Progressivity Punggawa-Sawi in Sustaining Flying Fish Resources on Culture Patorani Takalar District South Sulawesi Indonesia

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Abstract

Punggawa-sawi is a member in fishing communities patorani, specifically fishermen hunt flying fish and flying fish egg collectors. The purpose of this research is: (1) describe the role of punggawa-sawi in religious rituals before going to sea, and (2) describe the role of punggawa-sawi in the process of catching the flying fish and eggs. This type of research is qualitative ethnographic approach. The research location in Takalar and the subject of research is punggawa and sawi greens in conserving flying fish resources. Data retrieval is conducted through observation, interview and documentation. The validity of the data carried out through the technique of triangulation, member check and audit trail. The results of the study suggesting that the role of punggawa-sawi greens flying fish in preserving resources, seen in two forms namely: (1) a role in religious rituals for safety and respect for the ruler of the sea. The ritual performed in the District Galesong coastal and island Sanrobengi. The ritual is, anynyikko pak kaja, appakruru bale-bale, apparek kalo mping, annisik biseang, and songkobala. (2) The role of punggawa-sawi in the process of fly fishing visible in the form of arrest strategies using traditional fishing gear pakkaja and bale-bale. Measures to preserve the flying fish resources namely by letting the eggs are maturing gonat to re-breed being a flying fish.

Keywords: Punggawa-Sawi, Culture of Patorani, Flying Fish Resources

1. Background

Indonesia has 18 species of flying fish and 10 species of which located in the waters of South Sulawesi and the eastern region of Indonesia. Flying fish is a resource which is an idol for fishermen patorani. As the name implies that patorani is fishermen are specifically looking for fly fishing. Flying fish catches in Takalar South Sulawesi reaching 62 075 tonnes in 2013. The catches increased in 2014 by 9.2%, and in 2015 amounted to 11.2% (BPS Takalar, 2016). Communities who depend on the sea such as fishing patorani has a lot of knowledge about the various symptoms of the sea and fishing techniques in order to make their production activity more effective.

Quantity catch flying fish the fisherman patorani did not change significantly. Fishing method originally done with a knowledge of behavior which is the maximum with a minimum capture tool. Turner (2014) mentioned that the knowledge society sustained by wealth and sharpness of observation which is not found in science outside society. Also due to their ability using a number of life experiences inherited from his ancestors rather than using modern knowledge.

Carrying capacity of the traditional fishing tool fishing patorani causing fishing activity whether the operation took
place. Besides carrying fishing gear, there are couplets pangissengang (knowledge) to invoke the safety of the almighty creator. These forms of knowledge embodied in a series of ritual which must be done because it is believed to bring good luck. Punggawa-sawi becomes the main character in a series of fishing activities patorani. Punggawa is the skipper of the sea, and Sawi greens are the crew who played a major role in the process of fly fishing.

The role of punggawa-sawi greens flying fish in the preservation of resources projected in a manner consistent with the mindset and local traditions. It is expected is able to bring the concept and how to maintain the balance of environmental preservation. Various kinds of shape of restrictions, prohibitions, taboos, proverbs and various other traditions can reveal some of the messages which have enormous significance for the preservation of fish resources fly. The role of punggawa-sawi contained in a local culture patorani well-organized. Cultural values of the past (intangible heritage) is from the local culture in the archipelago, include: tradition, folklore and legends, the mother tongue, oral history, creativity (dance, song, drama performances), adaptability and uniqueness local communities (Galla, 2001).

This study, will explain the role of punggawa-sawi greens flying fish in preserving resources in the process of religious rituals and fishing techniques. Progressivity punggawa-sawi not shifting to the present. punggawa-sawi into a single inseparable in the course of fishing for fishermen patorani. To manage their activities with traditional fishing gear called pakkaja and bale-bale. The tool is very simple, but be a force for fishermen patorani in catching flying fish.

2. Research Methods

The type of research is qualitative by using the etnographical approach. Etnographical approach is the study of the socio-cultural contexts, processes, and meanings within cultural systems. Each person’s actions always contain something that is “unique” in line with the culture and traditions that exist in society itself. Implementation of this study followed the steps of qualitative research (Fatchan, 2013). Furthermore, the understanding taxonomically to find themes or domains. In gathering information, researchers examined the informant is to do with the question of non-structural measure to uncover the perpetrators of environmental sustainability. The location of this research in Galesong sub District Takalar District South Sulawesi Indonesia. The subject were member of patorani fisherman that specifically looking for flying fish and eggs. Subject selected in this research are punggawa (sea skipper) and sawi (the crew) in patorani fisherman community. Collecting data using observation, interview and documentation research. Checking the validity of the data using the technique of data triangulation, member check and audit trail. Analysis of data using interactive models as suggested by Miles and Hubermans (1997).

3. Result

Fishermen patorani is a unique community which is contained in Takalar South Sulawesi Indonesia. Patorani is a community with a complex organizational structure. Punggawa and Sawi are two very important role, in addition to indigenous stakeholders and society Galesong subdistrict. They have a characteristic catching flying fish and flying fish eggs only. Patorani number of fishermen in 2016 reached 2,168 fishermen (BPS Takalar, 2016). This number has increased from year to year because of the demands of the domestic market and abroad will be flying fish eggs. Flying fish catches in Takalar which reached 69,027 tonnes in 2015 an increase of 11.2% (BPS Takalar, 2016). Results of flying fish eggs collected in 2015 which increased 5.7% from 346 tonnes in 2010.

Fishermen patorani conduct their fishing activities with two important stages namely traditions /rituals performed before going to sea which was held in the District Galesong coast and local traditions in fishing techniques. Role punggawa and sawi will be explained through the following two matrices through a two-stage implementation of the patorani tradition.

Matrix 1. Punggawa-Sawi Role in Religious Ritual

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| 1   | H. Bansuhari       | - The right to prepare pakkaja given to the punggawa entrusted power more than the other and has the soul of a leader.  
|     | Dg. Ngai (punggawa)| - Pakkaja fishing gear prepared at 07.00 am and do at home punggawa.  
|     |                    | - Sawi and punggawa family required to follow a ritual anynyikko pakkaja.  
|     |                    | - Ritual significance is to prepare the hearts and intentions through respect for pakkaja fishing gear in order to provide fruitful. | Anynyikko pakkaja (Preparation gear pakkaja) |
The sea skipper must feel the excitement before going to sea if an error occurred in the execution of rituals, as they believe will meet the dangers on their way as a result of an error occurred. The preparation circuit performed in a religious ritual and sacred trust and must be done. If the ritual refuse reinforcements /woe) which are considered sacred, with the intent to avoid the disruption and danger at sea. Kalomping made in one ritual patorani, approximately 50 package. Kalomping shall also be placed on the island Sanrobengi as a petition for permission before fishing.

Annisik biseang (Preparation of the ship and the ship cleaning from bad influences)

- Ship Patorani considered to have the spirit and soul. The vessel must be cleaned and repaired through ritual annisik biseang.
- This ritual is performed by anrongguru, punggawa and sawi.
- Annisik biseang done in the morning before 9 am.

Matrix 1 shows that punggawa-sawi in fishing communities patorani plays a major role in the preparation phase before they go to sea. The preparation circuit performed in a religious ritual and sacred trust and must be done. If the ritual sequence there are not performing well, they believe will not get the results and even worth empty. They also will not go to sea if an error occurred in the execution of rituals, as they believe will meet the dangers on their way as a result of prayer and hope not conveyed properly to the spirit of the ruler of the sea. The second matrix will explain the role of punggawa-sawi when fishing process.

Matrix 2. Punggawa-Sawi Role in dalam Flying Fish Catching Process

1 Mulawang Dg. Sibali (sawi) The crew   - Since the first time the foot set foot on the ship punggawa and sawi always accompanied by prayer and ritual which will continue all the way to sea.
- They bring offerings which will be given to the ruler of the sea if they encounter difficulties and dangers.
- Offerings named kalomping, which contains materials that are considered sacred and wrapped in betel leaves.
- Kalomping is a mandatory provision in addition to supplies of food and fuel.

Respect the ruler of the seas

2 Abdullah Dg. Tuju (punggawa) The sea skipper   - Punggawa saw the sign the existence of flying fish to find a location that the sea is glittering from afar.
- Sawi read the signs of nature through the act of dipping his hands up to the elbow. If the water is warm, it means there are lots of flying fish were spawning.
- Habits see signs of this nature including traditional, but bring satisfactory results.
- Habit of smell carried by the punggawa and sawi to recognize the existence of flying fish.

The reading of the signs of nature
then put

become customary force in the form of habit it will be set at the level of their local communities alone. Many traditions. Many habits in preserving marine resources, not be part of in the management of coastal resources planned or carried out by the government. Habits (folkways) community in maintaining and managing coastal resources only a force which binds to the community itself (Kwadjosse, 2009). Community wisdom in its interaction with nature just become customary force in the form of habit it will be set at the level of their local communities alone.

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| 3   | **Masrudding Dg. Gassing (sawi) The crew** | - When arriving at the location which is estimated there are many flying fish, sawi then put **pakkaja** and **bale-bale** as many as 20 pieces and left them **ammanyu-manyu** (floating).  
- At each **pakkaja** put a piece of bamboo which measure about 50 cm which is bound together gosse (a type of seaweed which smelled liked flying fish).  
- Each **pakkaja** tied **bale-bale** in the middle of **pakkaja**, for flying fish as spawning grounds. **Bale-bale** size is 2 x 1 meter. On the outside **pakkaja**, tied coconut leaf midrib along with a sign on each **pakkaja** in order to easily find them again.  
- Coconut leaf sheaths have a slick and fibrous structure and was well liked flying fish to spawn (lay eggs). | Techniques in putting **pakkaja** and **bale-bale** |
| 4   | **Syukur Dg. Taba (punggawa) The sea skipper** | - **Pakkaja** and **bale-bale** appointed after drifting left floating for (at most) two days.  
- If the **punggawa-sawi** no lift **pakkaja** and for 2 days, then the eggs collected in the **bale-bale** will be released back into the ocean, because the egg has been cooked gonad.  
- The eggs were mature gonads will be allowed to proliferate into fly fishing.  
- Flying fish which netted **pakkaja** and **bale-bale** is the only adult-sized fish, flying fish are young can come off easily. | Techniques in collecting flying fish and flying fish eggs |

Matrix 2 shows that **patorani** culture play a role in utilizing and conserving fish resources fly. The culture preserved to this day every time **patorani** fishing activity. **Patorani** culture supported by **pangngissengang** (knowledge) in reading the signs of nature and preserving the flying fish resources with the fishing techniques and traditional fishing gear.

4. Discussion

4.1 **Punggawa-Sawi Role in Religious Ritual**

**Patorani** is a ritual which is a reflection of confidence and passed on from generation to generation. At the beginning of each voyage to hunt flying fish and eggs, then the **Patorani** in this case the **punggawa-sawi**, carry out the ancestral traditions. Many **patorani** habits in preserving marine resources, not be part of in the management of coastal resources planned or carried out by the government. Habits (folkways) community in maintaining and managing coastal resources only a force which binds to the community itself (Kwadjosse, 2009). Community wisdom in its interaction with nature just become customary force in the form of habit it will be set at the level of their local communities alone.

**Punggawa-sawi** in **patorani** community, have confidence associated with spirits which are divided over the ancestral spirits, jinns and demons is called **pakkammik** (gatekeepers). **Pakkammik** was the guard, the lord and guard the goods and certain places that are considered sacred. A sacred place for fishermen **patorani** is in the oceans which they believe has **pakkammik**. **Pakkammik** believed to be a source of strength and also oversee the follow human behavior (Lampe, 2012). **Pakkammik** can bring in reinforcements disaster for those who commit a violation by the destruction of the natural order as well as custom order.

Implementation of religious rites before setting sail carried out jointly with other **patorani** fishermen. Rituals carried out two days before they go to sea. The first ritual performed in the District Galesong coast with the intention of respecting the fishing gear and sesajen (offerings) which will be taken as the provision of safety at sea. The second ritual performed on the island Sanrobengi with the intent to apply for a permit before going to sea and celebrate the excitement through the party with other **patorani** family. Customary law is still valid natural resource management, evidenced in the possession of individuals closely the place of residence (Painemilla, 2011).

4.2 **Punggawa-Sawi Role in dalam Flying Fish Catching Process**

**Punggawa-sawi** in fishing communities **patorani** has reference rules in livelihood activities. They are also requirements for knowledges in entering the sea region, where such knowledge contains the meaning and value that they must comply. If they break, then they will get the sanction of the head of customs and the sanction of nature. Compliance with the policy itself seen through the **punggawa-sawi** role in religious rituals before going to sea. Traditional sanctions collectively control the reaction against acts which violate customary law the respect for nature (Decaux, 2008). Rituals and rules as well as abstinence **patorani** always follow their journey over the sea.

In general there are two kinds of technology according to the source which has been developed by the fishing community **patorani** until today. The first is born to indigenous knowledge (local knowledge) with the use of information that is participatory, associative, analogik and orientatif which are often closely related to the old belief which is
immanence and sourced from within. Second, engendered by science or by the use of scientific explanations which mostly comes from outside, into the community through contact with the outside world. Fishing techniques and gear is simple, be a force for fishermen 
patorani (Nasruddin, 2010). 
Patorani fishing gear is the fishing gear made of woven bamboo cylindrical with a length of 100-125 cm with diameters ranging from 50-60 cm.

_Punggawa-sawi_ recognize a knowledge system called _pangngissengang_. The scope of this concept includes two main aspects namely the nature of knowledge and knowledge of spiritual birth. This _pangngissengang_ system translated into _erang passimbolongang_ (knowledge of the ins and outs of shipping) and _erang pakboya-boyang_ (technological knowledge). Both of such knowledge as a reference for _punggawa-sawi_ in the process of catching the flying fish and eggs. Knowledge of fishermen to the sea conditions, can help control the exploitation of fishery resources and conduct massive restrictions on access to fish resources, in order to guarantee the sustainability of resources in the future (Mathooko, 2005). Fly fishing activity influenced by the traditional knowledge of the sea and natural phenomena, including traditional astronomy and meteorology inherited from previous generations.

Knowledge of technology (erang pakboya-boyang) implemented through the use of fishing gear is simple namely _pakkaja_ and _bale-bale_. Each stage in the implementation of activities at sea considered sacred because each activity requirement with _pakdoangang_ (reciting). Bait chanted prayers when about lowering _pakkaja_ and _bale-bale_ can be seen in the following prayer temple (Nasrudin, 2010).

"Irate rammang makdonteng, ku pailalang sorongang, Naung ko rae, pirassiangnga tangngana biseangku. Rassi ipantarang, rassi ilalang. Oh Nabby, sareanga dallekku ri Allah Taala, siagang Nabi Muhammad. Oh Nabby Pakkere, Nabby Hader, sareanga mange dallekku ri Allah Taala siagang Nabi Muhammad ″.

Meaning: above the clouds agglomerate, full of hope. Come down, fill my boat. Full out, full inside. Oh Prophet (flying fish gods), provide sustenance from Allah SWT with the Prophet Muhammad. Oh Prophet Pakere, the Prophet Haidir, offer give my sustenance from Allah SWT and Prophet Muhammad ″.

Every prayer and action _punggawa-sawi_ over the sea, have meaning and purpose to get to safety and obtained abundant through _pakkaja_ and _bale-bale_ that has been their holy. Flying fish resources conservation shape looks at techniques allow the gonad maturity the flying fish eggs that are released into the ocean after 2 days the eggs were not taken. _Punggawa and sawi_ wisely utilize fly fish resources and preserve their existence in the ocean for the benefit of fishermen _patorani_ future. _Punggawa-sawi_ is very sacred to carry out each stage required. If at some stage is not implemented, then the resulting general fear of the safety of shipping and the lack of sustenance will be obtained for the group (Kerf, 2002). The public perception of respect for customary fishing in the local culture is still very strong and adherence to traditional/customary law in the management of fish resources, quite large (Primyastanto, 2014). Many opportunities to empower local cultural values to be maintained and exploited in formulating the policy management of fisheries.

5. Conclusion

Sea not only as a physical environment, but also have the spirit and strength which gives a reaction which can hurt or harm if treated well. The views _patorani_, especially _punggawa-sawi_, emphasizing the form of respect for what he has given they live is the ocean and fly fishing. Role in preserving the _punggawa-sawi_ flying fish resources is seen in two forms is _punggawa-sawi_ role in religious rituals religious rites shaped for safety and respect for the ruler of the sea. The rituals performed in the coastal sub-district Galesong and on the island Sanrobengi. The ritual is _anynyikko pakkaja, appakruri bale-bale, apparek kalomping, annisik biseang, and songkobala_. Role of _punggawa-sawi_ in the process of fly fishing visible in the form of arrest strategy using _pakkaja_ and _bale-bale_. Measures to preserve the flying fish resources namely by letting the eggs are maturing gonat to breed back into fly fishing.

References


