

The Household Dynamism of a Community to Survive the Landscape Changes: The Case Study of Kampung Laut Community in Segara Anakan, Cilacap, Indonesia

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Abstract - The purpose of this paper is to understand the social dynamics of households in a particular community in surviving environmental changes caused by sedimentation process. The data is generated through qualitative research, with the data collected through interviews and participant observation. The findings of this study that household as the smallest social unit after the individual self has the flexibility to adapt to the perceived change. The massive sedimentation process in *Segara Anakan* region has produced responses in social networks and social dynamics among the households of the community in the social security system based on the livelihoods. The social networks that exist among them have become the basis of the emergence of the community resilience for *Segara Anakan* community to be able to survive from time to time. The conclusions is that households can eventually become the basis of social power from time to time as a community strives to rise from various pressures and change, and that the households as the basis of the community resilience can be an entry point for the establishment of community empowerment programs.

Index Terms - household, pressure, respond, network, community resilience

I. INTRODUCTION

The purpose of this paper is to understand the social dynamics of households in a particular community in surviving environmental changes caused by sedimentation process. It begins with the tenurial changes, then the changes to the livelihood, to the changes of social interaction in a district named Kampung Laut, Klaces.

Basically, the shaping of a household could be classified into a number of categories, "...Category of household has strongly influenced the nature of our analytic category [...] especially with respect to notions of ownership, commonality of production and consumption, kinship, and coresidence) "[3]. The category explains that households should not always consist of people of the same bloodline, but mutual interests and kin relationship can make people bind together in the same place and make one household.

The households discussed in this paper completed Sembiring's and Darmawan's research before on the dynamicssm of a community (2014). They examine the

people's welfare in Klaces, Kampung Laut, from the perspective of agricultural household resilience in an area prone to tidal disasters. However, the finding has not linked other livelihoods apart from agriculture, and has not discussed the background of the people of Kampung Laut as a coastal community.

How have tenurial changes affect the way people anticipate other changes that may happen in the future? Is the social relations among the people of Klaces changing? A research on the social change of the Bajo people, a coastal community in Wakatobi Archipelago, Southeast Sulawesi[12], finds that the community has changed after knowing the inland community and their life. The coastal community is also stigmatised as a consumptive society. A research conducted by [14] on the social capital of the Bajo people in Baliara Island, Southeast Sulawesi Province, states that "... So (they are) not only being consumptive on food, (but) the Bajo people also often buy things that actually have not become a necessity.". The interactions between the inland community and the coastal community make the latter begin to recognize financial saving system by developing agriculture. To what extent do the people of Klaces experience terrestrial sedimentation? After some water turned into land and now is utilised as agricultural land, would they still live as a consumptive society or become a community that is future-oriented to the eventual social security?

Economic development affects the prosperity of a country. However, economic development that is entirely handled by market mechanism will not automatically bring prosperity to all levels of the society [17]. The local wisdom of the people of Kampung Laut fulfil the need to food, clothing and shelter. This change is supported with adaptation and the access to acquire and utilize the surrounding environment. [1] emphasizes cultural analysis, particularly on the ways people find solutions to the problems related to resource use and its abuse. Behavior is seen as dynamic and in a constant change. Behavioral process then affects adaptation, that is defined as the ability of individuals and groups to survive and change, following the flow of their environment, and thus create the environment as the community resilience.

Resilience is the ability to face, overcome, and become stronger in facing the struggles one experiences [15]. Community resilience becomes the reference on how people are helping one another. Something that is considered as resilience can not be separated from the concept of access, which is the ability to utilize anything in various realm.

The sedimentation in Segara Anakan area, that is happening gives a big effect to the access for the government to enter, as well as for education, trade, and even the livelihoods of the neighboring communities. The community that used to live as fishermen and traders is currently having various livelihoods. Livelihood is often referred to as a strategy to earn the necessities. Livelihood "[...] is a means of gaining a living." [18]. Livelihood is also often related with the concept of ability, that "[...] are both an end and means of livelihood: a livelihood provides the support for the enhancement and exercise of capabilities; And capabilities (a means) enable a livelihood to be gained "[18] Which means a social community that has acquired its livelihood must have its own way to reach or maintain it, for example, by acknowledging money or any exchange system. Some examples of people's livelihoods are farmers, boat tour guides, teachers, government officials, and so on. The diversity of these livelihoods constitutes a livelihood strategy that can be assessed through household analysis unit of the Klaces people. However, the definition of livelihood strategies is not only limited to the professional statuses, but also the strategies to earn [11]. According to them the household's livelihoods is diverse (multiple source of livelihood) because a household does not depend on one profession only.

Kampung Laut was a coastal area, but sedimentation took place. Many rivers carry a large volume of mud to the sea that slowly formed land. It is interesting how the vast coastal area is now slowly shrinking and thus causing the land to emerge. The land is then transformed into forest and agricultural land that can be utilized by the people. This has indirectly affected the livelihood of the people of Klaces. The recent environmental change encourage the people to develop agriculture that relies upon the new land.

Segara Anakan area is located between two regencies; Ciamis, West Java, and Cilacap, Central Java. Administratively, Segara Anakan is part of Kampung Laut Subdistrict which consists of four villages; Ujung Alang, Ujung Gagak, Klaces, and Panikel. Klaces is the youngest village that was formed in 2003. Previously it was part of Ujung Alang. The expansion of the village qualifies Kampung Laut to be a separate subdistrict. The data from the Cilacap Department of National Defense (1991) mentions that Segara Anakan is shrinking from year to year due to the silting or the sedimentation brought by the rivers that disemboque to the lagoon. In 1903, Segara Anakan's total area covered 6450 ha. In 1991, the significant sedimentation affected the lifestyle of the residents. The water of Segara Anakan shrank and caused a diversity in the livelihoods of the people within thirteen years [4].

Far from the city and the center of government, Segara Anakan is stigmatised as a backward region. This

creates a stressor to the people. A stressor is a force from the environment or an agent that creates a stressful response to the involved organism [16]. When I conducted the fieldwork, I found a monument built by the Ministry of Social Affairs that marks the community as a backward indigenous community (KAT). Even the government has labelled Kampung Laut as an underdeveloped region where the people live a poor lifestyle. It may cause the people to response in two possible ways: (1) they accept and use the status to continue receiving external assistance, or; (2) they do not accept the given label and thus causing stress. The stressors from the socio-cultural environment, for instances, are household problems (disputes and divorces), employment problems (pensions, unemployment, worker conflicts, changes of professions), financial problems, population problems (migration, urbanization, evictions), political issues (war, ethnic and class conflict), as well as other physical disorders such as severe illness and trauma [16].

The identity of Kampung Laut is developed continuously to eliminate the negative stigma. One way to adapt in order to survive the new complex space is by managing and utilizing the social networks [13]. The people's efforts in utilizing natural resources for their livelihoods and in strengthening their social network prove that people practice their local wisdom to support their economy and livelihoods on the basis of kinship as household analysis units. The activation of the social network also serves as a tool to improve the living standard (economic status) [13]. The people of Kampung Laut are well aware of this.

I aimed to have a deeper understanding on how the community's livelihoods solve economic problems by taking the case of the people of Klaces, Kampung Laut subdistrict, Cilacap, Central Java, who have the natural resources and the human resources as the important elements of their livelihoods. The livelihoods of the people of Klaces have been implemented as a good natural resource management. It also promises a more secure future for the survival of the community while also serves as the future savings for the people (social security).

By observing various empirical problems such as the livelihood and the social interaction through the household analysis unit of the people of Klaces, I would like to understand how the role of the household analysis unit solve various social and economic problems and how it forms a community resilience and social security that also serves as their future savings. Thus, the research problem is "Although is categorized as an isolated area in regard to its geographical and social access, along with its landscape change, why could the people of Kampung Laut still adaptively create a community resilience with their livehoods as an effort to manage natural resources in meeting the daily needs and the social security for the future savings?".

II. METHODOLOGY

This research uses in-depth interview method and participant observation. I conducted the fieldwork in two hamlets; Klusun and Kerep Kerapa. Both hamlets are chosen because they are part of Klaces as the administrative center of Kampung Laut. In addition, the transformation of the coastal community is widely taking place in Klaces.

III. FINDINGS

The landscape changes that resulted the emergence of the new land give the people to more natural resources that can be utilised for their livelihoods. This is also supported by the capability of the human resources to manage the environment. As the center of Kampung Laut sub-district, Klaces is one of the villages that has more diversity in its livelihoods comparing to the three other villages; Ujung Alang, Ujung Gagak, and Panikel. Recognising the demanding needs of today, one person may be having two to three professions to fulfill his or her daily needs.

Klaces is the youngest village among the four and is the expansion of Ujung Alang. The name of “Klaces” is associated to the incident of the death of a bull whose blood drops fell in Klaces. “Klaces” means drops of bull’s blood. In 2000, Klaces was part of Ujung Alang. It was not until 2004 that the territorial expansion took place, so Klaces became an independent village and Kampung Laut became a district. Compared to the other villages, Klaces is the smallest village with the lowest number of households. There are only about 400 nuclear families in Klaces, much fewer than Ujung Alang that has more than 1000 nuclear families (according to the 2015 census data). Klaces is divided into two hamlets, Klusun and Kelapa Kerep. The majority of the population of Kelapa Kerep live as farmers since the area is suitable to grow crops and there are also many coconut trees. There are lots of coconut trees along the roads and pavements. The area is called Kelapa Kerep because the coconut trees there stand very close to one another (*kerep*).

The structure of organizations and government in Klaces is not formally different to the other four villages of Kampung laut. In the government there are several terms in explaining certain positions. Among them there are *bupati* (regent), *wedana*, *camat* (*penatus*), chief of the village (*lurah*), secretary of *lurah* (*carik*), chief of the hamlet (*bau*), police and assistant of *lurah* (*kebayon*) [4]. The village organization consists of several parts, namely the administrators of BPD, LPPMD, village officials such as *lurah*, village secretary, department of office affairs (*kaur*) in development, department of office affairs (*kaur*) in general, department of office affairs (*kaur*) in government and welfare, chief of the hamlet, navy, SAR team, *RT* and *RW*, youth organisation, *PKK*, and so forth in a smaller scope.

A. *Surviving in Kampung Laut through the Diversity of Livelihoods*

The variations of the livelihoods in Kampung Laut open various opportunities in various fields that also provide opportunities for the future savings, using the household analysis units as an indicator of community resiliency.

Basically, the people of Kampung Laut have various livelihoods in numerous fields. The location of the residential area that is bordered by the sea provides a diverse livelihoods for the people to develop their capability to utilize the available resources and to train the ability of the people to continue to develop the resources and their potentials.

B. *Classification of the natural resources in Klaces*

There is a variety of plants and animals that can be utilized to meet the daily needs. The fisheries, agriculture and animal husbandry have their own uniqueness if reviewed through the household analysis units. Currently the fisheries is becoming a minority in Klaces because most of its citizens are switching to work on the land.

TABLE 1
THE LIVELIHOODS BASED ON THE AVAILABLE NATURAL RESOURCES
(SOURCE: THE RESEARCHER’S FIELDNOTE 2016)

Natural Resources			
	Sea	Land	
Pond Fishes rmen	Sea Fishermen	Agriculture	Animal Husbandry
Nile Tilapia a Carp	Eel (<i>sidat</i> and <i>belut</i>) Crab Shellfish Shrimp	Ricefield Vegetables (Kangkung, Gennjer) Albasia Coconut	Hen and Rooster Duck Swan Cow Sheep

C. *Classification of the human resources and the opportunities based on the skills of the people in Klaces.*

Living in a place that is facing landscape changes while being the capital and the center of education of Kampung Laut at the same time, the people of Klaces have to acquire skills that will prepare them to challenge global competition. Tradings in Klaces is said to be advancing rapidly. Many small shops provide basic daily necessities as well as office and school utensils. This is supported by the rapid population growth and the absence of large-scale stores that sell household tools like the ones in supermarkets.

TABLE 2
THE LIVELIHOODS BASED ON THE HUMAN RESOURCES, EDUCATION STRATA AND SKILL (SOURCE: THE RESEARCHER'S FIELDNOTE 2016)

Human Resources, Education Strata and Skills		
Vendors	Officials	Service Providers
Grocery	*Civil	* <i>Andong</i> Fishermen
Sea product (<i>Sea-food</i>)	Servant (Village officials, teachers, etc.)	(<i>Compreng</i>) *Transportation (Tourism, Wood)
Field product (plantation)	*Non Civil	*Construction Worker
Textile (Batik)	Servant	*Farmers (Bawon)
Stationery	(Village official staffs, teachers, etc.)	*Party Tents
Ready made food		*Salon dan Make Up
Household		Artist
Equipment		*Land Transportation (Motorcycle, Car
Farm product		*Cargo Carrier) *Sea Transportation (<i>Compreng</i>) *Taylor *Tour Guide

D. Aid programs conducted in the Klaces that support the people's life and develop sustainable infrastructures

There are many aid programs held in Klaces. Some are funded by formal institutions and some by non-formal institutions, some aim for the interests of the public and some focuses on individuals' needs. Among the formal ones, there is Indonesia Health Card (KIS) which is sponsored by the Ministry of Health that can be used in *Puskesmas* Kampung Laut (the Community Health Center of Kampung Laut), and there is Indonesia Smart Card (KIP) from the Ministry of Education that can reduce the school fees, along with an aid program *Program Keluarga Harapan* (PKH) from the Ministry of Social Affairs that financially helps pregnant women, families children studying in schools, and elderly people, while Pertamina also provides funds for planting trees and building infrastructures. Non-formal institutions assist in providing education and apprenticeship, usually the programs are conducted by religious and educational institutions. Klaces also receives financial aid of Rp. 1.3 Millions from the government, which is aimed for the village development or other social activities. They allocate 70% for physical development and 30% for other expenditures such as for small-scale business training.

External Aid Programs

TABLE 3
THE EXTERNAL AID PROGRAMS
(SOURCE: THE RESEARCHER'S FIELDNOTE 2016)

Aid programs	
Governmental Programs	Non Governmental Programs
*The Ministry of Health (Indonesia Health Card/KIS)	*Religious Institutions (Islam, Chistianity, Buddhism)
*The Ministry of Education and Culture (Indonesia Smart Card/KIP)	*Educational Institutions (Research, apprenticeship, etc.)
*The Ministry of Social Affairs (<i>Program Keluarga Harapan</i> /PKH)	
*Pertamina (UMKM, Seedling, Village Infrastructure)	
*The Ministry of Regional Development and Transmigration (Village Infrastructure and Funding)	
*TNI/Military (Defense and Development)	

IV. DISCUSSION

It can be seen that the natural resources are managed by some people to be their livelihoods in order to meet their daily needs and to be kept as future savings. The people of Laces who are experiencing landscape change and facing some changes have to struggle to survive by through adaptations and resilience. Therefore, every family usually has more than one profession. They have more than one job to fulfill the everyday needs and to prevent sudden economic problems due to the unstable condition of the environment.

If we reflect on Bennett's concept of adaptation, that is "... the patterns formed by the many separate adjustments that people devise in order to obtain and use resources and to solve the immediate problems of confronting them" (Bennett, 1980: 14), we can understand that adaptation strategies are patterns that are formed from a number of ways the people practice to gain and utilize the resources while developing intergroup relationships into a community resilience. It is also used to deal with any problem they may encounter [4].

Apart from the economic problems in the household analytical units, the people of Kampung Laut still adhere to their local wisdom, particularly in regard to their kinship and mutual cooperation. They do not emphasis on the economic problems, but the people of Kampung Laut, especially in Klaces, are able to solve social problems through various activities and rituals. Some of the social activities and rituals that are practiced in Kampung Laut are *gotong royong* (working together) in building house (*sambatan*), celebrating a baby's seven month birthday, the naming and the cutting hair of a newborn, *sunatan* (circumcision), marriage, giving offerings

to the sea and the earth, Independence Day of Indonesia, *arisan*, *pengajian* and so forth. All events are prepared and celebrated on the basis on kinship. For example, every time the people of Kampung Laut have almsgiving, the neighbors and the relatives helps the host. The welfare of the community is affected by the production system as well as the exchange system [6]. The exchange system is related to the concept of reciprocity that focuses on the exchange of services that ultimately leads to mutual exchanges whenever anyone is in need. This creates a sense of security for each person as they participate to provide help (services) in those events. [4] define the concept of access as an ability to benefit from something, including material objects, individual services, institutions, and symbols. The term "access" is often used as an "ability" to benefit from various parties [10]. The concept of access describes the current condition of the Kampung Laut people who benefits from what they do in the form of social security for a secure life in the future.

V. CONCLUSION

Reflecting upon some previous researches, this research emphasises the livelihood strategies that are practiced, which is not only about the agriculture of Klaces, but also several other resources that support people's lives. This study also provides an illustration that not all coastal communities are consumptive, since the knowledge brought by the inland community and the landscape changes make the coastal community of Kampung Laut able to adapt and change the way of life to harvest from the land and save for the future. The people living around Cilacap have already understood the concept of live hood and social security by utilizing the available resources to fulfill the needs of everyday life and to save for the future generations. Livelihoods of the people are not categorized into one type, but they constantly change. Previously were fishermen, currently, there are various professions such as farmers, traders, service providers, to officials. This cannot be separated from the role of the household units that care for each other in the everyday life. The migrants and the natives in this case complement one another and cooperate with each other to have a reciprocity relationship, and thus forming community resilience.

I conclude that the livelihoods of the communities can solve economic problems with the availability of the natural resources and the areas that can be utilized by the people. Everyone must have a dream - whether it is an ambition to get a better life. This hope can become true with efforts. In this context, the effort is to keep future savings by managing the natural and the human resources. Proper management of both resources is one of the promising things for survival. A prosperous life is usually measured from the economic success in managing social security for the future without neglecting the present social life.

VI. RECOMMENDATION

Hopefully this study has provided a deeper understanding on livelihood and social security based on the understanding of a household analysis unit on the basis of community resilience. Furthermore, households can serve as entry points to conduct community empowerment programs in order to create community resilience.

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