

Welfare Meaning and Its Influence on Business and Finance Management of Seaweed Farmers in West Sumbawa Regency

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Abstract—Welfare can be significantly different and are subjective for each group, community or individual. Benchmarking indicators and welfare measures at the macro level is basically only useful for comparative studies between citizens in different countries, and certainly does not give a realistic picture of what is understood and perceived by community groups or individuals. Regarding the study on the welfare of the community group or individual, more meaningful when it is based on the interpretation given by community groups or individuals concerned. Especially if the study is used to perform in-depth study of the dynamics of their business and financial management. This study aims to examine how the seaweed farmers in the Kertasari village of West Sumbawa interpret the well-being and how it affects their business and financial management. The study was conducted by grounded theory approach to qualitative type, the research subjects were 58 farmers are segmented into 4 categories Ropes Ris ownership and farming activities. The results found that the variation in the meaning of the welfare individuals and segments of society seaweed farmers in the Kertasari village of West Sumbawa Regency. Besides meaning of wellbeing also affect business strategies and management practices as well as their finances.

Keywords—welfare, business management, financial management, seaweed farmers

I. INTRODUCTION

The conception of welfare is much debated by economists, but because it is interesting to study, the concept is closely related to the measure of success of a country to achieve its main objectives, namely the welfare of the citizens of the nation. In this regard, an assessment of well-being more done in the scope of macro, with the focus on the economy. It is inseparable from the notion of vocabulary "prosperous" meaning safe through, and prosperous, while the well-being interpreted as a case or prosperous state (Dictionary of Indonesian edition V). In another meaning welfare is defined as "aid in the form of money or the need for those in need" (Merriam Webster Dictionary). In this regard, the past is often the level of prosperity of a nation is indicated by the level of Gross Domestic Product (GDP) or the level of income per capita. Measuring the level of welfare of the GDP has some fundamental weaknesses, among others: (1) GDP does not describe any measure of prosperity; (2) GDP only counts market transactions; (3) GDP does not describe the income distribution; (4) GDP does not describe

what is being produced; and (5) GDP ignores externalities (<https://quickconomics.com>, 2015). Because, basically GDP does not describe anything about subjective well-being, even if the increase in GDP will also encourage increased welfare objective, it does not mean people are groups and individuals feel that their welfare is subjectively better [1].

The objection to the use of GDP as an indicator measuring the level of welfare, foster the emergence of various alternatives Another measurement that better describe welfare, for example, Human Development Index (HDI), the Gross National Happiness Index (GNH), the Social Progress Index (SPI), the National Welfare Index (NWI), and the measurement index that tries to combine economic growth and prosperity in society, which is called the Index of Sustainable Economic Welfare (ISEW). This latter measurement is quantitatively summing and subtracting the magnitudes in the macro measurements by the formula:

$$\text{ISEW} = \text{personal consumption} + \text{non-defensive public expenditures} - \text{defensive private expenditures} + \text{capital formation} + \text{services from domestic labor} - \text{costs of environmental degradation} - \text{depreciation of natural capital}$$

Another attempt to find an alternative approach to the measurement of prosperity and quality of life is done by incorporating aspects of social and ecological. Transactions outside the market such as housework and volunteer work at the price and added value in the calculation of GDP, while other activities are detrimental to society and environmental damage serve as a factor that reduces GDP (www.cesifo-group.de/ifoHome.../Wohlstandsindikator.html). Meanwhile Jones and Klenow in [2] developed a welfare index by summing the quantitative measurement of consumption, leisure time, inequality and life expectancy. Furthermore, in 2010 the country's economic expert council Germany and France to develop indicators to measure economic performance, quality of life and sustainability. Not less than 25 indicators developed. For the economy developed indicators to make the GDP as a measure of economic performance is better by improving the measurement of the quality and volume of output of services, the quality of the exchange and trade, economic dependence, the measurement of the performance of the labor market, and the development of indicators for well-being in the scope of economic income and consumption, the distribution of income, wealth and time allocation community activities. For the aspects of quality of

life, indicators of health, education, personal activities, political voice and governance, social connections and relationships, environment, and personal and economic insecurity. For the sustainability of macroeconomic sustainability indicators developed consisting of the sustainability of growth, external and fiscal; financial sustainability and environmental sustainability includes greenhouse gas emissions, productivity and consumption of natural resources, biodiversity. Each indicator is presented separately and not aggregated as a universal indicator [3].

After all macro welfare measurement in principle not able to cover a deep understanding of the sense of well-being perceived by community groups or individuals within a country. Generalizing on welfare in the context of the macro level cannot be denied is not able to provide a full picture of variations in the level of welfare of the community groups or individuals as citizens of a country. Especially in a nation there are variations in the socioeconomic and cultural life of the community groups, which incidentally has a different interpretation of well-being. Similarly individually meaning prosperity and quality of life is very varied, depending on the perception of each in accordance with the level of socioeconomic status, outlook on life, faith or belief and the influence of social environment. Someone who is rich, can find no peace, while the simple life, felt his life was prosperous. Thus at the micro level, meaning well-being is subjective, depending on the perception of each individual and also a community of people who have similar attitudes and behavior in the culture and activities of daily living [4].

With regard to the conception of subjective well-being, attractive to do in-depth study of the meaning of well-being in communities that have economic activity, outlook on life, culture and beliefs is relatively the same, namely community groups seaweed farmers who live in the coastal area of the Kertasari village of West Sumbawa Regency, one of the six districts in West Nusa Tenggara province of Indonesia. Event managing seaweed cultivation involves almost all the villagers, and a major source of their economic livelihood. The whole village is also a Bugis Tribe with a view of life and the same culture and the same religious beliefs, Islam. However in terms of socio-economic strata, they are divided into several segments based on social roles and level of wealth as measured from the ownership of the area for cultivating seaweed and determine the level of income. In equality and social segmentation, allegedly seaweed farmers have differences in meaning of well-being and ultimately will affect them in managing the business and household finances.

This research aims to examine in depth the variation of subjectivity in interpretation welfare and how it affects the strategy and business and financial management processes seaweed farmers Kertasari coastal areas of West Sumbawa Regency Village.

The rest of this paper is organized as follow: Section II describes the proposed research method. Section III presents the obtained results and following by discussion. Finally Section IV presents the conclusion and recommendation.

II. RESEARCH METHOD

Referring to the objectives, the study was designed with a qualitative approach. Implicit in the purpose of this study to find new propositions that have not been previously disclosed, this research can be categorized as grounded research. Subjects were seaweed farmers in the Kertasari village of West Sumbawa Regency, both land and sea the other parties involved and making a living in the cultivation of seaweed, such as sharks and collecting the remains of fracture seaweed that is not taken care of by their owners (these activities called "*ngomok*"). Overall number of residents in the village of 2,024 people or 632 households. Of the households, more than 90% make a living from farming seaweed. Through the snowball sampling technique successfully determined farmers as respondents (key informants) in this study, as many as 58 people and mostly women as housewives, for almost the entire activity of seaweed farming and business management as well as household finances carried out by them, including community leaders (elders and village officials) and an activist of Social Institutions (NGOs) or Non-Government Organization (NGO) who settled in the Kertasari village.

The data collection is predominantly carried out through in-depth interview techniques (in-depth interviews) and observation. Interviews were conducted individually and collectively in the social activities undertaken by the respondent. While the observation is made when they make seaweed farming activities and when they do manage household routines. To the researchers to stay in the village where the research for almost two months, in a separate timeframe. In general, the activities undertaken to manage and analyze the study data include: (1) Preparing and organizing the data in the event data collected in the form of notes on interviews and observations, recording sound and images as well as photos, prepared, organized, and organized; (2) Reviewing and exploring the data on these activities, assisted by NGO activist who also became one of the key informants and explanation study made on the data that has been organized; (3) Coding of data into categories, then do the coding on the data collected, based on the specification of data sources, the location and date of data collection, as well as research variables (meaning welfare, business management and financial management); (4) Constructing descriptions of important concepts, in these activities do the arrangement and identification of linkages concepts relevant to the substance of the research that is the meaning of well-being, business management and financial management. Including start drafted provisional hypotheses related to variations in the meaning of well-being and its impact on business and financial management of the household; (5) Building themes and testing hypotheses, the next to do the preparation of the themes to be used to test the hypothesis that has been developed in the previous step; and (6) Reporting and interpreting the data, the recent activities carried out preparation of reports and discussion. Although in general the activity sequence data analysis as set forth above, basically such measures do not linearly. Based on this, it can be described with a chart analysis of research data flow

model of Miles and Huberman in [5], as depicted in Figure 1 as follows:



Fig 1. Chart analysis of research data flow model of Miles and Huberman [5]

III. RESULT AND DISCUSSION

From the analysis of the data according to the research methods applied in this study, the findings of this study are presented as follow.

A. Result

a. Description Location and Research Subject.

Kertasari village District of Taliwang West Sumbawa regency consists of 4 (four) Hamlet, namely: Hamlet Kertasari, Padak New, Labuhan Kertasari and Hamlet Bone Puteh, where all four (4) Hamlet is have the condition and potential of natural resources and human resources relatively the same. While the area of the village of the District Kertasari Taliwang West Sumbawa Regency, totaling 4,565 hectares. The main commodity and farming in general pattern in the Kertasari village are: Corn area of 600 ha, ponds 15 ha, and Seaweed with a yield of 360 tons / year. It is also cultivated crops coconut and cashew. For cultivated farm Cow, Buffalo, Goat Horses, sheep, chicken, ducks, and wild duck. Of the adult population of 814 people by 91% activity as seaweed farmers.

In this study, respondents were used as research subjects were 58 people. One person village chief, four village head, two community leaders, the members of House of Representatives and the son of the inventor of the Kertasari village, as well as an NGO activist. Thus the target respondents Seaweed Farmers research that as many as 50 people. Of the 50 people Seaweed Farmers, can be divided into four strata, first, large middlemen as much as two people, and as many as six feet middleman. Middlemen are not doing seaweed farming activities, while the foot middlemen landless sea for seaweed cultivation and employ others, because his land was spacious and Tali Ris (moorings seaweed and generally in length from 12 to meters) in number of the more than 2,000 Ris rope, and earned income of approximately USD 30 million, - for each harvest for a period of 40 to 45 days. Second, farmers with Tali Ris number between 800 to less than 2,000, with each harvest income for a period of 40 to 45 days at 18 to 25 million. Third, farmers who possess Ris rope between 500 to less than 800, with the amount of revenue every time the harvest of 9 to 15 million rupiah. Fourth, farmers who do not have land and act as laborers or fracture seaweed gatherers (*ngomok*) and Farmers with Tali Ris 200 or less, with each harvest income of not less than IDR 6,000,000, -.

In general though their income can be said to be high, especially for the first and second respondents strata, but they tend to have a simple life patterns, with the consumption level is not high. It is seen from the general condition of the houses in Kertasari mostly wooden stilts with simple conditions. Similarly, for clothing, can be said to be too simple. Fancy clothes and custom clothes they wear only occasionally at times when there are events. For food consumption, as well as the fulfilment of other requirements, also filled with taste, with dominant menu made from fish and vegetable crop itself. From the observation also proved to rare their own food outlets. With such a pattern of life, they should able to save or invest, the fact that no bank operating in Kertasari village, and only a village cooperative. In addition to the expenses incidental large enough, for example, organizing weddings or circumcise their children, in general, seaweed farmers, filling it with borrowed to a large wholesaler. As for the three and four strata farmers they are often in debt to middlemen to finance agricultural activities, such as buying inputs and seedlings seaweed. Even some of them, because of compelling need, to borrow money to middlemen and paid later after their harvest. Nevertheless most of them have a high appreciation of his children's education, so most of their children to continue their studies at various universities in the provincial capital, the city of Mataram. The impetus for the achievement of high level of education of children, caused more by a desire to gain pride in the surrounding community. Encouragement also makes them tend to fulfil every wish child currently studying outside the area. In other words, they tend to be not as an expense for the education of children. With this trend, farmers in the village allegedly Kertasari West Sumbawa spent much of the income they earn from farming of seaweed

b. Meaning of Welfare and Its Effect on Business Management and Finance

From the deepening of the meaning of the welfare of the seaweed farmers are the subject of research and additional information obtained from key informants other than farmers, namely the head of the village, the village head, community leaders, and NGO activists, found things as follows.

- In general, the seaweed farmers in the village of West Sumbawa Kertasari prosperous interpret life is "Conditions of life in peace, in harmony with others, and fulfilled the basic needs of the economy (not hungry because food is available, not freezing because the clothes available, and no rain for the home shelter available), and children can take a higher education than their parents to achieve better life."
- There are variations in the meaning of well-being based on the socio-economic strata of society seaweed farming Kertasari village based on the West Sumbawa Regency, social life, personal activity, economic life, health, education, and environmental conditions.
- For social life, groups of socio-economic strata of the first and second, that the welfare meaningful as the pride and feeling needed by the farmers they assist seaweed marketing. As for the third and fourth prosperous strata remain subdued meaningful relationships with fellow

farmers, and subdued confidence and legs middleman as a determinant of the price and the smooth sale of seaweed, as well as a meet the credit needs when there is an urgent need and the money is not available.

- For personal activity, socioeconomic strata first group and the second considers that the availability of free time during the harvest waiting period provides an opportunity for recreational activities outside the village, and that their welfare. As for the third socio-economic groups feel prosperous with routine activities in the management of seaweed cultivation. For the fourth socio-economic strata, enjoy the waiting period harvests with other activities, such as weaving, farming and living activities in the home, give pleasure and welfare.
- For economic life, for socio-economic strata first and second feel prosperous if you have new goods such as vehicles, mobile phones, televisions and other electronic equipment, so it was no lag in following the progress of technology. For the third and fourth strata, Primary basic needs or provide a sense of ease and prosperity.
- For health, basically do not differ significantly, seaweed farmers in the various strata feel prosperous if they do not have health problems. In common with the activity of farming activities and other activities, seaweed farmers in the Kertasari village have a good physical fitness.
- Education of children, for the strata one and two felt prosperous when it can send children in higher education, with the hope of someday her son can work outside the village and success. Although many found their children after graduation returned to the village and help businesses parents. For strata three children's education problems is also important and foster a sense of well-being, and there is great hope her success in education and work to improve the welfare of older people. For the fourth strata, the obsession to reach the children's education to higher education much less, due to their education level and availability of funds to support them.
- For environmental conditions, in principle no different meanings of the four socioeconomic strata. they feel at ease, especially strata two and three when a little choppy seas for the benefit of the growth of seaweed, and coastal protected from pollution that can damage the sea grass. For environmental cleanliness land around the settlement, with good looks less attention. Moreover, the majority of homes is the home stage and the lower part of the house usually used for raising livestock

Meaning influence on the welfare of the business and financial management. In principle, seaweed farming is a business that does not require a complicated and difficult management. Seaweed farming has been done with the routine and habits remain stagnant over time. Experience after experience gives them a seaweed cultivation management techniques According to him either. Innovation to conduct business efficiency and increased productivity can be said to be almost non-existent. The dynamics of business management is underway in the affairs of marketing and seaweed processing into refined products that provide added value. In fact even this problem seaweed farmers are also not challenged to find new patterns in the management of its business. Therefore marketing very

dependent on middlemen and brokers depend also on wholesalers and exporters. The price fluctuation is accepted as a natural condition and seaweed farmers have no bargaining power. When the price goes up, grateful for the blessings, if the price drops accepted willingly. Meanwhile, the effort to cultivate seaweed be processed into a variety of products, constrained by marketing. Training provided by various parties, including local governments, and farmers have the ability to cultivate seaweed, but stalled because of the problem of marketing their products.

Associated with the meaning of well-being, because the farming community feel that their lives are relatively prosperous, then the meaning of well-being against the influence of business management basically just proved to take place in the farming community strata one and two. In this stratum welfare interpreted dynamically, in a sense always appears awareness to improve the prosperity and quality of life. For those reasons, they are concerned with the increased productivity of seaweed farmers. One proof of that is evident and they help provide seedlings, and provide the means of production in the form of poles, rope and ice plastic binder seaweed on the ropes. In addition they are also actively follow the development of the price of seaweed and build a network with wholesalers and exporters. Maintain the good name and the trust of farmer's seaweed is very urgent for the business of seaweed farmers strata one and two.

For the management of household finances, meaning the effect on the welfare of farmers in the proven place on all levels. Despite this different effect. At farmer strata one and two visible influence on the management to maintain the availability of cash to meet the needs of farmer's strata three and four, which are often unpredictable and cannot be planned. It is important to maintain the confidence of farmers and provide financial benefits and social. Other than that meaning the welfare of the aspects of a child's education, also affect household financial management, to prepare funds to finance the education of children with all their needs. As mentioned earlier, they tend to seek to meet the desires and demands of children who are studying higher education.

For farmers in the third and fourth strata, the effect on the welfare of the meaning of financial management as evidenced by their simplicity in managing household finances, with no planning, regularly recording and distribution of the expenditure items. This happens because they think for a middleman along the foot of middlemen still believe, any expenditure needs that require quite a lot, can be borrowed from them. Meaning of prosperity from the economic aspect that can be said is simple to make them less good and careful in managing finances. Efforts to save rare they do, because to buy goods or meet needs beyond their reach, they can borrow it from a wholesaler or middleman feet.

B. Discussion

This study managed to find the meaning of well-being that are subjective in seaweed farmers in the Kertasari village of West Sumbawa Regency. Such different meanings in addition to the various indicators of well-being developed by experts to measure the level of prosperity of a nation, it is also proved that the measurement of well-being in macro

index does not necessarily apply to all citizens of the nation. Given in a nation, there are groups and subgroups that have social and economic life, way of life, culture, traditions and beliefs varied. Proven in this study that the social and economic life, way of life, culture, traditions and beliefs foster meaning of the conception of welfare is subjective. Also found in this study that in a community with a view of life, culture, traditions and beliefs, there was a segment that forms the strata based on their socio-economic conditions. In each stratum they have a different interpretation about the welfare and varied. The difference is based on aspects of social life, personal activity, economic life, health, education, and environmental conditions. At a high socio-economic strata, meaning well-being based on various aspects, proved to be more complex and diverse. It is considered reasonable given their needs and desires are also more complex, as well as their roles and responsibilities in the social interaction is also greater. In contrast to the socio-economic strata of lower and lower, meaning they are on welfare simply, this is in line with the demands of their needs and desires in social and economic life is also simple.

In this study also found the influence of meaning for the welfare of the business and financial management of the household. Such influence is mainly taking place in the seaweed farming communities with higher socioeconomic strata and medium enterprises. This happens because the management of the business areas to feel and experience the high dynamics are middlemen and brokers foot with sea land for cultivation of seaweed are vast, categorized stratified high and middle socioeconomic. Similarly, family financial management, meaning the well-being effect on family financial management in a group of farmers with high and middle strata. Meanwhile, for farmers with lower socioeconomic strata, the landowners were not spacious and the workers as well as collecting the remains of fracture seaweed, can be said to be stagnant business management and are highly dependent on natural conditions. In these groups, meaning the welfare of the less influence on business and financial management of the household.

IV. CONCLUSIONS AND RECOMMENDATIONS

From the research findings may be disclosed conclusion in this study, that the meaning of well-being are subjective in community groups, even varies on the subgroups that level based socioeconomic life. In the subgroup of high socioeconomic strata and secondary schools, meaning they are on welfare is more complex than in the lower strata. Moreover, it can be concluded that the effect of meaning for the welfare of the business and financial management seaweed farming families Kertasari village of West Sumbawa, only lasted in those with higher socioeconomic strata and medium enterprises. no effect on middle and low social strata because basically the management of their businesses are stagnant and less dynamic, as well as their household financial management is also simple, in accordance with their needs and desires simplicity.

Based on these conclusions can be delivered advice to other researchers to conduct a study on the meaning of well-being in groups of other communities that have the

characteristics traditions and unique culture. For policy makers, need to be encouraged empowerment seaweed farmers, to improve their welfare and to change the mindset, so they are encouraged to develop their business and at the same life

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