

The Role of Woman's Personal Branding in Increasing The Activity of Fishery in Batu Island

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Abstract—This research was conducted to find out the personal branding model in improving the existence of women in the processing of fishery activity, in Batu Island, South Nias Regency. The existence of women in f this study is to identify and map the potential and competence of marine women to be developed, so that the fishing community has a strong human resources. This research is descriptive research, using qualitative analysis. From the research, it has been shown that the existence of women in the fishery activities, takes form in selling fish that caught by their husbands, processing the salted fish, making grilled kimo, making processed snacks from fishand evendistributing sea cucumber to another town. The appropriate personal branding model is to maximize the three elements.. First element is Person, which is to improve the specialization and uniquenessof women's role in fishery activity such as host a training program to increase salted fish making ability. The second element is Promise which required integration between the government (UPT Port of Pulau Batu Pulau Pulau) and the fishermen community to run the sustainable program. The third element is Relationship that is improving the ability to establish good relationships with the distributors of sea products outside Pulau - Pulau Batu.

Keywords— : *Existence of woman, Fisherman, Personal Branding.*

I. INTRODUCTION

As the largest archipelagic country in the world, Indonesia has great potential to become the world's maritime axis. The term "Maritime Axis" is a strategic idea that emerged as a new vision and mission of Indonesia under the Government of Joko Widodo and Jusuf Kalla. This term became increasingly political and diplomatic when presented at the seventh President's inauguration speech in the Republic of Indonesia at the MPR-DPR building on October 20, 2014 [1].

The idea of the Maritime Axis was realized to guarantee connectivity between islands, development of the shipping and

fisheries industry, improvement of sea transportation and a focus on maritime security. The main programs in the administration of President Jokowi to realize Indonesia as the world's Maritime Principle, namely through the enforcement of the territorial sea sovereignty of the Republic of Indonesia, revitalization of marine economic sectors, strengthening and development of maritime connectivity, environmental damage rehabilitation and biodiversity conservation, as well as improving quality and quantity Marine Human Resources.

One of the strategic issues of managing marine potential is the low quality of the human resources of the marine community. This makes the fishing community still a weak economic class [2]. In 2011, the number of poor people in the sea reached 7.87 million people living in 10,000 marine villages. Even though the potential of Indonesian fisheries and marine resources based on the 2014 KKP data is 6,520 million tons / year. This becomes ironic when viewed in terms of the abundant wealth of Indonesian fisheries and marine resources but the people are still in a weak economy .

The poverty of marine society can be divided into three types, namely structural poverty, cultural poverty, and natural poverty[3]. The poverty inherent in the marine community was caused by a structure that did not support the improvement of the welfare of the community and culture that was still inherent in the community [4], [5]. This low socioeconomic level and welfare, in the structure of the fishing community, causes fishermen to become the poorest social layers, while most fishermen in Indonesia are labor fishermen. This shows that abundant resources cannot be managed and utilized maximally.

The low quality of human resources and the welfare of the marine community make the Jokowi-JK Maritime Axis vision on the other hand is still considered not maximal even considered to fail to protect fishermen, especially women fishermen. This failure occurred due to the Maritime Axis being a business commodity and the development orientation only focused on development alone. The Center for Data and Information of the People's Coalition for Fisheries Justice (KIARA) noted that throughout 2016 there had been 16 cases of reclamation, 17 cases of maritime privatization and small islands, 18 cases of mining in the maritime area and the expulsion of 107,361 heads of fishing families from their living space due to reclamation.

Arieska Kurniawaty (2017) from Solidaritas Perempuan said that this was an irony considering that to this day there has been no political recognition of the position and role of women fishermen [6]. On April 6, 2017 fishermen demonstrated in front of the Ministry of Maritime Affairs and Fisheries because they considered the Maritime Axis policy was not yet realized. In Act No. 7 of 2016 concerning Protection and Empowerment of Fishermen, Fish Cultivators and Salt Farmers, the position of women is still attached to Article 45 as part of the fisherman's household. This is considered to negate the role of women in the fisheries sector which is very significant. The absence of recognition in national regulations is exacerbated by the absence of affirmative efforts in technical policy.

Policies and regulations that still do not make women fishermen an important part of the development of the maritime area, make the government programs weaker in developing marine human resources. In fact, every day the maritime area is dominated by women and children because most husbands and teenagers go to sea. There are fishermen who go to sea for days, but there are also ordinary fishermen who just go to sea at night, so that the mother or wife holds the responsibility of daily life in the family. Therefore, efforts to improve the welfare of fishing families are more focused on women. Women in the maritime area can be the driving force for the productive economic activities of the maritime community so as to improve their function from ordinary housewives to become breadwinners.

So far the role of women in fishermen's families has not been optimal in helping to improve the family's economy, especially in relation to the process of managing post-arrest results. Their knowledge and skills are still limited and have never received technological innovation. In addition they also do not have the ability in business development so that all of them cause their lives to be marginal and poor.

Women fishermen play an important role in maintaining a family economy. The role of women is also one of the hopes in developing sustainable livelihood strategies [7]. Women are required to be able to carry out productive activities to earn extra income in addition to having to maintain their household and children. Fisher women who work productively earning additional income must devote more time than men who go to sea. This is because women must continue to play reproductive roles and their social roles to maintain their society. Many factors encourage women fishermen to work for additional income for their families, these factors include social, economic and cultural factors. Fishermen work on a seasonal basis, while fishermen work throughout the year.

Human resources as an organic capital for the development of maritime axis have a strong relationship with economic, socio-cultural and natural resources, as well as a reliable foundation in the existence of marine activities. Likewise, women fishermen who are part of the life support for fishermen's life have become part of a marine ecology system that is interrelated with various aspects.

Studies related to marine human resources as mentioned in the research results of Wawan Setiawan (2010) on Human Resource Competencies in Efforts to Use Marine Potential in Tasikmalaya Regency, show that several competencies such as shipping knowledge, fishing vessel maintenance and machine knowledge already exist but still needs to be improved both through formal and non-formal education [8]. Navigation technique competencies are new competencies that can be provided through formal education. The results of evaluating the suitability of marine specific competencies, the competencies that already exist and need to be improved are fishing techniques, marine fish preservation techniques and shrimp farming. Competencies that already exist and need to be maintained are fish preservation techniques in the sea. Competencies that do not yet exist, but are needed are radar mastery techniques, milkfish cultivation, seaweed cultivation and lobster and crab cultivation.

The low mastery of marine technology by fishermen is still an important factor contributing to the low economic income of fishermen, so that fishermen are still classified as weak economic communities. This situation does not only speak of fishermen in the sense of a profession dominated by men, but also women fishermen as part of the fishing community. Therefore Diana Djuwita in her study on the Role of Women in Coastal Communities in Increasing the Income of Fisherman Families in Mertasinga Village explained how the role of women fishermen to increase the income of fishermen's families required the dual role of women or wives of fishermen as wives who carry out domestic tasks or work and earn a living for help husbands meet their daily needs [9]. There are even women who become the main backbone or breadwinner in the family because her husband works seasonally or does not work at all so that he relies on his wife's income. So women have a very big role in improving the family's economy.

The results of the study of the important role of women as potential resources that should be developed and strengthened in the maritime sector were also seen in the study of Nina Evi Nur Laila (2016) on the Strategy of Women Fishermen's Welfare Against Family Income which explained that the fishermen of Sendang Biru who work as fish baskets in the TPI a single livelihood pattern because most of the time is devoted to one type of work, this is different from fisherman women who open beachside stalls while selling fresh fish caught by their husbands [10]. Bugis and Madura fishermen women migrate to adjust the harvest season and famine in Sendang Biru. The family of women fishermen who optimize family resources are families who have large household members. The fishermen of Sendang Biru also carry out a savings strategy as an effort to anticipate when the famine comes, such as: buying gold jewelry, buying a motor vehicle, buying electronic equipment, and saving in a conventional bank.

The figure of a fisher woman who is the foundation of the economic management of the fishing community is assumed to be weak in conducting personal branding on herself and in the community. Because women fishermen are still able to concoct their own basic character so that their roles and positions are recognized in society. This is not only influenced by the weakness of education but also influenced by the cultural construction of society. Reflecting on

the above phenomenon, in the process of strengthening marine human resources, women fishermen must also know their existence, potential, and competency so that they can organize personal branding to the fullest.

II. METHODOLOGY

Study of women's participation in improving the welfare of fishermen's families using qualitative research methods. Preliminary observations were made in an effort to obtain a picture of the situation and conditions of women's participation in Pulau Batu, South Nias. Research on women's participation in improving the welfare of fishermen's families uses data collection techniques in the form of in-depth interviews and participant observation. In-depth interviews were conducted with key informants, namely women in Plau-Pulau Batu, South Nias, then Village Heads, community or customary leaders, Pulau-Pulau Batu District government, South Nias, and tourism business actors. The interviews were carried out for as much information as possible in the form of data on the role of women, women's daily activities, and the position of women in the Pulau-Pulau Batu community, South Nias.

Observations made were participatory observations, namely researchers participating in activities or activities of women in Batu Island, South Nias. Observation is said to be a systematic observation or recording of symptoms that appear in the object of research. Focus Group Discussions were also held as part of the triangulation of data resulting from interviews spread across different islands in Pulau Batu, South Nias. The three analytical activities above are something that is intertwined at a time before, during, and after collecting data in parallel form. The meaning is that the process does not run linearly or some sort of successive event, but is cyclical and interactive.

III. DISCUSSION

Nias Culture and the Position of Women in Batu Islands

Women in Nias customs and tribes are second-class citizens. This level is clear, and openly occurs. First, the head of the family is male. Second, women cannot make any decision without their husbands. Third, women are often equated with goods / assets / wealth of men. Fourth, the expected child in the family is male. If men do not yet exist, then Nias people usually feel they do not have children. Boys are successors to the clan. Who is able to replace the family position and carry on the clan name. This means that man is life itself. Women are not unnecessary, but are defeated.

Based on a previous research report entitled Local Genius and Implementation of Gender Mainstreaming in South Nias District (2016), Nias women are often marginalized and continue to be in the domestic realm with a high workload. Nias women still receive violence from those closest to them. This violence often comes from parents, brothers and husbands. However, in some cases Nias women have a very central role. For example during a silver party. They are the mamidi afo (betel) and mamotu ono nihalö (advising the bride). And they were also the first to welcome when the guests of the group of the bridegroom came. In this case, the position of women in Nias is not always looked down upon.

The position of women in Nias is always in a gray area, on the one hand they have a very high position in culture that plays an active role in marriage ceremonies and on the other hand they are not considered if they have concerns about customs and cultural norms. In everyday life, Nias women are often found to be unfairly neglected. Even in some cases they are only slaves to their husbands and children. Although this is not publicly disclosed, it happens in real terms.

Treating women as the second sex is not fair. However, the perspective of Nias culture opens up opportunities towards this injustice. In customary marriage, women are indirectly bought by the men. By paying a large "bowo" (jujuran), the woman becomes his. This means that women are her husband's property. The man has full power to his wife. Parents cannot interfere anymore.

The higher position of men in Nias culture seems inseparable from the myths of the origins of Nias people. Where is Sirao, dropping his children into the world, and they are all men. The question is, where do women come from? This is still unanswered. But we can see, the place where King Sirao lives is called Tetehlili ana, symbolizing the mother's content, the presence of the fetus in her mother's womb. This means that women also have a central position in this myth. Although in reality it is not highlighted anymore. Finally it can be said that women are the womb for life. If boys are life, women are where life lives. Both need each other and complement each other. Life cannot exist and can take place without a place that makes him live. Men cannot live without women. Both have a central position even though in function, they are different.

Nevertheless, Pulau-Pulau Batu which are also dominated by Nias tribes and are automatically influenced by Nias culture, have also experienced a mixture of cultures from other immigrant tribes such as Minangkabau and others. The sociological conditions on Tello Island as a central area in the islands are also more open and heterogeneous compared to the islands around it and Nias Island as a whole.

The Role and Function of Women Fishermen and Processing of Sea Products on Pulau-Pulau Batu

Heterogeneous and openness of the people in Pulau Tello which is central to the cluster of Pulau-Pulau Batu also influences the role and function of women not only sociologically but also economically. Women in Batu Islands are culturally still influenced by Nias customs, but in an economic role, women tend to be in gray areas. On the one hand women are very instrumental in the economy and family decision making but can also have no role and only help their husbands.

As a fishermen community, the people in Pulau-Pulau Batu are still a community that is synonymous with poverty and other social problems, especially in the socio-economic field, where the dependence of fishing communities on marine resources, weather conditions and nature so that their income also depends natural conditions. The difficult socioeconomic life experienced by

fishermen encourages the role of women to become fishermen or marine product managers to help sustain the economic life of their families. With women becoming fishermen or marine product managers, their family's economic income will increase so that their lives will improve.

The role and function of women in sustaining economic activities can be seen from the activities of women who work as fishermen by producing and distributing catches in the form of fish as an effort to strengthen the socio-economic life of weak coastal communities. Women working as fishermen or marine product managers are usually due to relatively few husband's sources of income in the family, so they cannot afford to meet their daily needs.

As explained above, how women in Pulau-Pulau Batu play a role in economic needs meetings is caused by many factors such as the backbone of the family economy, the low income of husbands from marine products, to the awareness of women themselves to advance their lives, later it was considered to violate local customary values.

Based on the results of interviews and observations, women in Batu Islands in their economic activities did not experience restrictions. Like women in Mahang Island who are directly involved as fishermen. In her daily activities just like a man, a woman in Mahang Island who works as a seashell seeker Kimo starts her work in the morning and spends time until the evening at sea.

Gender inequality in which some of the burden of activity is carried out more by women participating in economic activities. Based on the gender approach, the development of women experiences a fairly rapid development, but it needs to be noted that the development of women does not "change" the role of "old" namely the role in the household. So the development of the role of women is to add or increase the workload. Women's participation concerns the role of tradition and the role of transition. Traditional or domestic roles include the role of women as wives, mothers and household managers. While the transition role includes understanding women as laborers, community members and development agents. In the transition role of women as laborers, they actively participate in economic activities (earning a living) in various activities according to their skills and education and utilizing available jobs [11].

Respondents in this study are still experiencing multiple workloads. Women fishing for Kimo seekers on Mahang Island on the one hand still have to do domestic work after working one day looking for Kimo shells in the sea. But there are also domestic workloads which are then passed on to daughters in the family, so that women seeking Kimo no longer do domestic work. Likewise, Jamilah is in charge of catching up to the distribution of sea cucumbers on Tello Island, and domestic work is also distributed to her sisters or nieces, so that she no longer needs to do activities such as cooking, washing, and so on. However, the double workload still occurs for women who manage seafood on Tello Island and Tanamasa Island. This is because most women manage marine products; Pale-Pale salted fish and food only work to help her

husband who works as a fisherman or vice versa, there is no longer a husband who is the head of the family in charge of providing for his family.

In addition, the description above also identifies the existence of the production text. The production matrix is defined as the style (model) of the production of female character, can be traced from the outpouring of time, the return value (wages) of production, and the self-capability of the type of work. The production is based on the outpouring of production time, it is divided into working independently, full time, and working on a side-time basis and earning income or not being paid and working on wages. The concept of production is framed from the equivalent word matriarchy, matrilineal and production which is used to explain the involvement of women in the production and social structures so that the integrity of society is maintained by its dynamics. In addition, the concept of production is used to reposition women in a social order with respect to their achievements and the value of their socio-economic work. The production model is also used as a pattern of balancing roles and positions between genders in the economic structure. At the practical level, the production method can be identified by a variety of female-labeled patterns of production to strengthen the role and bargaining position in the structure of fishing communities. [12]

Personal Branding of Women at Pulau-Pulau Batu

Most of the results from the research location, the involvement of fishermen in fishing activities is dominated by men. Women usually help in processing seafood. Marine product management activities carried out by women fishermen are still concentrated in the domestic area. Four informants on Pulau Tello processed sea products caught by her husband, for example processing anchovy and salted fish. Meanwhile, one of the informants named Jamila, became a sea cucumber processing businessman and sold it on a large scale. Jamila's existence in the management of Sea Cucumber in Tello is very real. The house is a collection point for catching sea cucumbers.

Meanwhile, in Mahang Island, women participated in the capture of seafood, namely Kimo. There are 10 women catching Kimo in Mahang, all of whom catch directly in the shallow sea, while the deep sea becomes part of the male catch, because the expertise of male fishermen is more capable to dive into the deep sea. As a result, there is a gap in income. Kimo in the deep sea is bigger, so the selling price is more expensive. The selling price of Kimo is around 85,000 per kg, usually sold. Men are in charge of crossing Kimo to Tello Island. they stopped collecting Kimo when married. The reasons vary, because there are already husbands who bear the cost of living, are busy taking care of their children until they are lazy for fear of blackening their skin.

Different things happen on Bale-Bale Island, where women sell the research to the other side of the island, like Tello. The role of women in processing catches does not contribute to real income in household livelihoods. Their participation only plays a role in processing the catch in the form of bloat, not taking advantage of the activity, all sales proceeds are still accepted by

the husband. In some households, husbands also sell. Different things happen to women who produce seafood which are single parents. Because no husband makes a living, the results of processing seafood are the main source of family income. This situation, for example, happened to Ms. Asni, who processed fish into food called Pale-Pale.

Based on the explanation above, women in Batu Islands participate according to their abilities, their immediate needs, and also self-actualization that arises because of their awareness. Women who manage marine products such as salted fish makers participate because of their life experiences seeing their families who had previously been managing salted fish, so that they automatically participate. Fish food management and other salted fish makers participate because of the need to support their families. Then also women entrepreneurs who participated because of their awareness to actualize their abilities as well as the aim to make themselves economically rich.

For women in Mahang Island, looking for kimo provides a new world that is separate from household activities. Women in Mahang Island enjoy work looking for kimo, because it seems to provide an opportunity for them to interact outside the home and actualize. But, when returning home, the burden of domestic work remains waiting. Stereotype of fishermen as masculine work is also observed by some Mahang Island residents. For example, to Anania's parents who repeatedly asked her daughter to stop arresting Kimo because she was considered inappropriate and made a living by just gardening at home.

In contrast, women's activities in the island of Tello in processing fish do not separate them from domestic territory, instead increasing the burden of their domestic work. Marine processing activities enter their domestic roles. Work is usually done at home on the sidelines of taking care of children, cooking, and cleaning the house. Whereas in Bale-Bale Island, women's participation in processing marine products moves in the domestic and public areas. Women do the process of salting at home, to deliver processed fish to Tello Island.

The phenomenon of women participating in earning a living has existed long ago, even before the emancipation movement began. In addition to economic reasons, women also work as self-existence, and interact with other human beings. The most important thing, having income can increase women's autonomy towards their lives. With the financial capacity possessed, women can be more independent in making decisions for themselves and households, without always relying on their husbands. For this reason, the role and potential of women in processing seafood in Batu Islands must be developed so as to provide more space for women to show their existence. In addition, there must be a solution so that the double burden on women does not continue to occur. There must be a clear division of domestic tasks when the wife is busy doing fish processing, for example, the husband can participate in domestic work without the need to think about traditional gender role stereotypes.

IV. CONCLUSION

In general, in Pulau Batu, South Nias women do housework and some also participate in the economy to help their husbands as additional breadwinners. The lives of fishing communities who are generally below the poverty line make women also participate in meeting the economic needs of the family. The involvement of women in the economic sector does not cover the dual role of women. In its classification women in Batu Islands carry out various forms of work such as managing fish into salted fish, fish food, to finding fish (kimo shellfish) in the sea as fishermen and entrepreneurs who move from upstream to downstream of the fishery process.

As for the factors that cause women to work both as fishermen and marine product managers, among others, due to economic needs, insufficient husband's income, women as single parents, and the existence of self-awareness of women advancing and actualizing themselves. In Tello Island, women who work as marine product managers and fishermen continue to act as housewives with domestic work which is still their responsibility. In Tanamasa Island, women who manage marine products also still carry out household chores, but there is no clear division of work between women and men. In the Mahang Island area there is also no division of domestic and public duties that is evident between men and women, because women who seek kimo shells also spend their time one day in the ocean just like men.

Personal identification of women in Pulau Batu, South Nias has not been clearly seen. If we take the root value of women in the Nias tradition, it is actually a second class society that is still male dominated. However, heterogeneous communities in Tello island and the economic downturn also influence the way of view of the community so that they become more open about the role and participation of women in the economy. While in Tanamasa Island and Mahang Island which are entirely Nias, there is no division of domestic and public areas between men and women in the economy.

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