

The Belief System as the Social Structure Bases of the Fishermen in Liukang Tupabbiring, Pangkep Regency

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Abstract— This study aims: To analyze the relationship of belief system with social structure of Fishermen Society of Liukang Tupabbiring in Pangkep Regency. this research uses phenomenology approach. In the data collection, researchers act as research instruments. The data collected include: belief system, social structure, relationship of beleif system with social structure, Data obtained through informant and documentation. Data collection techniques are done through interviews, observations and documentation which then analyzed by categorization. The results of this study indicate that the system of trust and social structure is integrated very strongly in fishing communities Liukang Tupabbiring in Pangkep regency

Keywords— *Belief System, Social Structure, Society*

I. INTRODUCTION

out by the government but it turns out the life of fishing communities that inhabit small islands, isolated and isolated is still far from progress compared with their relatives who live in the mainland. Fishermen community is a social community that is identical with various meanings tilted in view of the morphological system of life. The concept of backward society, marginal society, primitive society and the poor is a concept that is still attached to the life of fishing communities in various regions of the archipelago. Even the talk of fishermen's life is never quiet and missed discussed, studied, seminar but the reality has not been able to eliminate the concept of the reality of the condition of their lives. Fisher communities in the context of life dimensions such as scientific and technological advances, belief systems and ritual ceremonies, sometimes identified with "remnants of the sensitivity".

In the Manu community that inhabits the Bismarck Islands, there is trust among the Manu against the spirits of the newly dead. For them, the recently deceased people are believed to be still actively in the village of the living, serving as a kind of policeman, or the gentleman's guardian in the village. Thus, such spirits in such a position against the people of the village have always been wary of noting that financial obligations and sexual prohibitions, which are central to the Manu social system, are always adhered to and carried out perfectly[1].

Meanwhile, Alvin L. Bertrand (2) expresses his opinion about the social system, that a social system must have at least elements (1) two or more persons, (2) interaction between them, (3) have a purpose, and have a structure , symbols and shared hopes that he guided. He said that the relationship between people in a system usually lasts long. The elements in the social system are the units of social interaction which then form the structure; meaning that the elements are parts that are interdependent and integrated in the social system[2].

From a brief description of Parsons' thoughts, the thing that can not be denied when talking about Parsons with its functionalism is that Parsons is greatly impressed by the orderly state called "society"[3]. As a figure of modern functionalism, Parsons's famous view is his study of "structural functions" which he breaks down in four problems: adaptation, goal achievement, integration and maintenance of patterns (tension control). He further said that the mix of society is caused by: (1) the existence of shared cultural values, (2) developed into social norms, (3) dibatinkan by individuals into motivations.

Religion as a belief system, contains teachings and instructions for its adherents to be saved (from the fires of hell) in life after death. Religion can also be defined as a belief system adopted and actions embodied by a group or society in interpreting and responding to what is perceived and believed to be supernatural and holy. As a system of beliefs, religion differs from other belief systems or isms because the basis of religious belief is on a sacred concept distinguished from, or contrasted with, the worldly (profane), and to the supernatural or supernatural) who are opposed to natural laws. One of the most striking features of religion is total surrender to God[4].

Liukang Tupabbiring as a fishing community in Pangkep District. Demographically, the community of Fishermen Society of Liukang Tupabbiring is 99% Moslem. But it turns out in their lives still have beliefs that are religiously things that there is no justification according to religious teachings that they believe. But the reality of religious beliefs, belief systems and social structure of society are three things that still exist in the fishing community. Even religious beliefs, beliefs and structures of fishing communities grow and

develop in their lives. This condition is the decisive factor for the sustainability and even existence of the social structure of fishing communities.

II. RESEARCH METHODS

This research uses phenomenology approach. The focus of the study relates the belief system with the social structure of the Fishermen Society of Liukang Tupabbiring in Pangkep District. Informant group in this research is a group of key informants, group of expert informants and group of ordinary informants. This grouping of informants is selected / proportionally set. Interview technique conducted in this research is in-depth interview (Indepth Interview). Observation technique (observation) conducted by researchers by observing directly the object under study. The documents referred to here are all written documents that correspond to the data / information and facts in the study. Data analysis is categorized. Validity checks; Credibility Criteria (Extension of Participation, Persistence of Observation, Triangulation, Peer Checking, Reference Sufficiency, Negative case review, Member checks, Description (Detailed description).

III. RESULTS AND DISCUSSION

The existence of 117 islands on the southern coast of South Sulawesi and is in the region of three districts in Pangkep regency is unfortunate because it is not managed for tourism purposes. In terms of potential almost all the islands are very beautiful and charming to be developed into a marine tourism area. Meanwhile the existence of these islands is almost untouched by development. Not to mention the customs and cultures and traditions that are very diverse into piles of pearls waiting for creative hands to develop and touch it so that its existence can provide greater benefits for fishing communities in the three districts and Pangkep regency and Indonesia in general.

Kecamatan Liukang Tupabbiring is located about 3 to 5 kilometers to the coastal area of Pangkep regency. This district is located at an altitude of 1 to 2 kilometers above sea level. Viewed from the location or dimension of this subdistrict is one of the three districts located in the marine dimension. Therefore, in Kabupaten Pangkep there are three administrative districts located in the territory / dimension of the archipelago. The three sub-districts are Liukang Kalmas, Liukang Tangayya and Liukang Tupabbiring Sub-districts.

Kecamatan Liukang Tupabbiring as one of the districts kepulaun. This sub-district consists of 14 villages, one village, 2 neighborhoods, 31 hamlets, 53 Rukun Warga (RW) and 157 Rukun Tetangga (RT). Each village in this subdistrict consists of several islands with attention to the proximity and extent of the islands. In addition, the grouping of an island into the territory of a village is also based on the consideration of the island's population. Another thing, that in an island that is part of a village area consists of several hamlets and each hamlet consists of several RW and RK.

Historically, the islands that currently belong to Pangkep District when the colonial era status as a part of Macassar stansgemeente at that time the area is headed by the Head of Makassar District. Even its history, before Pangkep District was formed, formerly "Onder Afdeling Makassar" with "Districts Bestuut Gebeid" status, at which time Pangkajene is

still part of Maros region (as Afdeling Macassar). The clusters of these islands have their own government under the Head of State Administration (KPN) Islands. The islands are divided into three parts namely; Spermonde, Kalukalukuang Group, as well as Postellion and Paternoster.

Pangkep as an archipelago is formed based on Law number 29 of 1959, with an area of 1,112 sq km which covers only land area and mountainous area. While the ocean area of 17.100 km squared with gographisnya 110-113 degrees east longitude and 4.40-8.00 degrees south latitude on the west coast of South Sulawesi. The Pangkep Regency is divided into three sub-districts. The three sub-districts are Liukang Tupabbiring, Liukang Tangayya and Liukang Kalmas Sub-districts. The total area of the three districts is 351.5 km square.

Kecamatan Liukang Tupabbiring, in accordance with its geography consists of 42 small islands in the Makassar Strait located at 4-5 degrees southern latitude and 12-13 degrees east longitude. The land area of Liukang Tupabbiring district is 140 sq km. The nearest island subdistrict from the mainland is adjacent to Barru regency in the north. To the south it is adjacent to Makassar city. The capital of Liukang Tupabbiring sub-district is located in Mattiro Sompe Urban Village, which is located on Balang Lompo Island which is located about 22 km from the city of Pangkajene, the capital of Pangkep regency. While the island furthest from the Liukang Tupabbiring is the island of Kapoposan located in the village of Mattiro Ujung with a distance of about 60 km from the district capital.

Especially the names of islands in Spermonde are included in the scope of Liukang Tupabbiring District, according to history and culture is divided into two. North and South. In the north wearing the first name "Sa" for example; Salemo, Sanane, Samatellu and others. The use of the first name "Sa" signifies the islands once occupied by the Kingdom of Tanete of Barru Regency. So that the local languages and customs that exist in the area of these islands using the language and custom Bugis.

Meanwhile, the islands of Spermonde in the southern part are the former rule of the Kingdom of Gowa. By it it uses the language of Makassar and Makassar customs. The pattern of island names in this section is not structured as it is in the north. Do not use the syllable "Sa". But there are still exceptions such as the island of Sarappo (Lompo and Caddi) and Sanane in the south. Similarly, Polewali Island located in the north was also not using "Sa".

The use of the preposition "Sa" also asserts that it is because it indicates that it is an island. The meaning of the first word "Sa" refers to its meaning and character as an island. It turns out that "Sa" is also found in Liukang Kalmas and Tangayya sub-districts. "Sa" is much influenced by Bajo Language. Like the island of Sarappo which means on the island was formerly found or grow the fruit of "rappo" (Pinang). Sanane Island because in the past many found or grow fruit "nane".

The islands belonging to the Liukang Tupabbiring District are islands that include beautiful and charming islands. The beautiful and charming islands are Balang Lompo Island, Caddi, Sarappo Lompo, Sarappo Caddi, Laiya, Karangrang, Podang-Podang Lompo, Podang-Podang

Caddi, Gondong Bali, Kapoposan, Badik, Pajenekang, Langkadea, Pala, Sanane, Salebbo, Samatellu Lompo, Samatellu Borong, Samatellu Pedda, polewali, Salemo, Sabutung, Kolambing, Saugi, Satando, Sakuala, Sabangko, Sapuli, Saranti, Pandangang and Bonto Island Sua.

The structure of Indonesian society in general can be characterized by two special features. Viewed from the horizontal side, it becomes an indisputable fact that the Indonesian Society as a social-cultural unity is seen from the building that comprises the form of ethnic differences, religious differences, differences in customs and regional character differences. Meanwhile, vertically it can also be seen that the structure of Indonesian society shows the existence of the upper social layers below with a clear distance or a sharp gap in his life. With the facts like this then the Indonesian people including the plural society[5].

Berghe's view (1969) on the characteristics of plural society, he mentions some characteristics as the basic properties of a categorized as plural society, namely; (1) the occurrence of segmentation into the form of groups that often have different sub-cultures with each other, (2) have social structures divided into institutions that are non-complementary, (3) less developed consensus among its members on basic values, (4) relatively often encountered conflicts between groups one to another, (5) the relative social integration grows on coercion and interdependence in in the economic field, (6) the political domination by a group over other groups[6].

The plural society referred to in this dissertation is not a plural society which has been suggested by Furnivall which defines the plurality of Indonesian society in the context of colonial society which distinguishes European, Chinese and indigenous groups but is the plurality of Indonesians in the context of differences internal among indigenous groups[6].

Previously, the Society Structure Liukang Tupabbiring, from the structure will then be proposed relationship of existence of belief system with fishermen community structure[7]. In general, the existence of belief systems and structures in the fishing community is a force that naturally maintains the integrity / social integrity of its community. The objects of trust and the implementation of ceremonies among the fishing communities are an effective container for fostering integrity and solidarity among the fishermen.

The social structure of Fishermen Society Liukang Tupabbiring according to the side of his descendants can not escape from the background of the two great kingdoms that once controlled this region of the Kingdom of Gowa and Kingdom Tanete Barru. The difference to mention the laughs among the fishermen community is only caused by the language background used by the people. For those who call the nobility of Gowa nobility with Karaeng because in the kingdom of Gowa its people use the language of makassar so they call karaeng for the offspring of the king (nobility). While in the Tanete Kingdom the descendants of the nobility were given the term Puang call because the people used bugis language as the official language of the kingdom[7].

Building the structure of fishing communities from the aspect of descendants other than the descendants of nobility and nonbangsawan was also there is a descendant called Sheikh (Saiyye). The existence of saiyye in the life of fishing

communities is very important. Generally descendants of saiyye in the fishing community structure Liukang Tupabbiring status of Religious Characters. This is because the descendants of saiyye by fishermen from generation to generation have an ancestral bond with Arabs.

The existence of descendants of saiyye amid the life of the fishermen community tends to social segregation. The descendants of saiyye in terms of the division of labor patterns seem to indicate other variations and show a unique status in the middle of society. As a substructure, the descendants of saiyye since its existence in Liukang Tupabbiring work that become the life supporters generally work as civil servants and teaches the science of religion to the fishing community. Very few of the saiyye descendants who work as fishermen. And even then if there is a fisherman whose activities are only limited to hiring fishermen to operate the boat / boat they have and there is also a business capital to the fisherman to be able to do the sea activities. But generally descendants of saiyye when retired to do activities as a teacher of recitation or much activity is done in terms of development of Islamic teachings to the younger generation and fishing communities, one example is saiyye Abdullah Aliah.

Fisher groups within each island are actually small sub-groups that build the island structure where a fisherman lives[8]. When a fisherman becomes a member of these sub-groups then it is broader and more powerful as well as being part of a large group of fishermen groups based on their island groups. This is what underlies in an island emerging sub-sub cultures as a foundation of a group culture building based on the island. In general, however, almost all of the islands in Liukang Tupabbiring lack a certain uniqueness in terms of culture although they have different cultural roots that are derived from Makassar culture (Kingdom of Gowa) and Bugis culture (Tanete Barru Kingdom).

In this position does not apply the first criterion of Berghe compound society. In connection with the statement that different segments of the group will give birth to different sub-cultures but the case of fishing society Liukang Tupabbiring just the opposite. The background of the great empire (Gowa and Tanete) does not cause cultural conflict even become a force in the fishing community, especially the birth of social integration and social solidarity. This is similar to what was stated by Makmur Aras, one of the village chiefs, that:

“It is true that in the fishing communities of Liukang Tupabbiring there are many groups of fishermen and even fishermen are also grouped by island with the sign that each island has agreed and have a common awareness to use a particular boat paint for all fishing communities that exist in an island. It can be witnessed that the colorful paint of boats that docked on the maccini wedge of Labakkang and the Pangkajene River pier showed clearly to every fisherman (island people) that the boat came from this island just by looking at the color of the boat / boat paint. The paint color difference for the islanders is not the basis for the occurrence of conflict and even the color difference of paint is actually increasingly menumbuhkembangkan communication and social interaction among the island community. Even the

differences that exist either group differences or other differences related to their lives are understood by the fishing community as a dynamic for the survival of their lives that is separated by the distance of the ocean between one island to another. They know very well that with that difference, their survival can be easier, especially in meeting their social needs.” (Interview, with Makmur Aras, Monday, 3 March 2008, on the island of Kulombing).

The emergence of structures that are viewed horizontally and from the aspects of the existence of fishing groups in the Fishermen Society Liukang Tupabbiring can not be separated from the contribution of belief systems that are adhered to among them. The intensity of their closeness with the objects of trust and the implementation of ceremonies with collective consciousness among Fishermen Liukang Tupabbiring well translated in the implementation of social interaction in harmony through the awareness that to be able to continue life on the small islands in the middle of the ocean then the inevitability of diversity must be developed for mutual completing the lack of any group or sub-culture among them. By that, the structure in the horizontal sense among the fishing communities of Liukang Tupabbiring is understood by them as *sunnatullah* and simultaneously as the social dynamics of life which will itself seek its way.

Religious activities and ceremonies around the fishing life of Liukang Tupabbiring for example; marriage, birth, entering / riding a new home, are norms that contain very deep and complex values. The depth of value and its complexity are only fishermen who can break down at length. But what appears in life and everyday life Fisherman Liukang Tupabbiring is a picture of a humble life. A humble life that appears to emerge from the natural conditions and fusion with the growing beliefs with the social environment of the fishermen. Simplicity, limitations, shortcomings, poverty are commonplace in their lives. One that is still together in the life of Fishermen Liukang Tupabbiring they do not want to be called poor but cultural and helpful attitude among fishermen who are ancestral heritage through the planting of religious and cultural values that until now still strong among Fishermen Liukang Tupabbiring.

In general, the existence of belief systems and structures in the fishing community is a force that naturally maintains the integrity / social integrity of its community[9]. The objects of trust and the implementation of ceremonies among the fishing communities are an effective container for fostering integrity and solidarity among the fishermen.

The occurrence of segmentation into the form of groups that often have different sub-cultures with each other seems to be highly relevant to the social facts that build the social structure of fishing communities. Uniquely, however, the concept of groups emerging within the fishing community is not just groups like the custom but the dominant fishermen group among them is based on the island's domicile. This means that in an island there are groups; *papuka*, *papekang*, *pabagang*, *papalele*, *paselang*, *papete-pete*, *artisan* (*panrita lopi / panrita balls*). These groups have excellent social mobility among them. Therefore, the existence of each group in every island believes something that they believe as a container *patteteang dalle* (bridge of fortune) in the life of fishermen.

Development through the development process of Fishermen Society Liukang Tupabbiring so far from the local government actually has shown an increase. Various evidence suggests for example the increasing number of educational facilities and infrastructures, worship facilities, improving health services for free at *puskesmas*, improvement of electricity lighting facilities, affordability of communication with the entry of various means of cellular communication, development of marine tourism objects and others. Giving a picture that is physically visible to the fishing communities in this research area is progressing. But on the other hand, it seems that the lives of small fishermen (workers) have not changed much[10].

Workers' fishermen (*sawi*) are still marginalized their lives not only from the general public life but also marginalized from the profession community as a fisherman. The more intense the development through development program is precisely the gap still gap between the lives of the mustard with the *pinggawa*. This can lead to susceptibility to the power / substitution patterns possessed by the mustard layer in this area. This state manifests in the context of the consequences of the inability to provide sufficient bargaining power in the profession as mustard greens. As a result, mustard greens remain and are always in subordination to patrons who bind themselves in traditional economic deals with an important principle of being able to eat for today. If so, how obvious is the structure's influence on the options for economic activity for the working fisherman (mustard)[11].

From the aspect of social control, the belief system is the most fundamental foundation for the existence of the social structure of the Fishermen Society of Liukang Tupabbiring. The sub-structures that exist among the Liukang Tupabbiring Fishermen are influenced by the fisherman's confidence in the objects of their beliefs as fishermen. Attitude not to underestimate the ability of others or underestimate others grow from the awareness of trust when the experience of their ancestors who came the Prophet Khaidir then he humiliated so that the birth of the curse will not grow coconut in Karangrang Island seems to be a warning for Fishermen Liu Tupabbiring to always respect to anyone who came to her. Anyone who comes to the island will get the respect and good service. Even the Fishermen Society Liukang Tupabbiring consider the guests who come is the bearer of sustenance for them.

The strong awareness of their beliefs also affected the harmonization of the fishing community structure of Liukang Tupabbiring. It is built from natural processes among fishermen among others through some customary law; for the islanders who make a disgrace in the island then he will be expelled, by him in the life of the fishing community Liukang Tupabbiring rarely happened sexual harassment against women. Anyone who disgraces on the island besides them will be expelled also their families will be ostracized or mocked by the island community.

The belief system and social structure of the fishing community are two important things that have a close relationship to intensive interactions and relationships in their daily work / profession. Another aspect that shows the relationship / relationship of the belief system to the social structure can be put forward in the following two points[12]

The belief system and social structure of fishing communities are two concepts that have links to one another. The social stratification of existing fishermen can not be separated from the influence of their belief system. The structure of a group of fishermen based on the noble descendants of people's lives to this day still has its place specifically in the order of interaction and social relationships in the fishing community. This atmosphere can be felt in the pattern of attitudes and communication patterns that occur in the fishing communities in their environment. Similarly, although in many similarities such as similarity in the type of livelihood, the similarity of beliefs and beliefs as fishermen seems to be the atmosphere of vertical social stratification among them in the association still existed the features given by non-nobles.

The belief system with the social structure of fishermen is when in contact with the religious life as Muslims it turns out among them the religious leaders in this case; ustad, muballigh, religious teacher, mosque imam (kampong), tutor teacher, barazanji teacher and village priest occupy honorable status in religious social field. Factors that indicate this condition occurs are related to insights, abilities, knowledge and skills they have. Naturally any fisherman who has the ability, knowledge, insight and skills in religious matters (Islam) then even though he is not a descendant of nobility, and any tribe (Bugis or Makassar), any profession even a mustard even for example, will earn a respectable status in the event in relation to religious behavior in fishing communities.

The relationship of the belief system to the growing social structure in fishermen society tends to be dominated over the view of geographic collectivity and mutual consciousness of consciousness over the meaning of social solidarity and social solidity in proportion. This concept is certainly different from the social structure in the meaning of stratification in general. The concept of social layers in the fishing community tends to be dynamic and practically professional. In contrast to the concept of layers or caste stratification prevailing in a very closed Hindu Religion.

IV. CONCLUSION

The belief system and social structure are two different things. But its existence in the fishing community is a force that naturally maintains the integrity / social integrity of its community. Even Occurrence of segmentation into groups; papukanele, papekang, pabagang, papalele, paselang, papetepete, artisans (panrita lopi / panrita balls) into the breath of a social mobility and cultural mobility (belief) in fishing communities. From the aspect of social control, the belief system is the most fundamental foundation of the functioning of the social structure in its role in the fishing community. Thus the social structure is influenced by the temperature of appreciation of fishermen to their belief system.

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This study has limitations, especially the focus of research is not comprehensive to the object of research. Therefore, it is for academicians to conduct further study/ research from different perspectives in order to get general-integral information on what has been studied in this

research. Selective attitudes must be fostered by fishing communities in understanding and implementing their beliefs because the results of this study not only find positive factors but also implicitly there are factors that can hamper their progress to achieve a more prosperous life. The development process in the fishing community is not an easy issue because besides the difficulty of location affordability also caused by other non-technical factors can be a constraint. Trust systems and social structures should be viewed as non-technical factors that can lead to development failures when these two factors are ignored in existence in planning and in development implementation. By him, the understanding of local wisdom by the government in conducting development on fishing communities with all its circumstances is a necessity.

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