

# Social Capital Strength Through Cirebon Power and Ecosystem Approach for Fisheries Management (EAFM) in the New Normal Era of the Citemu Village Fishermen Community Mundu Sub-District Cirebon District

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## ABSTRACT

Various movements to welcome the new normal era carried out all lines of life from the economic, social, cultural and educational fields on the grounds of the dynamics of the pandemic covid 19 this has not yet ended. One solution is to make peace with Covid19 by tackling it through a clean, healthy lifestyle while staying active while waiting for the discovery of the vaccine. Efforts to restore economic activity are maximized especially in the territorial waters of Indonesia which have been locked down and paralyzed for 3 months. The majority of people living in Indonesia's coastal areas have livelihoods from marine and coastal products that have a major impact due to the Corona pandemic. Global, national and local conditions require Empowerment of local knowledge and wisdom for sustainable coastal management is an effort to strengthen social capital and is seen as a strategic value in pushing national priorities in developing coastal areas, especially in efforts to reduce disparities and environmental renewal, climate change and disaster resilience including post-pandemic disaster recovery covid 19. Ecosystem Approach for Fisheries Management (EAFM) is one of the social capital owned in an effort to maintain the sustainability of fisheries resources and fishermen community in Cirebon Regency. EAFM is a model for strengthening fishermen's social capital on a small scale as part of community efforts as a form of continued disaster management and climate change adaptation through community adaptation based on local wisdom as a starting point for sustainable development. This study uses Pierre Bourdieu's theory which refers to social capital as an actual and potential resource belonging to someone who comes from the institution's social network and takes place continuously in the form of collective recognition and support from other group members. Qualitative research with an ethnographic approach is carried out by researchers through studies of social interactions, behaviors and perceptions that arise in groups, organizational teams and fishing communities in Citemu Village, Mundu District, Cirebon Regency within a period of three months of the pandemic (March-June) by documenting the rules in social capital including the local community's trust system.

**Key word:** *Social Capital, Cirebon Power, Ecosystem Approach*

## 1. INTRODUCTION

Law of the Republic of Indonesia Number 45 of 2009 Article 6 paragraph 1 explains that fisheries management aims to achieve optimal and sustainable benefits, ensuring the preservation of fish resources. The fact shows that most of the national and regional fisheries activities have not shown optimal performance, sustainable and ensure the sustainability of fish resources and other marine products. This condition is getting worse with the outbreak of the Covid 19 pandemic which limits fishermen's activities to meet economic needs by catching fish and other marine products. Mainstreaming in disaster management and

adaptation to climate change is carried out through community adaptation based on community local wisdom which is one of the agenda strategies to reduce the level of economic inequality and to develop areas in the Indonesian Archipelago.

Local wisdom as one of the social capital owned by fishermen in Cirebon Regency should be a starting point or a starting point in sustainable development. Without understanding the values of knowledge about local wisdom or local wisdom as well as viewpoints or perceptions and perspectives that the community has, it will be difficult to involve citizens' participation in realizing development in

their area. A total of 1340 ethnic groups in Indonesia with a diversity of languages, religions and cultures are a challenge that requires a multi-disciplinary approach and partnerships from various parties [1].

On the other hand, fishermen in Citemu Village, Mundu District, Cirebon Regency, during the Covid 19 Pandemic era, faced the problem of fuel price increases which were automatically followed by increases in basic necessities and transportation costs. Ironically, the increase in fuel price is not always followed by an increase in the sales of their catch or fish for fishermen, even though fuel is the biggest expenditure (70%) when fishermen go to sea.

In several other areas on the north coast of Java and its surroundings, fishermen find it difficult to obtain subsidized fuel due to winding distribution channels with long and difficult bureaucracy and prices far above market prices. The plan to increase fuel prices has not been followed by improvements to basic infrastructure for fishermen, such as: increasing the quota of fuel for fishermen groups, increasing the number of fuel filling stations, especially for fishermen in fishing villages and fish auction places and must be supervised by fishermen cooperatives.

It must be distinguished from other citizens of the country, because other fishermen who do not accept it will protest and act anarchist in the fishing community. Fishermen also need to be involved in the decision-making process for the fuel increase plan because so far the government has only included business associations and public transportation. Many fishing communities have complained about the problem of road access to the village which is damaged and requires repairs, especially in the face of the rainy season, the shallow estuary is rarely dredged, causing the boats to be damaged due to mud and rocks. Another difficulty is the difficulty in obtaining boat permits, so that many fishermen ignore the processing of permits and the impact is that fishing boats are chased by officers. During the dry season due to high waves and strong winds, Cirebon coastal fishermen cannot go to sea. Some fishermen switched their business to fisheries cultivation because they did not have other abilities besides fishing. There are 30% of the 23,624 fishermen in Cirebon Regency who switch their business to the fisheries sector. The rest choose to become non-formal sector workers in nearby cities or even unemployed while waiting for sunny and friendly weather to go to sea [2]. In one month there is usually a break between non-tidal waves and low winds where fishermen are used to fishing. Unemployed fishermen in the Gebang, Mundu, Playangan and Bondet rivers.

When unemployed fishermen in this area choose to repair their nets and boats while spending time on the boat monitoring the weather. Some of them switched as agricultural laborers in the fields belonging to the surrounding community when they entered the planting period. In several coastal areas such as Gebang, Bondet, and Mundu, 10% of fishermen have switched their activities to

cultivate and process fish. Its superior product is the cultivation of catfish and green mussels with minimal capital. However, the cultivation of catfish and green mussels is only an additional income so that it cannot be a guarantee of life, it takes a long time and is exhausting.

On the other hand, culturally wasteful living habits and short-term thinking tend to be fundamental psychological characteristics of fishermen in Citemu Village, Mundu District, Cirebon Regency, making them bored and lazy to become cultivators. Fishermen tend to be consumptive and are not accustomed to saving their catch to be processed into working capital or business expansion [3]. In times of famine and they run out of money, they tend to owe money to moneylenders, dealers and stalls in the surrounding area for capital to go to sea or live their daily lives. This negative behavior is difficult to let go, which takes a long time and is a long process. Being in debt makes life very far from sufficient and prosperous. The accumulation of debt and the absence of securities such as house and land certificates, motorized vehicle certificates are obstacles for fishermen in obtaining loan loans from banks, the majority of which offer business programs as an alternative to fishing and fishing [4].

As part of the coastal community, fishermen in Citemu Village, Mundu District, Cirebon Regency, with abundant marine wealth, have not been able to make fishermen prosperous. The EAFM and Cirebon Power programs launched by the Indonesian government with PLTU Unit Mundu Cirebon Regency are carried out by intensifying management of marine fishery resources through community ownership or communities with communal property, institutionalized under customary law and norms regulating resource utilization. based on the rules of the community involved in it.

Based on the facts found in the field, the writer tries to investigate the extent to which social capital and local wisdom play an active role in the socio-cultural life of the fishing community affected by social distancing during the Covid 19 period in Citemu Village, Mundu District, Cirebon Regency.

## **2. THEORETICAL FRAMEWORK**

Social capital as “social capital refers to features of social organizations, such as trust, norms and network” or the definition of social capital as trust, reciprocal norms and social networks [5]. Social capital enables participants to act together effectively in achieving common goals.

Social capital as social norms and relationships that are integrated in the structure of society and enable people to cooperate in behaving to achieve goals. The main basis of institutions or institutions are norms and sanctions. Social capital is a series of inter-human relations processes supported by networks, norms, and social trust that enable efficient and effective coordination and cooperation for mutual benefits and policies. Furthermore, the dimensions of

social capital appear in a society that includes values, norms including social interaction patterns in regulating the daily lives of its members [6].

Three types of social capital as follows: first, social bounding, including values, culture, perceptions and customs or traditions. The existence of social bonds or adhesives, including kinship ties that can create a sense of empathy or togetherness, can also lead to a sense of sympathy, a sense of obligation, mutual trust, reciprocity, mutual recognition of the culture they believe in. Second, social bridging or social bridging in the form of institutions and mechanisms. The social bridge becomes a social bond that appears as a reaction to the various characteristics of the group / group.

Social bridging can arise because there are various weaknesses around them, thus encouraging them to decide to build their strengths and weaknesses. Social bridging can also be observed in the presence of public involvement as citizens, associations and networks. This aims to develop the potential that exists in society so that it is able to explore and optimize human and natural resources that can be achieved. The capacity for social capital is manifested in the form of social capital, namely values, institutions, mechanisms that can facilitate and become part of relationships between citizens and between groups so that they have the ability to develop social capital in building social integration. Third, social linking or social networking / social relations is a social relationship characterized by the existence of a relationship that arises between various levels of social forces including the social status that develops in society. In general, these three types of social capital are able to work depending on the situation and conditions.

Social networks are able to run with weaknesses and strengths in a society and can be used as a support as well as an obstacle in social ties according to individual and community conditions.

Based on the three types above, including social bounding, social bridging and social linking, it is related to the social capital owned by the community of Citemu village, Mundu District, Cirebon Regency in managing the natural potential that is applied including solidarity, cooperation, trust, awareness that supports the need to improve economic conditions. and the existence of an institution or government that encourages the applied social capital mechanism.

Etymologically, empowerment comes from the word Daya which in English is called "power." Power is the ability to do something. Empowerment implies the process towards empowerment or in other words the process of gaining ability / power / strength. Ife calls empowerment as:

"Empowerment means providing people with the resources, opportunities, knowledge and skill to increase their capacity to determine their own future and participate in and affect the life of their community [7]." Empowerment implies providing resources, opportunities, knowledge and skills to citizens in increasing their ability to determine the future and affect people's lives. Empowerment is an effort to build the

capacity (capacity building) of the community and empowerment of existing human resources through the development of institutions, facilities and infrastructure carried out through community education through several stages including: first, the stage of awareness or the formation of behavior towards conscious or caring behavior so that they feel the need to increase their capacity. Second, the transformation stage of the ability in the form of insight into basic knowledge, skills and skills so that they can play a role in development. Third, the stage of increasing intellectual abilities, abilities, skills, so that they are able to take initiatives and innovate in delivering independence [8]. Local wisdom as local knowledge that emerges as a result of a group or community originates from life experiences that are communicated and preserved from one generation to the next. Thus, local wisdom becomes knowledge that is used by local groups or communities in order to be able to survive in an environment that is united with a belief system, cultural rules and the following stages can be applied to traditions and myths that are held in the long term. When a community group has trust, has networking and complies with norms, it creates strong social capital. Through strong social capital, it is easier for the community to influence the success of the empowerment implementation process. Therefore, empowerment is not an eternal process so that people always try to reach a level of empowerment.

Empowerment or empowerment is a concept of thought that was born from European culture. Kuhn in *The Structure of Scientific Revolution* mentions paradigm as a frame of reference or world view based on belief or a theoretical foundation. Paradigm plays a role in shaping what we see, how to see a problem, including the problem of helplessness, the choice to solve problems, the benefits of solving problems, fairness and unfairness with magical, naive and critical awareness.

The coastal community of Citemu Village is a group of individuals who live or live in the coastal areas or north coast of Java in Cirebon district and their economic livelihoods depend directly on the use of marine and coastal resources through fishing and cultivation of fish, shrimp and other marine products. Like other coastal communities, fishing communities have open, straightforward and egalitarian characteristics.

### **3. METHOD**

This qualitative research uses ethnography as an approach in qualitative type research by observing the socio-cultural phenomena of the fishing community in Citemu Village which take place naturally. Haris in calls ethnography is qualitative design in which the researcher describes and interprets the shared and learned patterns of values, behaviors, beliefs, and language of culture [9].

Ethnography by providing a deeper opportunity to collect data about fishermen and their culture in a complete and relevant manner, especially in answering the problems faced

by fishermen because this ethnographic research carries out in-depth and participatory research by considering data from the best sources as a comparative study and analysis [10]. Researchers as ethnographers actively participate in the daily lives of fishermen by always observing, paying attention, listening, asking questions and collecting data through triangulation activities, namely observation, interviews and document study.

Researchers manage primary data and secondary data through a data analysis process in three ways, namely: reduction, data presentation and drawing conclusions. Research steps include: determining informants, conducting interviews, making ethnographic notes, asking descriptive questions, conducting analysis, asking descriptive questions, conducting interview analysis, making domain analysis, asking structural questions, making taxonomic analysis, asking contrast questions, make component analysis, find cultural themes and write ethnography [11].

## **4. RESULT AND DISCUSSION**

### **4.1. Social Capital**

Through FAO data in 2014, it was revealed that Indonesia was ranked second in capture fish production and ranked 4th for aquaculture in the world. Considering that Indonesia's fishery potential is very large, if it is managed responsibly, sustainably and with quality, it has the potential to become social capital for fishing communities.

Shrimp is a superior marine product for people in Cirebon Regency. Since there has been silting of irrigation channels or sedimentation, the main obstacle of various pond businesses, especially shrimp ponds on the North coast, makes it difficult for waterways from the sea to the ponds, even though the potential of the existing ponds in Cirebon Regency is 7,500 hectares while it is effectively managed by shrimp farming, keramng dara, tilapia, new milkfish covering an area of 5,350 hectares as stated by Masun, Head of Aquaculture Department of Fisheries and Marine Services of Cirebon Regency in an interview with the author on March 12, 2020.

The problem of silting irrigation as the main obstacle is caused by high levels of sea salinity, which is felt by fishermen, which greatly hampers their business because of the additional cost of irrigation using a water pump, inhibits shrimp growth and the salinity of seawater is more than 50 mmt so that many shrimp entrepreneurs switch to salt production. Within one year, shrimp farmers are only able to cultivate shrimp twice.

Another problem is that viruses often attack shrimp and fish farms because they can quickly spread to other ponds. This condition is exacerbated by the imbalance of the coastal environment, which is polluted by industrial waste, even though raising shrimp must be supported by sea water that has good oxygen. The large number of shrimp ponds that were lost due to the expansion of settlements resulted in the shifting of livelihoods in the coastal areas and the fishing

communities of Citemu Village. There are only 1,800 fishermen who are still at sea because the working land has been turned into factories, offices and housing. Despite the narrowing of the land, Cirebon actually still has open seas, and does not have any conspicuous non-fishery sealing trade activities. This shows that fishermen have not fully utilized Cirebon's marine resources.

Lack of capital and shrimp processing in the post-fishing period, fishermen switch to their original profession of fishing in the sea, even fishing and shrimp far into the middle of the sea, the catch is not worth the production cost. Post-capture processing for export shrimp shows that importing countries (such as Japan and Europe) strictly require product quality that meets health standards, so yields that are not suitable are borne by shrimp farmers. The Corona pandemic that attacks fishermen in Cirebon Regency has triggered a negative impact in the marine and fisheries sector which is feared to reduce the production of various commodities that have been the backbone of the country, especially shrimp that have entered the production target with an increase of up to 250% in 2024. The real thing is felt by farmers shrimp in Cirebon Regency, which for months only depend on the pond for their livelihood because of the high cost of fuel, so they are unable to go to sea. The government has implemented a policy of buying all products from fishermen and shrimp cultivators as well as channeling fresh and processed fish raw materials through non-cash food assistance. Seed supply and availability of shrimp feed are guaranteed at affordable prices among shrimp cultivators. This is done to maintain price stability so that farmers avoid losses and at the same time absorb maximum shrimp production. The implementation of the strategy is carried out by collaborating between agencies by creating synergies that have a positive impact on the community in Citemu Village, Mundu District, Cirebon Regency. Optimization of the Warehouse Receipt System (SRG) or the delay sales system, namely entrusting shrimp products to the frozen warehouse designated as the SRG implementer, with a deposit receipt guaranteed to be used as collateral to financing institutions in submitting cash funds for business capital.

The absorption of shrimp and fish through the movement to promote fish eating (GEMARIKAN) has a good impact on shrimp and fish farmers including the local community because consumption of shrimp and fish products can increase immune power. Shrimp and fish have high nutritional content, which is an intake that meets the body's nutritional needs to stay fit and healthy in warding off the corona virus. Consumption of shrimp and fish means empowering shrimp cultivators, fishermen, fish processors and marketers to survive and earn income amid this difficult situation.

Collaborations that have been developed since 2019 include Cirebon Power and EAFM in addition to collaborating with universities in Cirebon through processed products that are durable and popular with all groups.

In the period 2019-2020, shrimp commodities are encouraged to become part of fishery production resources that still refer to the principles of sustainable and responsible production with the hope that by 2024 it can achieve the target of increasing the achievement of at least 250% of current products. This is done with the consideration that shrimp is still the leading national fishery export after tuna. In 2019, national shrimp can produce up to 39% of total national fishery product exports.

Issues that develop in the management or cultivation of shrimp include mastery of technology and human resources, production and operations, regulation and licensing, investment and marketing. During the period 2017 to 2020, vannamei shrimp farming has not been widely widespread in the community. One of the reasons for fishermen to reject vannamei shrimp farming is that fishermen generally only have small capital and perceive that vannamei shrimp farming is only suitable and will be profitable if it is cultivated semi-intensively and intensively. whose operations require a very large investment, especially because the costs of feed and seeds are very expensive. On the other hand, white spot virus disease is very influential on the continuity of cultivation and yields of vaname shrimp. Apart from diseases, local regulations often makes it difficult for fishermen, conflicts of interest in tourism and sea transportation and the length of the licensing process, especially with regard to the environment. What is being done is to increase shrimp production and prevention of shrimp disease, such as implementing clustering in shrimp ponds in Cirebon Regency. With the existence of insulation, the process of getting in and out of water, separating shrimp, assistance from excavators, irrigation management, feed, seed assistance, insurance and so on. To meet standards based on the scale of the export market, including certificates for Good Fish Cultivation Method (CBIB), Good Fish Hatchery Method (CPIB) and a number of other certifications. This is done with the aim that the quality and quantity of shrimp production can be maintained. Another obstacle is the poor quality of the fry and extreme weather as soon as possible to anticipate by this vename shrimp cultivator. The superior shrimp product in Cirebon, the Vaname type, is a priority in the determination of the SK Pokja for Increasing National Shrimp Industry Production for 2020-2024. In the decree, there is a stipulation of the Development Planning and Evaluation Monitoring Working Group, Marketing Working Group and Research and Extension Training Working Group with a number of 21 simplified regulatory documents to accelerate the national Vaname Shrimp productivity improvement program. In addition to increasing the area of shrimp ponds, shrimp cultivators are required to pay attention to waste management because the poor management of waste from the ponds will affect production results and environmental carrying capacity so that a wastewater treatment plant is created.

## **4.2. Strengthening Social Capital through Cirebon Power and EAFM**

### **4.2.1. Cirebon Power**

Fresh shrimp and processed shrimp products such as prawn crackers, shrimp paste are continuously being developed by the fishing community in Citemu Village, Mundu District in relation to efforts to increase quantity and especially product quality, production efficiency including widening distribution coverage including halal certification and Home Industry Food certification through entrepreneurship training and increasing the capacity of members who develop shrimp processed product businesses, including Rumah Terasi. Rumah Terasi was established as a form of dedication from Unswagati and Untag colleges to strive to develop types of organic shrimp paste products produced by Rumah Terasi which is a place to partner with fishermen and then market it online on various shopping sites on various social media on a local, national and even regional and international scale. Various efforts to increase capacity are continuously carried out.

In 2019 to 2020 before covid-19 hit, Rumah Terasi continued to conduct marketing training, including by helping members partner with restaurants, souvenir centers scattered in tourist areas such as the Trusmi Batik Center, Plered, Gunung Jati Site, around the Cipali rest area. and Pejagan and culinary business managers scattered all over Cirebon.

Cirebon Power also provides guidance to cooperatives that were founded on the initiative of residents, namely the participation of the local community in supplying Cirebon Power's logistical needs, including snacks and catering. On the other hand, to increase the processing of shrimp products such as nuggets, meatballs, cireng, and shrimp cracker products and market them independently to the center for typical Cirebon souvenirs. In the short term, these shrimp processing UKM activists will continue to develop product variants. This activity is supported by the community, NGOs, universities and the government so that it helps build a community-based sustainable local economy strengthening.

Apart from Rumah Terasi, TEMAN or the Economic Order of the Fishermen Community is a form of collaboration between Cirebon Power, UNTAG and 50 local women who seek to increase the economic value of marine products, through SME activities as a household business with processed products such as crab crackers and shrimp paste. In order to support this activity, Teman distributes business credit assistance to increase business for each Friend member.

### **4.2.2. EAFM program**

The explosion of population growth and industrialization in Region III Cirebon has contributed to the decline in the

quality of waste generated from the environment and has contributed greatly to the decline in water quality which in a certain period of time has a negative impact on the scarcity of fishery resources. Therefore, discussions and FGDs were conducted on fishery resources, habitat, fishing techniques, socio-economy, including the institutions needed to evaluate fisheries management using an ecosystem approach. Habitat conditions will determine its biodiversity.

The EAFM program is closely related to sustainable fisheries development, introduced by FAO 1995 with the preparation of a Code of Conduct for Responsible Fisheries (CCRF) followed by the formulation of the implementation of sustainable fisheries for the Marine Stewardship Council which defines sustainable fisheries as a way to produce fish that are carried out in such a way in a sustainable manner by considering environmental or ecological sanitation, reducing negative impacts that disrupt the diversity, structure and function of ecosystems by managing and operating in a responsible, fair manner in accordance with regulations and customs to meet the needs of the present to future generations. Sustainable fisheries as fishery activities that are able to maintain the sustainability of production products in the long term, maintaining the balance of the ecosystem between generations.

Development and fishery activities in Cirebon Regency involve three aspects: ecological, economic and social because if there is an imbalance between the three it will result in environmental damage, decreased fishery resources which can reduce economic and social life, including without sustainability of the social life of Vanen shrimp cultivators, including efforts to improve the quality and size of shrimp seeds, feed quality, use of vaccines and other medicines must meet European standards for Best Aquaculture Practices, especially shrimp product output must meet the requirements of Western food standards.

Controlled input regulation is carried out by requiring environmentally friendly input for shrimp production. Location permits, cropping patterns and SOPs for cultural processes and end product processing. In the management of the culture cultivation business includes the following aspects:

1. The resource aspect is enforced strict rules and discipline in ensuring the preservation of resources and ensuring business continuity, for example: limitation of cultural space concessions, zoning and other regulations.
2. The economic aspect of the Marine and Fisheries Service office seeks to establish regulations that support the efficiency of regular cultivation activities that support the marketing of mariculture products.
3. In the environmental/ecosystem aspect, it is carried out strictly in regular cultivation activities consisting of supervision of the cultivation

production process and the processing of production products, namely shrimp.

The government cooperates with the Marine Service through government, NGO, private and foreign research institutes to establish principles for sustainable shrimp management by considering three main aspects.

In the resource aspect, a study of shrimp stocks is carried out in order to determine controlled output, then mapping is carried out to facilitate fishermen to calculate the location of shrimp fishing. The next stage is shrimp fishing activities aimed at maximum economic yield so that shrimp fishing activities take place effectively, efficiently and generate maximum profit.

In the environmental or ecosystem aspect, the initial steps set are to protect and protect shrimp spawning areas and nursery ground consisting of mangrove and coastal areas. The next stage is to determine the breakdown of fishing nets to free marine life that is protected by the state. Another thing is to monitor marine resources that are potentially extinct such as rare fish and coral reefs.

In the economic aspect, controlled input includes requirements for shrimp seeds, feed, fertilizer and standardized production facilities that are allowed according to the applied cultivation technology, size of fishing fleet, number of fishing seasons allowed according to shrimp stocks. Fishing activities also take into account the effectiveness and efficiency of shrimp fishing activities in order to get maximum benefits by paying attention to the welfare of the local community, namely by involving local residents involved in the production, distribution and consumption process of this international scale shrimp. The purpose of establishing controlled inputs is to ensure the success of shrimp farming with beneficial benefits.

Lesson learning with aquaculture management practices in Cirebon, among others, is the development of supporting infrastructure for marine cultivation that is competitive and sustainable, support from the government (supportive policies government) is very important, especially in determining business permits / concessions for marine areas with clear spatial determination. Shrimp management practices in Cirebon, among others, consist of: first, aquaculture production using an intensive system and carried out in a sustainable manner by implementing input control, including out put processes so that the standard of Best Aquaculture Practices. Cultivation waste and end product waste are processed and reused so as to increase the efficiency of cultivation business. Second, the emergence of guaranteed access to shrimp cultivators to natural resources, technology, the banking system and the market. Third, there is synergy and government support that encourages efficiency in cultivation activities, provision of infrastructure including pro-people policies by observing local, national and international market needs to support the marketing of shrimp products.

The problem of shrimp farming in Cirebon Regency is that there has been an increase in captured marine fishery production over the last few years, but on the other hand, the level of utilization of fish resources including shrimp tends not to be spread, evenly and balanced.

#### 4.3. *Local culture*

One of the characteristics of local wisdom that is unique in social capital that has lasted since the ancestors and is preserved and preserved in the fishing community in Citemu Village is Nadran. Nadran is an acculturation of Islamic culture with Hindu Buddhist culture derived from the words Nazaran-nazar which means fulfillment of promises. The essence of the Nadran ceremony actually means an implementation of feeling grateful to the Creator for all gifts in the form of awareness to always respect the ancestors. It can be analyzed that when the fishermen are grateful to eat God, they will increase their catch, shrimp and fish cultivation.

Abundant marine products can be useful in supporting fishermen's families so that fishermen can also feel the gift of awareness in dealing with their ancestors. The form of gratitude to God is carried out with the sea alms ceremony or nadran. At that time, fishermen and shrimp and fish cultivators have an attitude of respect and respect for the efforts of their ancestors so that they are considered a civilized fishing society.

Gotong royong and cooperation are local wisdoms that are still maintained by the fishermen community, the traditions of the nadran are divided into three types; first, the Barikan event on Friday nights in which prayers are read by religious leaders and followed and approved by all residents.

Second, the activity of carrying out offerings or offerings into the sea which begins with a procession of slaughtering a buffalo and its head wrapped in white cloth and cutting tumpang rice followed by a convoy of traditional leaders followed by the whole community with offerings consisting of various foods, potpourri (various colors), pandan leaves, oil and incense, and a buffalo head placed in a small boat. The procession was enlivened by many art groups such as the traditional Buroq art, the works of fishermen's children such as fine art, music and clothing which were used as a procession of youths and fishermen.

Third, the wayang kulit performance begins with the delivery of the Kidung by Ki Dalang. This song contains the contents of the advice of the ancestors which contains advice with religious expressions that speak of gratitude to God and always preserving the values that have been passed down by the ancestors. After the shadow puppet performance, the Nadran committee also presented folk entertainment, masres, dangdut, which was according to the interests of the Citemu community.

The Nadran ceremony is organized and preserved for hundreds of years and is carried out every year because the belief of previous parents who did not carry out this

tradition, there is a belief that Sanghyang Jagat Batara (Ruler of the Universe) Dewa Baruna will be angry and file a disaster through the God of Lightning, God of Lightning and God of Wind so fishermen unable to go to sea.

#### 4.4. *Empowerment of Fishermen through Cirebon Power and EAFM*

The Fishermen Protection Law requires the state to protect fishermen so that all fishermen and fishermen organizations can own and guard them with insurance guarantees and use of safe fishing gear. The Fishermen Protection Law follows the issuance of the Fishermen Protection Regional Regulation in Cirebon Regency. Fishermen, fishermen organizations, the Department of Maritime Affairs and Fisheries have drafted the protection and empowerment of fishermen, fish cultivators including shrimp, and salt farmers always trying to accommodate fishermen's wants and needs. Cirebon Power since 2016 has collaborated with the Directorate of Water and Air Police of the West Java Regional Police to provide Personal Accident Insurance (AKD) protection to a number of 3000 fishermen and are actively involved in empowering the community socially and economically. A fisherman from Citemu Mahfud Village (60 years) said that there are many benefits of AKD because fishermen who have an accident are greatly helped in terms of medical costs and compensation even for those whose families died. So far Cirebon Power has also provided assistance in nets, mines and other equipment in the hope of spurring more catches. The fishermen in Citemu Village are also increasingly enthusiastic about cultivating shrimp, looking for rebon and small fish, so this empowerment program is very beneficial for local fishermen. The Ecosystem Approach for Fisheries Management (EAFM) in Citemu Village during the Covid period did not yet have a meaningful empowering role because the government budget was optimized to deal with Covid 19. Implementation of the concept of marine and fisheries development based on blue economy by creating environmentally friendly shrimp farming so as to create resource management Sustainable and sustainable natural resources still need to be realized after Covid 19 subsidies.

### 5. CONCLUSION

Anticipation to prevent the loss of shrimp cultivators due to the decline in purchasing power in the Covid 19 era has been continuously carried out so that there is an accumulation of shrimp stocks and a decline in prices exacerbated by reduced demand from importing countries. On the other hand, the purchase of fishery products by BUMN and the Regional Government of Cirebon Regency is carried out to reduce the accumulation of shrimp stocks, social assistance for fishing families including shrimp cultivators, placing cold storage according to the availability of shrimp stocks, establishing a warehouse receipt system, including expanding the scope of

Permenkeu No. 23 of 2020 concerning Tax Incentives for Taxpayers Affected by the Corona Virus Outbreak by including marine and fishery industry activities.

Every element of society must remain optimistic, supported by the wealth of natural resources owned in Cirebon with the hope of being able to survive so that at least it can survive in maintaining the supply of shrimp products to support domestic and export needs in accordance with established health protocol requirements. Until mid-August 2020, even though it is in a difficult situation, the marine and fisheries sector can still maintain productivity thanks to the anticipatory efforts that have been implemented.

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