

Fisheries and Economic Relationship in Kelurahan Gusung Makassar

Mr. Amiruddin
Faculty of Social Science
Universitas Negeri Makassar
Makassar, Indonesia
amiruddin6022@unm.ac.id

Mr. Rifal
Faculty of Social Science
Universitas Negeri Makassar
Makassar, Indonesia
rifalmattirodeceng@unm.ac.id

Mr. Najamuddin
Faculty of Social Science
Universitas Negeri Makassar
Makassar, Indonesia
najamuddin@unm.ac.id

Abstract— This paper discusses the influence of religious activities on the economic development of fishermen in Gusung Village. In several meetings which intersect with religious activities, religion is often accused of being the mastermind behind the stagnant progress of the fishermen's economy. However, this kind of accusation is not apparent if it is pinned to a group of fishermen in Gusung Village. The relationship between religion and economy seems intimate, and almost no turmoil is found. Integration between religious activities and economic progress occurred. This can be witnessed from religious activities that continue to run, such as rituals before leaving for the sea, when spreading nets until returning to the port, with the existence of such religious activities triggers a work ethic and trust to get more sustenance. This research is a historical sociology study using a qualitative approach. Data obtained through the study of primary data in the form of archival data and contemporary interviews combined with secondary data relevant to the research theme. Furthermore, research that describes the situation or situation that will be examined based on the data obtained in accordance with the problems specified in the study.

Keywords— *Religion, Economy, Gusung Village Fishermen*

I. INTRODUCTION

Religion is seen as an obstacle to economic progress. A book written by Allen M. Sievers that links the backwardness of the development of the Indonesian economy due to the mysticism in society. [1] This view leads to the argument that integration between religion and the economy will suffer a dead end. Demmalino's research revealed that the causes of poverty of fishermen were not only caused by problems of exploitation and use of technology, but more on the mentality that was based on Sufi Islam (mystical). [2] However, the phenomenon found by Demmalino did not appear to occur in the Gusung Village. This can be seen from all kinds of religious activities mingling with traditional traditions ranging from before leaving for sea, fishing in the middle of the sea to returning to the port, religious activities are still common in the lives of fishermen. The activity is carried out and it is believed wholeheartedly to bring abundant sustenance.

The study of the religion of the fishermen was carried out by Arifuddin Ismail who focused on the religious rituals of the Mandar fishermen. [3] He tried to present an expression of the local religious system that had experienced mixing with Islamic reason. Fishermen's belief in the existence of supernatural powers in the sea illustrates a

dualistic attitude, namely to make relations in order to produce a lot of sustenance, and avoid violations of the pemali (abstinence) that can cause havoc. The ritual of Pambusuang fishermen, especially the tradition of makkuliwa and maqappu, so far can exist because fishermen, especially at the retainer level, believe that the ritual still has a strong function among fishermen. In the end, the overall practice of local Islam in the lives of fishermen is difficult to influence by modernity because the tradition is accepted as a form of religion and sown in established social institutions. Arifuddin's study was more pinned on the study of religious sociology, which was born from the structure of fishermen's culture which was termed "the religion of fishermen". The approach used is more on socio-religious while the elements of religious economic history have not been seen as a whole.

From the statement above, it is necessary to discuss further about the religious encounter with the economy of fishermen in the Gusung Village. To what extent is the influence of religion on economic development? in this case, the process of meeting religion and economics was discussed, the style of religion of fishermen and the impact of religious rituals on the economic development of fishermen

II. METHOD

This type of research uses qualitative methods. As a basis for dissecting events, phenomena and a social group. Bodgan and Biklen define qualitative research as research that produces description data in the form of speech or writing and observable behavior from an individual, group, society or a particular organization in a particular context setting that is examined from a whole, comprehensive and holistic perspective. [4]–[7] If seen from the case, the qualitative method is suitable to be used for cases of religious encounters and fishermen's economy in Gusung Village, Makassar. The author chose to research in the Gusung Village because it was close to a strong maritime tradition, as well as trust that was still maintained. The technique of collecting data through observation and interviews with fishing communities, observations were made by following religious processes and economic activities of fishing communities in Gusung Village. After that, conducting interviews with fishermen who were successful but still adhering to their beliefs and customs. The data obtained is then processed in such a way, parsed

and proven through the data found then a research conclusion is drawn.

III. RESULT AND DISCUSSION

A. *Condition of Fishermen in Gusung Village*

The term Gusung in the Makassar language means land that juts into the sea, because the area is directly facing the ocean, the name Gusung is given. [8], [9] In terms of the name and geographical location facing the ocean, it is probable that there will be a growing community whose work orientation comes from the sea, especially as fishermen. This area, not only has fishing fishermen, but also Paotere Fish Landing Base (PPI), which can be used as a marketing center for fishermen's catches.[10], [10]–[12]

Edward Poelinggomang placed Gusung Village as a special area in the maritime trade network in Sulawesi. According to him, the western part of the port is a number of small islands, a group of islands known as the Spermande islands. This archipelago is naturally a protector and barrier to ocean waves and the West Wind Season storm. Therefore, the Makassar Port, which includes the Paotere Fish Landing Base (PPI) and the Paotere People's Port, which is located in the Gusung Village, is a good, calm and safe natural harbor. [13] In addition, as an open and crowded port, the port of Paotere in 1959, had embankments made of stone tied to a row of wooden sticks whose function was breaking waves. The function of the embankment is very important to anticipate waves that come alternately from the west and east coasts of Sulawesi. With the safety level of the waves being controlled enough, it will facilitate the fishing boat to anchor.

The location and geographical conditions of a region greatly affect the livelihoods of the people who inhabit the area. Thus the state of nature is one of the supporting factors for people's lives in fulfilling their daily needs. For example, a region has quite potential natural conditions such as in the field of fishing where fishermen can take advantage of this potential with the process of hunting fish as a prey biota and then processed to be able to support their daily needs for the community and are expected to encourage sustainable production activities. [14], [15]

The Gusung village which later became the Gusung Village is located in the coastal area and the potential of marine resources also determines the living conditions of some of its people who work as fishermen or sailors. The profession as fishermen that they have obtained from generation to generation from their parents and is not known for sure since when the community began to go to sea and make marine resources as a source of livelihood for coastal communities. But in 1955 began to bloom the activities of fishermen looking for fish in the sea to meet the needs of their families. [16] They live in groups and divide themselves according to the area where they make a living or the type of equipment used to catch fish.

Another factor that also determines their economic life is the weather factor which makes it impossible for fishermen to carry out fishing activities in the ocean. Because the weather conditions are very influential on the

process of fishing operations. Often when the weather is bad fishermen do not go fishing to catch fish, which of course causes fishermen not to earn income. Thus the state of the surrounding natural environment is a very influential factor in people's lives.

Subsistence production in the Evers perspective is consumption-oriented economic activity, which aims to fulfill personal interests and outside of the market economy (out-side market). Even though sales of business results occur, it is not an accumulation of capital, but merely serves to supplement basic needs. In short, it can be said that these economic characteristics are non-profit oriented [17] which are classified as subsistence. Based on Evers's perspective, it is also seen that fishermen in Gusung Sub-district who sailed at that time were aiming for their catch to meet their daily needs in this case as personal consumption. Even though there is a transaction or sale process, but it is not used as capital, but the proceeds of the sale are used to buy other basic materials. [18]

Based on the South Celebes Resident Decree Number 427 dated June 3, 1947 which stipulates "All areas of the Makassar Onderafdeeling located on land are made into Makassar Municipality". [19]–[22] In its development, both the amendments to Law No. 9 of 1957 concerning Regional Government, as well as the decree of the Governor of South and Southeast Sulawesi number 1100 dated August 16, 1960 concerning the establishment of Makassar as a Township with various administrative areas expansion, Gusung's overall change, part of the Ujung Tanah District. In this discussion, the focus of the research is on the coast, namely Gusung Overall, when viewed from a geographical point of view, it is in the east bordering Kampung Pattingaloang, in the south directly adjacent to Tabaringang Village and in the west borders Ujung Tanah District.

One indicator that indicates that Gusung's overall potential has fisheries business is water clarity. According to Masyhuri, the territory of Eastern Indonesia has a sea with a high level of depth compared to areas located on Java and Madura. It is estimated that the depth of the Makassar Strait reaches 2000 m, with a more complex level of topography with deep basin or trough shapes. Visibility near the coast reaches 15-30 m. [23], [24] With high water clarity, fish that live in the area around the coast will be easily visible. With such conditions, fish will be easily caught by fishermen. In the early days, before getting to know engine technology, fishermen were still relying on canoes (joloro) with propulsion equipment in the form of human power paddles and screens with wind power to do fishing in areas near the coast around the Makassar waters. A fisherman only needs one day at the most to return to the fish auction, the amount of fish they get is quite a lot, even the boat that was taken is almost full. The role differentiation and the complexity of the cooperative relations within it. Severe conditions and the complexity of handling technology and ecology is the determination for the formation of cooperation with the differentiation of work roles. The severity of the work can be seen from handling large production equipment such as ships, engines, trawlers, and other equipment that are operated in space and difficult and dangerous marine terrain conditions. [25]–[27] The complexity of the work can be

seen from handling various equipment components and the stages of production and distribution activities. Through the deployment of members with various skills, the weight and complexity of the work can be alleviated and simplified. The structure of cooperative relations is patterned vertically between Juragan-Sawi groups (conducting production activities at sea) and Pinggawa Usaha-Paccata (managing capital and marketing of catches) and horizontally among members of the Juragan-Sawi group and among Pinggawa Usaha- Own *Paccata*.

B. Religion of Fishermen in Gusung Village

Religious encounters with economics have become discourses that have historically been the byword of historians. Antony Reid revealed Islamization in the archipelago more on economic motives. [23] The foundation of Reid's thinking comes from the assumption that the archipelago was greatly increased when it was in the trading period around the XV century until the seventeenth century. At that time, there were a large number of people who converted to Islam in the archipelago. Islamic values have an important position in all ritual expressions of fishermen, especially in the aspect of symbolic meaning and hope for Puangalla Ta'ala (God) as the ruler of the universe. Everything is based on Him, as a form of belief or faith and Islam. The fisherman does not doubt his existence and omnipotence, "Bismillahirrahmanirrahim", then repent with the phrase "Astagfirullah alazhim", after mentioning the sentence of creed and salawat to the Prophet Muhammad. Then read the substance or prayer material according to the ritual context. This provides an indication of how Islamic nuances color each ritual fisherman's procession. [3]

Similar spirits were discovered by Yusrie Abadi at Pancana Barru, in the results of the study revealing that fishermen made religion to motivate themselves to improve worldly life. With the benefits obtained from fishing businesses, fishermen, especially *punggawa*, conduct *mappabuka* events in Ramadan as an implementation of ritual distribution. The thanksgiving ceremony departs from religious reflection which states that the more thank God, God will provide additional sustenance. [28] So it is clear that service activities cannot be released in religious activities, this religious activity that is believed by the fishing community can bring abundant sustenance.

C. Implications of Religious Meetings with Fishermen's Economic Development

The massive rituals carried out by the fishermen of Gusung's Wholeness have brought the lives of fishermen more economically advanced. Before the modernization of fishing gear, the production of Gusung's entire area had been marketed out of Makassar City. Nine types of fish are marketed outside Sulawesi, including: Anchovy, Flying Fish, Barukang Fish, Advanced Fish, Katamba Fish, Latjukang Fish, Tembang Fish, Single Fish and Bete-Bete Fish. All of these fish species are first dried under the sun for a few days, after they are completely dry, then sent to several regions in Indonesia. The marketing area covers the areas of Jakarta, Surabaya, Manado, Ambon and Lombok. If observed Anchovy is a type of fish that is in great demand,

especially the Surabaya region. From June to September the number of Surabaya shipments reached 136,350 kg, after which Manado had 31,367 kg, Ambon as many as 6. 500 and Jakarta as many as 2,400 kg. [10]

Anchovy from Gusung Whole is transported via *pagandeng* to the port, there are two destination ports, namely the Soekarno Hatta Container Port and the Paotere Folk Boat Port. However, Makassar's dominant anchovy is transported by small boats (*pinisi*) with a size that is quite large, Sangala (2018), who still feels that the transport of dried fish tells us that the trip to Surabaya can reach 5 (five) days using a screen device. Whereas the destination of Jakarta can be taken longer, namely 9 (nine) days of travel, depending on the weather and wind conditions. [29]

Boats that have a destination to Jakarta, first stop in Surabaya, to unload the cargo, as well as add debriefing. Sometimes after stopping in Surabaya, there will be additional cargo that will be brought to Jakarta. With a long enough route to Jakarta, the rental price will be greater, which will affect the sales price. As a result. Anchovy shipped in Jakarta is more expensive than in Surabaya. If sold in the local market around the Ujung Pandang Municipality, fresh anchovy in August is only valued at Rp.8 / kg, if it is sent to Jakarta the same month after the drying process costs Rp.6,000 / kg, a significant price difference occurs. With the sale of dried fish in big cities in Indonesia, it brings a distinct advantage to *punggawa lombo* (Makassar local entrepreneurs).

When compared with other months such as August and September the quantity continues to decline, in July as many as 77,700 kg, August as many as 31,150 kg and September as many as 27,500 kg. Another area that is the destination is Manado, the dynamics that occur are almost the same in Surabaya, in June, it increases, while in August and September it continues to decline. The decrease in the amount of marketing to the Surabaya and Manado regions related to the number of fishermen's catches in the Gusung Overall Decrease also. [30]

If it is observed that anchovy is a type of fish that lives in groups and is strongly influenced by water currents. If the flow of water blows from the west, then the fish migrate to the east, and vice versa. In the Makassar Strait region (West Coast of Sulawesi), October to March will experience the West Wind Season, at which time the water flow will blow eastward. In September it was a transition period from the Western Season Wind to the East Season Wind, where in that month the water flow was directed towards the east (Bone Bay). With the transition of seasons and currents, Anchovy that lives in a cluster is carried to the eastward flow so that the number of fishermen's catches in September decreases.

For true fishing communities generally in the world, marketing of catches is a common characteristic and an absolute economic system. [25]–[27]. Certain fish catches will be marketed first and then the sales will be used to fulfill various basic and other needs. In the past when the Bugis-Makassar Fishermen's Pinggawa-Sawi group was still characterized by a simple organizational structure (owner and Juragan and Sawi), they took over the role of marine

production activities and marketing of catches on land. That is why they master information about market locations, price changes, and are involved in market relations (local, regional, export). Since hundreds of years ago, Makassar Bugis Fishermen have developed a relationship and market network (centered in the city of Somba Opu) with Chinese traders with commodities from the old sea in the form of sea cucumbers, pearl oysters, shark fins, turtles, fish eggs, gelatin. [20], [31], [31], [32]

Then, since the 1980s they built partnerships with entrepreneurs and traders from Hong Kong and Korea, Japan and Singapore with new marine commodities in the form of fresh fish (groupers, sunu, katamba, napoleon), live fish (sunu, groupers, napoleon), fresh and live lobster, seven eye shells, and seaweed. [33], [34] Market demand determines the types of catch fish and the types of capture technology used by fishermen. The involvement of fishermen in the regional market network and exports automatically facilitated the process of adopting the modernization of capitalist sea fisheries innovations that began in the 1970s. The penetration of capitalism and the occurrence of the blue revolution led to a change in the structure of the Pinggawa-Sawi with the differentiation of the role of work in South Sulawesi in general. In three research locations, Juragan and Sawi as operational groups struggled in the sea, while Pinggawa Usaha and Paccata 'or Pappalele dealt with business management and marketing of catches on land. With a strict division of tasks, the operational group directly handed over their catches to Pinggawa Usaha or Paccata 'for sale at TPI or to traders. The emergence of the Paccata 'or Papalele role - apart from the distribution of unbalanced results as often experienced by Tamalate Village Fishermen so far. [34], [35] Clearly supports the efficient and effective smoothness of marketing which in turn determines the sustainability and dynamics of the Pinggawa-Sawi organization itself.

Noted that as many as 30 authors mentioned the application of profit sharing rules in marine fisheries, [25]. [36] of which there were six authors found in Asia (China, Thailand, Malaysia and Indonesia). The wage rules are estimated to be only around 25% of all modern capitalistic fishing companies. According to Acheson, the application of profit sharing rules that emphasize equity is not merely a function of providing consumptive satisfaction for fishermen, but also an adaptive strategy to strengthen collective life, mutual trust, and achievement of production effectiveness. In the group of past Bugis-Makassar fishermen, the profit sharing pattern between Juragan (boat owner) and Sawi was characterized by equity. However, the occurrence of modernization and capitalism in the field of marine fisheries clearly gave birth to complex structures and variations in the rules of profit sharing.

Gusung Village, there are three variants of the profit sharing pattern applied in the Ponggawa-Sawi namely (1) fifty-fifty / 50% PinggawaUsaha: 50% of the Juragan-Sawi group (Bagang Rambo Business Sumpang Binangae); (2) 55% - 60% of Landlords: 40% -45% of Juragan-Sawi (RenggeTamalate Enterprises); and (3) designation patterns directly to operational members and components of vital production equipment (Cob Business and Bagang Rambo

Business). The three variants of the profit-sharing pattern show that the share of profit sharing is relatively the same for each member of the operational group, except the Skipper gets more parts than Sawi. Profit sharing is carried out after the operational, administrative, and sales services costs of 9-11% have been issued, which if included in the installment of capital loans reaches 13-14% which generally falls into the hands of Paccata. Looking at the three variants of the rules for profit sharing above, actually only the third variant (Pinggawa-Sawi Usaha Gae Tamalate) which shows the practice of extracting / exploiting Sawi-class fishermen as reported. [2], [35]. Actually in the small-scale Usaha Rengge in Tamalate, according to Arifin, the profit sharing system mostly characterizes equity. From an economic perspective with the spirit of capitalism and modernization of technology in general, the application of profit sharing patterns in marine fisheries is understood as a strategy to avoid the threat of economic losses, especially in the dry season and to multiply profits in the fertile season. Fishermen's views on uncertainty and affluent conditions of abundant fisheries resources are cost-benefit considerations for the application and establishment of profit-sharing rules in marine fisheries (modern, semi-modern-traditional)) in general in the world, including in Indonesia. The profit sharing relationship, therefore, not only leads to and ends in meeting various consumption needs, but also in turn sustains the continuation of cooperation and ownership relations and production systems through the development of business capital investments themselves

The average fishing community in Java knows the ritual tradition of respecting the sea where fishermen make a living. The term used by society is not the same, but the main meaning is the feeling of inferiority towards the belief in the existence of power beyond human ability. Rituals of respect for the sea carried out by the fishing community of the north coast of Java are known as Nadran (Cirebon), Sea Alms (Jepara, Juwana, Rembang, Tuban) or Labuhan (Tegal, Pekalongan). The sea rituals held by fishermen in the south coast of Java are known as the sea picks (Banyubiru-Malang), Larung Sembonyo (PrigiTrenggalek), Labuhan laut (Gesing-Wonosari Yogyakarta), sea alms (Cilacap) and various other terms. The essence of the implementation of the ritual ceremony is a form of respect or offerings from the fishing community to "strength beyond reason". This form of ritual is related to the life view of the Javanese fishing community [34], that the sea is a part of nature that must be respected, treated as a place where fishermen earn income as well as a haunted and dangerous place that can harm the lives and livelihoods of fishermen and their families. Thus fishermen strongly believe in a power beyond logic that can protect or harm.

When compared with the amount of annual per capita income of Rp.69,800.00 / fisherman, assuming monthly income of Rp. 5,816.00. While the amount of income in other sectors, based on Statistical Pocketbook 1968 data, the income of sugar factory workers and rice giligan is as much as Rp 2,179.00 / month, while the highest wage is received by professional workers and technicians in the private sector as much as Rp 4,479.00 / month. [37] So the number of fishermen's income is two times greater than the income of sugar factory workers, even the income of fishermen is still

greater than workers in the engineering field. As a result, the income of mustard fishermen that can be accommodated, as well as equitable distribution, with an economic system that is managed in a family manner, will occur vertically upward social mobility among fishermen evenly among fishing communities in Gusung Overall. Being interesting and unique is that fishermen from Makassar are not only successful in their place of origin, but also in other regions. As experienced by Cambang Basri, who made use of economic opportunities in the fisheries sector in Muncar Subdistrict, Madura. By utilizing the funds channeled by the government, Cambang used it with several group friends. As a result, the encounter of religion with the lives of fishermen has a positive influence on the economic development of fishermen.

IV. CONCLUSION

The relationship between religion and economy seems intimate, and almost no turmoil is found. Integration between religious activities and economic progress occurred. This can be witnessed from religious activities that continue to run, such as rituals before leaving for the sea, when spreading nets until returning to the port, with the existence of religious activities such as this triggers work ethic and trust to get more sustenance.

ACKNOWLEDGMENT

Religious and economic encounters are fishermen to become the culture of the community in Gusung Village, Makassar. Writing cannot be present in front of the reader without the support of the Gusung community, especially to the informants who have taken the time, telling about the experience of being a fisherman. To Ahmadin Umar and Rifal Najering who always gave input in every finding during the research. To the committee friends at the Faculty of Social Sciences, Universitas Negeri Makassar who have held very useful activities in Surabaya. Thank you very much.

REFERENCES

- [1] A. M. Sievers, *The Mystical World of Indonesia: Culture & Economic Development in Conflict*. Johns Hopkins University Press, 1974.
- [2] E. B. Demmalino, *Transformasi Sosio Kultural Model Pengembangan Masyarakat Nelayan*. Bandung: Program Pascasarjana Universitas Padjajaran, 1997.
- [3] A. Ismail, *Agama nelayan: pergumulan Islam dengan budaya lokal*. Pustaka Pelajar, 2012.
- [4] R. C. Bogdan, "dan Biklen, SK 1982," *Qualitative Research for Education, An Introduction to Theory and Methods*, 1989.
- [5] I. Dey, *Qualitative data analysis: A user friendly guide for social scientists*. Routledge, 2003.
- [6] D. R. Gehart, D. A. Ratliff, dan R. R. Lyle, "Qualitative research in family therapy: A substantive and methodological review," *Journal of marital and family therapy*, vol. 27, no. 2, hlm. 261–274, 2001.
- [7] A. Ahmadin, *Metode Penelitian Sosial*. Rayhan Intermedia, 2004.
- [8] Anthony Reid, "An 'Age of Commerce' in Southeast Asian History," *Modern Asian Studies*, vol. 24, no. 1, hlm. 1–30, 1990.
- [9] C. Antweiler, "South Sulawesi: Towards a Regional Ethnic Identity," dalam *Current Trends in a 'Hot' and Historic Region*. In: Ingrid Wessel (ed.), *Nationalism and Ethnicity in Southeast Asia: Proceedings of a Conference held at Humboldt University, Berlin*, 1994, vol. 1, hlm. 107–137.
- [10] P. Rifal dan L. Sunarti, "The impact of modernization on the economy for fishermen in Makassar City," *Cultural Dynamics in a Globalized World*, 2018.
- [11] R. Najering, "Optimisme Ekonomi Nelayan di Tengah Pergolakan Politik Sulawesi Selatan 1954-1965," *Jurnal Kajian Sosial dan Budaya: Tebar Science*, vol. 2, no. 2, hlm. 38–50, 2018.
- [12] Rifal, "Modernisasi dan Ekonomi Masyarakat Nelayan di Kampung Gusung Kotamadya Ujung Pandang Tahun 1954-1998," Universitas Indonesia, Depok, 2017.
- [13] E. Poellinggomang, *Makassar Abad XIX. Studi Tentang Kebijakan Maritim*. Jakarta: Kepustakaan Indonesia Popular, 2002.
- [14] Kusnadi, *Akar kemiskinan nelayan*. LKiS, 2003.
- [15] M. A. Kusnadi, *Konflik Sosial Nelayan, Kemiskinan dan Perebutan Sumber Daya Perikanan*. LKIS PELANGI AKSARA, 2002.
- [16] "Daeng Kulle," 17-Jul-2018.
- [17] A. Ahmadin, "Generasi Pelaut dan Problema Mentalitas: Gagalnya Modernisasi Perikanan di Pulau Selayar," 2012.
- [18] H. R. Sani, A. Ahmadin, dan A. Amirullah, "Penetrasi Nelayan Tradisional Panaikang 1955-1970," *Jurnal Pattingalloang*, vol. 5, no. 1, hlm. 87–100, 2018.
- [19] F. Colombijn, *Under construction: The politics of urban space and housing during the decolonization of Indonesia, 1930-1960*. Brill, 2013.
- [20] Heather Sutherland, "The Makassar Malays: Adaptation and Identity, c. 1660-1790," *Journal of Southeast Asian Studies*, vol. 32, no. 3, hlm. 397–421, 2001.
- [21] Heather Sutherland, "The Makassar Malays: Adaptation and Identity, c. 1660-1790," *Journal of Southeast Asian Studies*, vol. 32, no. 3, hlm. 397–421, 2001.
- [22] H. Sutherland, "Whose Makassar? Claiming space in a segmented city," *Comparative Studies in Society and History*, vol. 53, no. 4, hlm. 791–826, 2011.
- [23] Masyhuri, *Menyisir Pantai Utara: Usaha dan Perekonomian Nelayan di Jawa dan Madura 1850-1940*. Yayasan Pustaka Nusantara bekerjasama dengan Perwakilan KITLV, 1996.
- [24] M. Masyhuri, "Ekonomi Syariah dalam Etika Pemerataan Resiko," *Jurnal Ekonomi dan Pembangunan*, vol. 21, no. 2, hlm. 7–18, 2016.
- [25] J. M. Acheson, "Anthropology of fishing," *Annual review of anthropology*, vol. 10, no. 1, hlm. 275–316, 1981.
- [26] M. E. Smith, *Those who live from the sea: a study in maritime anthropology*. West Pub. Co., 1977.
- [27] M. E. Smith, "Those who live from the sea," *St. Paul: West*, 1977.
- [28] L. Qing dan S. Buakaw, "TICSS-156 Compliment Response Strategies in Thai Used by Chinese People in Thailand," dalam *Tokyo International Conference on Social Sciences*, 2014, hlm. 128.
- [29] "Daeng Sangkala," 19-Jul-2018.
- [30] Inventaris Arsip Kotamadya Ujung Pandang 1926-1988, "Surat Keputusan Tentang Pelelangan Ikan Beserta Lampiran-lampiran di Kotamadya Ujung Pandang." Badan Arsip dan Perpustakaan Daerah Provinsi Sulawesi Selatan, 1954.
- [31] T. Akimichi, "Coastal foragers in transition," 1996.
- [32] C. C. Macknight, "The Voyage to Marege\backslash\$": Macassan Trepangers in Northern Australia," 2007.
- [33] M. Lampe, "Bugis-Makassar seamanship and reproduction of maritime cultural values in Indonesia," *Humaniora*, vol. 24, no. 2, hlm. 121–132, 2012.
- [34] M. Lampe, "Penganekaragaman dan penyeragaman dalam dinamika usaha penangkapan ikan kawasan terumbu karang: Sebuah penjelasan prosedural dan kontekstual," *Jurnal Antropology Indonesia*, vol. 1, hlm. 58–73, 2010.
- [35] A. Arifin, *Perangkap Kemiskinan dan Kekerasan Struktural di Balik Relasi Kerja Pinggawa-Sawi*. Jakarta: Orbit Publishing Jakarta, 2014.
- [36] J. R. Lette, "Incorporatie en Schaarste in Gayang-Malaysia," *Disertasi. Landbouwhogeschool te Wageningen-Nederland*, 1985.
- [37] P. McCawley dan A. Booth, "Ekonomi Orde Baru," *Jakarta (ID): LP3ES*, 1982.