the ancestors of the Indonesian nation. However, the current problem is the degradation of maritime culture in the social practices of seafaring. The purpose of this research is to find out the factors that cause Indonesian people not to go to sea and the degradation of maritime culture that occurs in Indonesian society in the social practices of seafaring. The method used in this study is a qualitative descriptive method with data sources derived from relevant books or journals. The results of this study, namely (1) the factors that cause people not to go to sea are due to unstable social economy for fisherman, climate change and erratic weather, fuel oil (BBM) which is difficult to obtain for ships, the use of technology that is still old technology, and the quota-based fisheries policy; and (2) the current degradation of maritime culture in Indonesian society is the transition from fisherman to other professions, such as farmers, foreign ship crews, and Indonesian migrant workers.

Keywords: Cultural Degradation, Maritime Society, Marine Social Practices



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INTRODUCTION

Indonesia is a maritime country consisting of 17,508 islands with a coastline of 95,181 km (Dahuri, et al., 2004). As a maritime country, Indonesia should be able to control and exploit the potential of the sea to achieve people's welfare. However, the Indonesian people, especially fishermen, have not been able to feel well-being. This is evidenced by the results of the National Economic Survey (SUSENAS) stating that fishermen are one of the poorest professions with 11.34% higher than other professions (Anna, 2017). Since ancient times, Indonesia has been known as a nation whose maritime is very strong, such as the activities or practices of seafaring which were carried out by the ancestors of the Indonesian nation.

Various problems continue to arise that become a challenge for the Indonesian nation as a maritime country. The current issue is about maritime culture. Maritime culture is a culture that develops in the ocean and must be developed by 'actors' of maritime culture, such as fishermen. However, in reality, Indonesia's maritime culture is currently not emerging and developing (Octavian and Bayu, 2014). In other words, maritime culture in Indonesia is currently experiencing degradation. This can be seen from the decreasing number of fishermen in Indonesia and the decreasing interest of the community to become fishermen.

Various studies and research results on the socio-economic and cultural life of fishing communities over the past four decades also show that from year to year since Indonesia's independence, fishermen's lives have always been in a disadvantaged condition, even very apprehensive. Moreover, development policies so far have not been in favor of fishermen's families because government policies do not differentiate between types of fishermen, whether they are coastal fishermen or free sea fishermen (Retno, 2016).

The current problem is the degradation of maritime culture in Indonesia in the social practices of seafaring. This research is used to answer problems, namely (1) Why do Indonesian people no longer wish to become fisherman? (2) How does the degradation of maritime culture occur in Indonesian society in marine social practices?

RESEARCH METHOD

The research method used is qualitative research. According to Abdussamad (2021), qualitative methods are used to obtain in-depth data, data that contains meaning. This type of research is descriptive. Furthermore, the technique of data collection is done by using documentation techniques. The data taken in this study were sourced from relevant books or journals.

RESEARCH RESULTS AND DISCUSSION

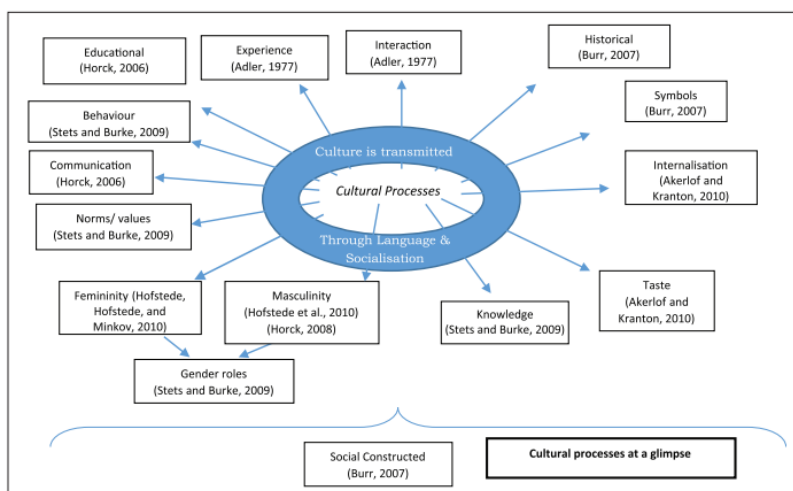
Indonesia is an archipelagic country that has very high potential in the maritime sector. As a maritime country, Indonesia has experienced social changes directly or indirectly. In this regard, social change occurs in the degraded maritime culture.

Maritime Sociology

Sociology is a perspective or way of looking at social reality based on empirical observations in the field. Selo Soemardjan and Soelaiman Soemardi argue that sociology is related to social structures, social processes, and social changes (Subardi, 2018). In relation to maritime sociology, Bartlomiejski (2011) defines maritime sociology as a science that studies the relationship between maritime communities and the sea. Furthermore, in Bartlomiejski (2011), Janiswewsky states that the subject of discussion in maritime sociology is the sociology of fishermen, sociology of maritime organizations, sociology of social processes of maritime character, and others. Furthermore, in Octavian (2022), the realm of maritime sociology studies includes: (1) Sociology of seaman, seafarer, fisherman, and coastal communities; (2) Marine environmental sociology; (3) Sociology of development and the fishing industry; (4) Sociology of security in coastal areas, such as piracy, smuggling, geopolitical dynamics between countries and other security issues.

Maritime Culture

Maritime culture is a culture developed in the ocean. According to Retno (2016), Maritime culture is a complex of ideas, ideas, knowledge, values, norms, rules related to the maritime sector and used as a guideline for economic, business, service and political behavior of individuals/groups of fishing and non-fishing communities to achieve their socio-economic interests in order to produce products. Maritime culture is a dynamic culture because it can change according to the situation on the ground. This was stated by Horck in (Dekker, 2018) defining maritime culture "...explains that culture is not a fixed entity, but that it is fluid and open for change". Furthermore, Dekker (2018) describes the cultural process as follows.



(Chart 1. Cultural Process)

Factors Causing Indonesian People Not to Do Social Practice of Seafaring

The sea in Indonesia has enormous and abundant potential. If it continues to be utilized and developed, it will provide welfare for the people of Indonesia. However, currently Indonesian people are reluctant to engage in social maritime practices and are reluctant to become actors of maritime culture, such as being fishermen. The factors causing the Indonesian people not to engage in social maritime practices are as follows.

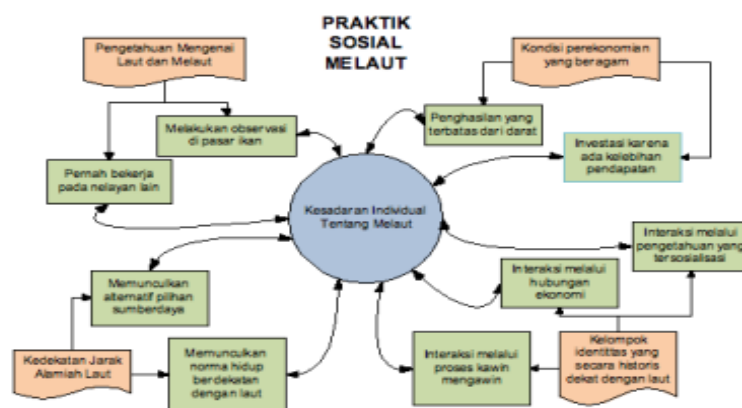
1. **Social Economy Instability for Fisherman.** The instability social economy has pushed people who were originally fishermen to look for other jobs, such as turning into Indonesian Migrant Workers. This can be seen in the fishing community in Gresik, East Java. At first the majority of local people worked as fishermen. However, people whose livelihoods are fishermen experience difficulties in living. This is due to unstable economic conditions. Therefore, these economic problems encourage people to migrate abroad as Indonesian Migrant Workers. They are looking for luck in order to be able to get out of the cycle of poverty that ensnares them. The productive age group (25-29 years) who are male choose to work abroad to become BMI in several countries, including Malaysia.
2. **Climate Change and Uncertain Weather.** Climate change is a major problem for fishermen, such as the effects of a prolonged dry season. In addition, bad weather and strong winds prevent fishermen from seafaring (Dianti, 2022). The decline in the number of fishermen in Indonesia is driven by two things, namely the climate crisis and the expansion of extractive industries in coastal, marine and small island areas. Related to the climate crisis, fishermen in various regions in Indonesia are very affected because fishing activities in the sea rely heavily on friendly weather. If the weather at sea is unfriendly, fishermen cannot go out to sea. In addition, the climate crisis makes it difficult for fishermen to predict the weather. In addition to worsening the weather, waves at sea are getting higher due to the climate crisis. This condition forces fishermen not to go to sea (Walhi, 2022).
3. **Fuel Oil (BBM) which is Difficult to Obtain for Ships.** Secretary General of the Indonesian Traditional Fishermen Association (KNTI) Iing Rohimin said that based on the KNTI survey results, it was recorded that 82.8 fishermen respondents did not have access to subsidized fuel. the fishermen do not have access to subsidized fuel, because as many as 38.4 Indonesian traditional fishermen do not have a letter of recommendation to buy subsidized fuel. The reason for not being able to access subsidized fuel is that 87 percent of respondents do not have the fishing vessel registration requirements and 69 percent of fishermen do not have an identity (Santia, 2021). Furthermore, the Indonesian Fishermen's Alliance (ANNI) notes

that small fishermen can only access 26% of subsidized diesel from the 60% of diesel needed for fishing (Dianti, 2022). In addition, gas stations currently prohibit the purchase of BMM using jerry cans. Whereas, in fact fishermen usually buy fuel with jerry cans. Therefore, fishermen find it difficult to get fuel because gas stations are prohibited from selling it with jerry cans (Metrotimes, 2023).

4. **Use Old Technology.** Small fishermen in Indonesia still use non-modern technology to catch fish so that they are unable to compete with the large fishing industry. The use of fishing gear or nets and boats used is still non modern. Thus, fishermen cannot go far from the coastal waters so that the fish they catch are not optimal. The low education level of fishing communities is one of the factors in the acceptance and use of technology in fishing and fish marketing. Even though by relying on technology, fishermen can go to sea with long distances and are able to survive in the waters for a long time. The use of technology also supports the effectiveness and efficiency of fishermen during fishing, processing and marketing (Elanda and Azizah, 2020).
5. **Quota-Based Fisheries Policy.** One of the extractive industries currently being pushed by the Indonesian government is a measured fishing policy. Walhi notes that this policy is a derivative regulation from Job Creation Law which was decided by the Constitutional Court of the Republic of Indonesia as Conditionally Unconstitutional. Through a measured fishing policy, the Government of Indonesia will grant concessions to a number of large corporations to catch fish based on quotas in a number of Fisheries Management Areas with a contract system for a certain period of time. With the contract quota system, fishing companies will get extraordinary privileges. This policy will encourage free competition between fishermen and large ships in Indonesian seas (Walhi, 2022). Contract quota system policy for fishing will reduce fishing by small fishermen. This is because the capture of this contract will benefit companies with large vessels.

Maritime Culture Degradation of Indonesian Society in Social Practice of Seafaring

Degradation in KBBI means 'decrease', 'setback' or 'decline'. In terms of maritime, degradation occurs in maritime culture. In other words, degradation in maritime culture is defined by several things that should be done in maritime culture, but these are not done, causing maritime culture to slowly shift and change into the opposite. In ancient times, the ancestors of the Indonesian people were fisherman who depended on the social practices of seafaring. The social practice of seafaring emerges in the community due to the close relationship between the community and the coastal or sea areas (Octavian and Bayu, 2014). Sociological dimensions in the social practice of seafaring according to Octavian and Bayu (2014) are as follows.



(Chart 2. Social Practices at Sea)

However, for now there is a decline in maritime culture as in the social practice of seafaring. This can be seen from the decline in the number of fishermen in Indonesia in the last decade. In 2021, BPS-Statistics Indonesia on Marine and Coastal Resources Statistics document noted a decrease in the number of fishermen during 2010-2019 by 330,000 people. The data shows that in 2010 as many as 2.16 million people were registered as fishermen, but this number decreased in 2019 to 1.83 million people who were registered as fishermen (BPS, 2021). In addition, the low interest of the younger generation in the fishing industry and households is also a form of the degradation of maritime culture in Indonesia.

The current degradation of maritime culture in Indonesian society is the transition from fishing to other professions, such as farmers, foreign ship crews, and Indonesian migrant workers. This is due to economic factors that encourage people to switch professions, such as in the people of Pasir Putih Dalem Gresik Tourism Village, where initially the majority worked as fishermen then migrated abroad to become Indonesian Migrant Workers (Elanda and Azizah, 2020). For the problems above, the maritime community is equipped with abilities or soft skills related to maritime culture and enhancing the character of the maritime community. In the maritime domain broadly, it is necessary to increase the sea-based economy by improving technology, facilities and infrastructure or infrastructure related to maritime affairs. Meanwhile, the government needs to provide policies that are friendly to fishermen and do not harm small fishermen.

CONCLUSION

Indonesia is a maritime country whose maritime culture should develop very rapidly, but in reality maritime culture is actually experiencing a setback or degradation. Factors causing the Indonesian people to no longer go to sea, namely (1) Social Economy Instability for Fisherman, (2) Climate Change and Uncertain Weather, (3) Fuel Oil (BBM) which is Difficult to Obtain for Ships, (4) Use Old Technology, and (5) Quota-Based Fisheries Policy. Meanwhile, the degradation of maritime culture that occurs in Indonesian society in the social practice of seafaring is the reduction in the fishing profession and the change from fishing to other professions, such as being a farmer, foreign ship crew, and Indonesian Migrant Workers.

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