

# Existence of Belief System in Fishermen Society in Pangkep Regency

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**Abstract-** Religious beliefs and beliefs in fishing communities grow and develop in their lives. Fishing communities where their lives are always confronted with something uncertain in the place of the sea compilation / make a living are the basis of conflicting beliefs in life while they are aware of things that sometimes conflict with their religious beliefs. This condition is interesting so this study was conducted to analyze the belief system in the sustainability of fishing communities to date. This type of research uses phenomenological. The main instrument of this study is the researcher. Data collection methods use techniques; interview, observation, documentation. The validity of the data is done by observational, persistence, triangulation, and complete description. Power analysis is done by categorical. The results showed that the existence of a belief system in a society was determined by the reflection of deep beliefs and was relevant to the dynamics of their lives. The perspective, how to support and contribute to a positive system of trust in fishing communities determines that belief system. The value of the value system is very much determined by the dynamics in all aspects of the fishermen's life. Therefore, being an impossibility, this belief can survive without being perceived as a real benefit in the sustainability of their community. how to support and contribute to a positive system of trust in fishing communities determines that belief system. The level of the value system is very much determined by the dynamics in all aspects of the life of the fishermen themselves. Therefore being an impossibility system, this belief can survive without being perceived as a real benefit in the sustainability of their community. how to support and contribute to a positive system of trust in fishing communities determines that belief system. The level of the value system is very much determined by the dynamics in all aspects of the life of the fishermen themselves. Therefore being an impossibility system, this belief can survive without being perceived as a real benefit in the sustainability of their community.

**Keywords:** *existence, belief system, fishing community*

## I. INTRODUCTION

Development so far has been carried out by the government but it turns out the lives of the people who inhabit small islands, repairs and improvements are still far from

development compared to their brothers who live on land. The fishing community is a social community that is identical with various kinds of skewed meanings seen from the morphological system of life. The concept of underdeveloped communities, peripheral communities, primitive communities and poor communities is a concept that is still inherent in fishing communities in various regions of the archipelago. It turns out that the talk of community life has never been quiet and overlooked, studied, disseminated but agreed that it cannot eliminate the concept of reality from their lives. Fishing communities in the context of life dimensions such as advances in science and technology, Weber firmly stated about the various considerations of meaning in magical or sacred arts, emerging from the development of the world of spirits, demons and gods. These creatures cannot be mastered or understood in concrete terms, but they create a transcendental form that can only be obtained through the mediation of symbols and meanings, which are then represented as images and are not real. Therefore behind real objects and real events are only symptoms or symbols [1], [2]. Maybe fishing with his belief is a real and actual reflection in their lives.

Religion as a belief system, contains teachings and instructions for adherents to ask for salvation (from the fires of hell) in life after death. Religion can also define as a system of beliefs adopted and actions taken by a group or community in interpreting and responding to what is understood and done as supernatural and sacred. As a belief system, religion is different from belief systems or other isms because the basis of religious beliefs on the sacred concept (seconds) is distinguished from, or contrasted with, the worldly (profane), and on the supernatural or supernatural (supernatural) which is opposed to natural laws (natural). One of the interesting features of religion is totality to his Lord[3], [4]

In the next stage, between the development of religious life and belief at a time when society is needed by the development of the civilization of that society. While on the other hand, the beliefs held, grow and develop in the community does not have implications for the development and development of that community. In primitive or simple societies for example there is a match between the level of religious life and belief with its civilization. Hoping that the level of advancement in science and technology, religion and beliefs will also be very simple. In addition, the belief system

in society also supports that it does not have implications for the community.

## II. METHOD

This type of qualitative research uses the phenomenological method. The main instrument of this study is the researcher. Data collection methods using techniques; Interview, Observation, Documentation. Read data validity with Observational Persistence, Triangulation, and Complete Description. Data analysis was performed by categorization.

## III. RESULT AND DISCUSSION

Society as a system building. The existence of a community that requires multiple communities for a decent community. Prerequisites are places and wherever people can be left out of culture. Discussing a society without discussing its culture then this discussion is actually not complete. In connection with or studying a material society that is the most substantial which can describe the condition and its existence, the idea must be born from its cultural background.

Furthermore, Geertz explained in full the ritual process and the meaning of symbols in it. Geertz said that "experimental culture tests experimental studies that seek meaning". Meaning must be sought in cultural phenomena, this belief in meaning is offered to human life which according to Parsons and Weber always exists at three levels: (1) the personality of the individual, which forms and is governed by, (2) the social system, which is ultimately founded and controlled by (3) a separate cultural system. These three networks are complex networks of symbols, where values and beliefs are questioned by individuals and society.[5], [6]

Tracing a society as a social concept with certain characteristics and characteristics must carry out a culture. This is realized about society for the community is the mirror society. The introduction or difference between the community and other communities can be done with one alternative, namely to fully understand the people between people. If this is not done it will be difficult to see one community build another social system with the exception of differentiating cultures.

Culture for the community is a picture of a collection that is made as a guide in meeting or setting attitudes, behaviors and mindset of community members in it. Symbols such as; Symbols such as; belief systems, knowledge systems, value systems and norms and others that are in also available feelings symbols.

Each religion is a system consisting of four components, namely; (1) religious logic that causes humans to act religiously (2) belief systems that contain logic about God's attributes, about the existence of the supernatural; and everything of value, norms, and teachings from the religions that are owned (3) the system of rites and ceremonies which are human attempts to find a relationship with gods, gods, or subtle clumps that inhabit the supernatural (4) adheres to the belief system[7]. (4)

The belief system in the community as one that is not important in a society. Therefore, wherever and whenever

between a society and culture is like two sides of a coin, neither does a trust system. The sustainability of a belief system that is one of the building blocks of society cannot be considered as unimportant. Even for fishermen, "the sea is seen as a spatial system which is activated, it has a 'guard' that allows other places. Fishermen assume as 'Guardians' are goib who are indeed given authority and authority by the Almighty to maintain it. They believe, 'Guardians' of the sea are also very expanding, always wanting to want the goodness of a significant good in the ocean. If the Guards support them well they will be friendly to people who also do good. How to fix it? How to fix it? "The guardian of the sea without compromise decreases its wrath, can it be made in the form of strong winds or hurricane again, and strange events that can be carried out by fishermen[8]. by it. One of the most important and wise angles of fishing life is the belief system.

### 1. A belief system as a local knowledge base

At a time when technology is still something that is still among, natural events that often change and are matched with those caused or something that happens when it becomes accidentally acquired. At a later stage, the changes of nature into local knowledge are harmonized with efforts to develop their work. Fishermen who have local knowledge as an inseparable part of their beliefs and experiences as a guide for doing work. When fishermen do activities, life is always in accordance with the wishes in nature there is something substantial. With this belief, awareness arises in the fishermen to always carry out their activities through an understanding of ritual ceremonies. The beliefs held by the community are mostly related to natural problems, including things that are sacred in essence which contain aspects of social and environmental control. Social and environmental control arises because of the belief in facts or other things that are guided for the activity. Basically, this is the result of all that is sacred / sacred. This means that trust in the sacred tree in the fishing community in maintaining the sustainability of the environmental system or the preservation of the tree. Beliefs on sacred things and natural phenomena have become the knowledge of local farmers. Besides that, the aspect of religious belief that discusses the fishing community is that Islam also does not contradict its teachings on the interests of environmental preservation and preservation. On the basis of knowledge about the belief system and Islamic religious beliefs about the preservation and preservation of the environment for farmers is a vehicle for creating awareness about the preservation of a safe environment.

The quality of life of fishing communities is not determined by one factor that fishing gear should be taken. But there are a number of other factors that contribute to a better life. Two responsibilities are how to raise awareness of the importance of maintaining and preserving the sea in their respective ways for the continuity and survival of their lives. In addition, the functionalization of trusts that are still strong among the social structure of fishermen then collects local knowledge in the knowledge and improvement of the transferred environment. Therefore the quality of life of fishermen cannot prevent the survival of the fishermen for the younger generation. It is on this side that the belief system as a source of local knowledge for conservation of life is very important.

## 2. The belief system as a source of work motivation.

Fishermen in making efforts to carry out their lives to a better level than work is the medium. The work or profession carried out to meet the needs of family life cannot be separated from the two discussions that he always alternates with in terms of whether his work is successful or unsuccessful. In connection with the success of the work carried out by fishermen successfully for the success of doing their work happily. However, people find some people who succeed from their work with adequate assistance and complete facilities about the community, including people who are lucky but in themselves, sometimes there is boredom or boredom about what is done in their work so far.

On the other hand, if a fisherman who always goes out to sea by bringing a lot of catch can produce boredom and boredom what else is a fisherman whose level of failure catches it. In this case humans have the basic nature of being bored and bored with every job and routine requested. When boredom and boredom haunt all fishermen, not only will the motivation be slackened / decrease, as well as the importance of the needs of family life will be difficult.

Good survival The sustainability of the life of a fisherman will have certainty in the expenditure he does. Meanwhile, the work or association of fishermen has a higher level because at any time it can deal with big waves, strong winds, lightning, heavy rain, heat, deep sea, wild fish, mountain rocks and others. In addition, the fishing profession is very close to vacation. Not only that, the limited equipment / fleet used can be a barrier for fishermen to go to sea.

## 3. The belief system as a reflection of fishermen's social solidarity.

A social community is a building with a structure that has no relation between one another in a universal society everywhere, social groups in a society with the beliefs that it adopts become an eternal feature in every society both modern society and communities that are still traditional, both urban and rural communities and both in complex and simple communities including fishing communities / communities. Thus, it can be explained that social groups are cells that make up community groups.

The existence of fishing communities is determined by the existence of social solidarity within the group. Social solidarity occurs in the compilation of cohesion in society created between members of associations, groups, social classes or castes, and between various individuals, groups and classes that form the community and the parts of that society. Social solidarity occurs in a society also can not be separated from the existence of essential processes and processes such as kinship groups, languages or religions and the same belief system, and also the same place of residence. Not only that, social solidarity in a society also cannot separate from existence between other human beings a type of relationship that needs each other, participation in an organization, including the ups and downs of their lives. Social solidarity that arises from this interaction, interdependence, and the same and further experiences to the ties of family units, neighborhoods, communities and even the state.

Thus, trust expressed through ceremonies and related understanding of ceremonial values will be a factor in the birth of group awareness to the awareness of strong groups and then giving birth to strong solidarity for farmers. In this case, the belief system expressed in ceremonies represents a forum for indigenous peoples. On the other hand, the ceremonies carried out by the community are adhesive glue among them.

The success of fishermen's social solidarity will determine how to transform the values of beliefs and ceremonies that are still strong among the fishing communities themselves. A social watchdog that seeks out spatial planning and educates young citizens to discuss behaviors and complaints that encompass the beliefs they profess, the existence of kinship or family groups and traditional leaders groups towards absolution. The existence of groups of leaders / traditional leaders is important because it is responsible for the development of social solidarity and social regulation, so social processes in each dimension of individuals who are members of families who later become communities.

The actual social groups of fishermen only survive and work as a whole. Unity arises when its members are violated by lack of togetherness, because of unity, solidarity, and the interests of the common good. The bonds that give rise to mechanical and organic solidarity that make up the fishing community are; 1). kinship and blood relations, 2). marriage, 3). Equality of faith and religion, 4). Grammar and language agreements, 5). Use the same soil, 6). residential area, 7). equal responsibility for the opposite of order, 8). same occupational interests, 9). the same economic interests, 10). attachment to the same social institution or the same social control institution, 11). have the same defense, 12). mutual cooperation and please help, 13). lifestyle, experience and the same experience. The uncertainty is the main foundation and must be discussed further about improvements to the processes for building fishing communities. In other words, without opposing some of the existing people, the role and support of their belief system for the birth of social solidarity and awareness of togetherness become the main capital for the development and development of improving their lives as farmers towards prosperity.

## 4. The belief system as a treasure trove of tourism and economic development.

The fishing community as a community with a diversity of beliefs that is actualized through rituals / ceremonies that can be witnessed at any time is a potential. Not to mention the marine potential in this research area so it is very important for tourism development. The beauty-beauty of islands such as; Kapoposan Island with a marine park with a beautiful arrangement of coral reefs with decorations of coral reefs and fish species that are very diverse and unique also add to the diversity of marine life through this island. Some information obtained about the beauty of the Kapoposan Island marine park is more than the beauty of the sea provided by several marine parks in the territory of our country.

Pajenekang Island with its charming cultural and natural potential is also still the Liukang Tupabbiring islands which have great potential for tourism development. Langkadea

Island which since the Government of Baso Amirullah Regent has provided accommodation facilities and other facilities that can support the development of this island. But what is seen on this island is very clear that the facilities and facilities are not maintained and seem wasteful because they do not need to be managed professionally, like other tourism potentials. On Salemo Island and Sabutun Island are two islands that have historically very strong links. On the island of Salamo, currently there is still much evidence) is a very well-known distribution and education site of Islam. Not only known in South Sulawesi but also known in Java, Kalimantan, Sumatra with information between santri and santriwati who have studied at the Pesantren of Salem Island, many of which originate from these large islands. The Salemo Islamic boarding school which is named immortalized as a mosque named "Nurul Ulama" on the island, is understood as a long time ago on the island of Salemo is a cadre of Ulama.

Meanwhile, Sabutun Island, which is a close neighbor to Salemo Island, with its southern position, is now a proof that this island has broad links. If on the island of Salem, previously included the Nurul Ulama Islamic Boarding School in Sabutun Island now it can be found with a grave which according to the informant is the grave of the Board of Trustees or leaders of the Salem Island Boarding School. This grave according to them is the grave of KH. Abdur Rahim who by the Liukang Tupabbiring Fishing Community and the Pangkep Society generally agreed to Puang Awalli. So at the time of the development of the Salemo Island Islamic Boarding School as a place to teach Puang Awalli while Sabutun Island was his resting place, by that time he would have a will for his students who had now been buried on Sabutun Island.

Another thing that is a tourism potential that needs to be developed is the skill to make ships or boats with large weights. From the making of boats and ships in each of these islands with different boat characters, it has the potential to be sold. With trust and ceremony both at the time of going to make a boat, take place and when the completion of the boat or ship made is an interesting thing to sell as a nautical cross-country transportation. The current Pannonnect Island can be witnessed by complete and representative lodging facilities as an attraction. Not to mention the shade of diverse trees that add coolness and comfort to visitors. Pann dependent island is also one of the main centers for the implementation of the sappara jene-jene traditional ceremony which lasts for one month every Wednesday in Syafar. On this island, the compilation of the jene'jene sappara ceremony took place almost all corners of the island were crowded by most fishing communities to hold their rituals every year. This view is also seen on Camba-Cambang Island, the island closest to the mainland of Pangkep. At the same time as Pann dependent island as if this small uninhabited island is full of visitors not only from the fishing community but from all over the mainland of Pangkep. Barru, Pare-pare, Maros and Makassar to enjoy the atmosphere of marine tourism and the tradition of sappara geniuses. the compilation of the jene'jene sappara ceremony took place almost all corners of the island were crowded with the majority of fishing communities to hold their rituals every year. This view is also seen on Camba-Cambang Island, the island closest to the mainland of Pangkep. At the same time as Pann dependent island as if this

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The condition of the Liukang Tupabbiring that can be witnessed today is very potential for tourism development. Not because of the beauty of the islands alone, not because of the beauty of the marine park / terumbukarnya not because of the sparkle of the beach sand on each island, but what is very promising is the cultural potential or belief system that grows and develops in today's developing society. The potential of the belief system for tourism development will more or less have an impact on the welfare of the fishing community. The size of the impact depends on how the management or management of tourism is carried out. Four aspects that can definitely be helped to develop a belief system and other potential that support the community towards tourism. These four things are; Income, employment, payment and investment. The income of the increased fishing community will increase. Various small businesses that are intended for migrants will be an alternative choice for small fishing families during the wind / hurricane season and / or moonlight period where they have to stay on their island for a while. In addition, trade will also bring up talents in the form of handicrafts from fishermen to the side when they are not ready for economic needs for farmers. In terms of services, what can be offered specifically in terms of sea transportation is also special for fishermen who have a fleet of boats and boats. The equipment that has only been used to go to sea to make a living is necessary with the need for transportation with the development of the aspect of tourism which will become a new side of life for farmers to supplement their income. The fishing activity of distributing fish is no longer the only place for income but there are transportation costs for transportation purposes which will increase fisheries income. Similarly, other efforts can be made to increase the income of the fishing community.

Other positive impacts that can be directly felt by the fishing community when tourism develops the creation of new jobs. The condition of the Liukang Tupabbiring, which consists of small islands which are denied by 42 islands, with

the community only living as fishermen. This condition will change. The belief system that is growing and still being embraced by fishermen is transformed into a tourist event. Certainly there will be many new jobs for the island community. This is intended as the development of the field that will be opened because the field will develop the industry so that it will be able to increase a large workforce. All levels and levels of competency required, from unskilled (unskilled) workers to top level workers and expertise to the executive level, can enjoy the field through tourism development. At least three employment groups can be developed from fishing communities with tourism development groups, namely; direct employment, indirect employment and associated employment. Direct employment that can be recruited with the development of Liukang Tupabbiring tourism requires labor for accommodation, catering, travel & travel. This absorption workforce can be categorized as workers who can deal directly with visitors while workers who are not seen only work behind the scenes such as cooks, security officers and cleaning staff. Thus this direct employment has the task of being directly involved with existing tourist services. While jobs that can be opened in the community which are categorized as jobs are not directly accessed, jobs that are available in companies or shops, or accommodation or other businesses provided also provide marine transportation services. If viewed from the indirect employment field covers aspects and covers a very broad field for example; agriculture, plantation, livestock, and fisheries sectors are involved in the development of marine tourism in the fishing community. Follow-up employment is employment that arises because it involves people who are directly involved in the marine industry.

The Liukang Tupabbiring Fishermen Community has a family relationship system that works for bilateral bloodlines (according to the father and mother lineage). The concept of bilateral lineage in the Liukang Tupabbiring Fisheries Community, the position in the group is accepted unilaterally by boys and girls. Position in the family related to the problem of replacing something as opposed to a family problem can be accepted or passed down jointly by boys and girls.

Another thing that has become the phenomenon of the lineage of fishing communities by looking at the historical background of the Kingdom of Gowa and the Kingdom of Tanete Barru where customary, the two kingdoms are predominantly patrilineal lineage tends to patrilineal. The proof is talk about fathers for children who participate in the tradition. The father, tetta, tata and puang are titles used by fishermen families to be called by their fathers. This means that the transfer is inherited from the father father (grandfather) and therefore it is the custom term used to benchmark children to be moved. In this condition, the conversation conducted by the father in the mother tongue is submitted by the father under the father of his parents.

More specifically, talks about fathers in the Liukang Tupabbiring Fisheries Society by following the calling procedures of their fathers as a form of communication and social interaction of children in association seem to tend to patrilineal systems. While on the other hand, the inheritance giving or sharing system takes a bilateral system. The

manifestation of two family systems tendencies in the Liukang fishing community.

Marriage within the fishery community results in the creation of new subsocial conditions. This happens because the men and women who declare themselves to be alone apart from their parents and build their own households with a background of the family system, but certainly in their economic and social context with their new world will provide mutual services services to build the household. Their housekeeping is done between father and mother. The economic and educational responsibilities of their children, regulating the economic course of their household, the pattern or form of relationships or relationships in their families related to being a "communal" / shared responsibility between fathers and speech. The pattern of fostering fishing families is very important for improving the welfare of fishermen. The development carried out by the fishing community does not support the coaching of their families, it requires family management to get around their life goals as fishermen. This is what researchers found about developments that have not yet been intensive, sustainable and whole fishing families. It is realized that their welfare does not only complement their fishing equipment, but what is of utmost importance is how fishing families can manage their finances for planned and programmed needs. The family as one of the social institutions that can play the role and role to ask for social involvement. Other than that, the family is a vehicle for creating an atmosphere of socialization that is adaptive to efforts to change in the lives of fishing communities. The social structure of the fishing community as described really has the potential for social interests and if this happens then automatic-improvement-changes-changes But it turns out, family life sometimes occurs chaos between roles and functions must be played between a husband and wives that are often found related to their understanding of educational assistance for their children.

Sociologically family life should run according to the roles and functions of each family member. In the lives of fishermen families for educational events their young generation has not been running optimally. The importance of education for their children is still very important because there is no and no problem.

Religious Figure is one of the substructure that becomes a pillar of the social structure of fishing communities. The status and role of religious figures in the fishing community has a high "social level". The existence of religious figures in the life of fishermen as a figure is always made as a forum for spiritual development.

The Liukang Tupabbiring area is an archipelago with characteristics of a region that is classified as very difficult and dangerous. This condition results in the low physical mobility of religious leaders to carry out missionary activities from island to island compilation. In addition, when compared to the vast territory, Liukang Tupabbiring in large numbers, preachers, ulemas and Islamic religious counselors (Religious Leaders), in accordance with the number determined, the Religious Figure, and the number of fruit islands in the Liukang Tupabbiring. Ideally, every island has at least a preacher, a preacher, an ulama, an Islamic religious instructor.

This fact is actually not a failure, but only reported from the setbacks of some elements of the religious social structure that can be seen from the good side and in terms of quality. This situation cannot be returned; 1. The government's seriousness to always pay attention to the sustainability of the religious life of the fishing community 2. The seriousness of the government must be done with the development of both physical and human resources that support the return of Liukang Tupabbiring as a "Granary" of Ulama in Pangkep Regency. 3. Awareness and participation of positive stakeholders who have a concern for the development of community welfare in all dimensions of life that have always been labeled as pockets of well-being. 4. Awareness of the Fishing Communities Liukang Tupabbiring specifically to advance the area, both fishing communities who have succeeded in their businesses domiciled in the islands or successful island entrepreneurs who are not yet domiciled on land. 5. Parental awareness of the continuing education of their children to a higher level. Therefore, which is a big problem at the time of the season, with crabs and squid, a class of which almost no one was emptied by parents who were invited or who went to sea. Previously this was the tradition of the students' habits even now it has become a habit on almost all islands at such times. 6. The existence of values that are inherited in ritual ceremonies in their beliefs encourage the dynamics of social structures through their roles and functions towards the development of leadership and economic protection that is environmentally friendly and supports local wisdom of fishermen.

#### IV. CONCLUSION

The existence of a Trust System in a society that is determined by the Reflection of Trust in and relevant to the dynamics of their lives. The perspective, how to assess and contribute to a positive belief system in fishing communities determines that belief system. The value of the belief system value is very much determined by all sides of the fishermen's life itself. Therefore, being an impossibility, a fishermen's belief system can survive without being perceived as a benefit in their welfare struggle.

#### ACKNOWLEDGMENT

Limitations of the study to the more disciplined approach focused research. And incomplete about the object of research. Therefore the need for further study / research from different perspectives in order to obtain information in general-integral with collaboration in the participants associated with more comprehensive objects.

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