



Pro-Civil Society Empowerment Programs of Fishermen in the West Coast Region of Buleleng Regency

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Abstract

The marine area of the west coast of Buleleng Regency has great potential for fisheries and marine affairs which, if managed properly, will be able to provide welfare for people who depend on the fisheries and marine sectors such as fishing communities. However, the reality is that there are still many fishermen who are in poverty so this is an irony for an area that has rich marine potential but the condition of the fishing community is still in the shackles of poverty so that policies or empowerment programs that are more pro-civil society are needed. This research was conducted to find out some of the actions of empowering fishing communities in the West Coast Region of Buleleng Regency, so that they can be useful both theoretically and practically. Data collection methods were carried out through interviews with several informants to obtain primary data and also through observation methods and document studies. Data analysis will be carried out using qualitative analysis, namely organizing data, sorting it into manageable units, synthesizing it, looking for and finding patterns, so that a conclusion is obtained. The research revealed that the sectoral government has implemented several actions that are part of the coastal community empowerment program including fishermen through several activities, namely strengthening the entrepreneurial culture of fishermen, strengthening fishermen's institutions, strengthening participation, strengthening fishermen's capital and through providing revolving capital assistance, as well as infrastructure assistance. As a result, fishing communities can experience positive benefits from empowerment efforts such as increasing fishery and non-fishery business diversification and wider fishing range so that it can affect the socio-economic conditions of fishermen who are getting better. It can be suggested to the related parties, that the fishing community should be provided with fisherman business capital assistance by the government through financial institutions that are no longer considered burdensome to fishermen, such as the necessity of guarantees or collateral in the form of certificates or BPKB when obtaining fisherman business credits that have been This is a complaint of the fishing community, especially the small fishermen.

Keywords: *Empowerment; Fishing Community; Entrepreneurship; Economic Capital*

I. Introduction

Coastal areas have long been suspected of being pockets of community poverty, especially fishing communities. The condition of poor fishing communities is a potential obstacle for fishing/coastal communities to encourage development in their area so that it can lead to a weak bargaining position of coastal communities with other parties outside the coastal area, which can then have an impact on the lack of ability to develop their own capacity and organizations or social institutions that are owned as a means of actualization in developing their territory (Anwas, 2013).

The long-standing marginalization of the fishing community, so that they are in the shackles of poverty, is actually also inseparable from the development policies of the New Order government which for several decades have marginalized marine development, where the government is more oriented towards land development rather than oceans. Such unbalanced government policies can have an impact on the marginalization of coastal communities, including fishermen.

The government's awareness and attention to the marine and fisheries sector has only begun to grow since the formation of the post-New Order government. The government's attention and awareness of the strategic role of the marine sector is contained in Proenas 2000-2004 which emphasizes that marine and fishery resources are the pillars of the life system of coastal communities in which there are fishing communities. Attention to coastal areas is not only based on consideration of the idea that the area does not only store considerable natural resource potential, but also the social potential of the community involved in managing these resources in a sustainable manner (Handono, Hidayat and Purnomo, 2020).

In an effort to help fishing communities escape the bondage of powerlessness, a greater role of government is needed through policies or empowerment programs that are more pro-civil society. The government's obligation to empower fishing communities is stated in Law no. 1 of 2014 concerning the Management of Coastal Areas and Small Islands, especially in Article 63 paragraph 1 and paragraph 2 as follows: (1) The central and regional governments are obliged to empower the community in improving their welfare” (2) The government and regional governments are obliged to encouraging community business activities through capacity building, providing access to technology and information, capital, infrastructure, market guarantees, and other productive economic assets.”

In terms of state administration, efforts to empower fishing communities are the arena of state (public) policies carried out by the government in the development of the marine and fisheries sector. In this context, state policy (public policy) is described as "a projected program of goals, values and practices" ("a program of achieving goals, values and directed practices") (Lasswell and Kaplan in Islamy, 1989:15). Meanwhile, according to Lester (in Wibowo and Tangkisilan, 2004) put forward the definition of public policy, namely, a process or series of government decisions or activities designed to address public problems, whether they are real or are still being planned. Based on the opinions expressed by experts, it can be understood fundamentally, public policy is an effort based on rational thinking to achieve an ideal goal, including getting justice, efficiency, security, freedom, and the goals of a community itself. In this study, the problem of empowering fishermen in the West Coast Region of Buleleng Regency can be studied based on the perspective of state (public) policy, both from the planning and practical dimensions. Based on the planning dimension, it can be emphasized on the structure of "ideas" or "ideas" which represent an ideal condition to be achieved through the actions of agents. Furthermore, in terms of practice, it can refer to the form of operational actions that are actually carried out by agents (government or NGOs) as an effort to realize existing ideas or ideas.

The genealogy of power in empowerment discourse appears in the power relations in a discourse structure or discourse on poverty or the powerlessness of the community. According to Foucault (Beilhars, 2005) "the real task of power genealogy is to analyze the genealogy of knowledge." In this

context, knowledge about empowerment is raised in the context of poverty, and poverty itself has long been a battleground for power. The operation of power has raised or eliminated the topic of poverty, reduced or increased the number of the poor, determined the managers of the poor, and so on (Sajogyo, 2006:257). In the nature of relative poverty, wars are fought to determine the type and number of poor people. More dominant power gives rise to a more dominant meaning of poverty, while at the same time weakening or eliminating other interpretations of poverty. War does not only appear at the level of interpretation or discourse, but also in practice. Every strong discourse is further developed with the formation of institutions (Agusta, 2004: 5).

In the scientific view of state administration, as stated at the beginning of this chapter, the practice of empowering fishermen is in the arena of state policy (public policy). As a policy practice, community empowerment is the structuring of social relations that are continuously formed (produced) and reproduced (reproduced) and transformed through an action. In this connection, "action" is defined as behavior accompanied by an aspect of subjective "effort" with the aim of bringing situational conditions, or "contents of reality", closer to an "ideal" or normatively determined state" (Cubbon in Beilharz, 2007). 2005:293).

In this regard, Giddens in (Beilharz, 2005: 196) states that power is a logical component of action. In this connection, action is understood as the ability to create "difference" over unequal access to resources as the basis of power relations that exist as reproducible relations of autonomy and dependency. The production and reproduction of an action in the arena of public policy aims to produce a certain condition in an effort to overcome the problem of community poverty or community powerlessness, through the practice of community empowerment. The genealogical perspective of Foucault's power in the context of empowering marginalized communities can provide a strong foundation,

In this case, marginal communities as poor people including poor fishermen are the other party based on the rejection of the ideal type of modernization grand narrative. Willingness to explore a variety of rational (modernization) and non-rational discourses and practices (from the poor themselves), as well as the view of power that spreads in all social interactions (so that the poor are seen as having power) can provide an important meaning of the genealogy of power in empowering fishing communities. . As a discourse or discourse, the empowerment of fishermen here is not only a way of speaking – who has the right or may say it – but also a way of thinking and acting that is formed jointly by a certain series (Foucault in Tod Jones, 2015).

According to Foucault (2008: 120-126), Bourdieu (2011: 195), power has not emerged when social relations do not occur, and only appears in line with these relations. This understanding of power shifts the thinking of Weber, Marx and Engels (Agusta, 2014) who view power as a person's ability to influence other parties, which means that power here resides or occupies a person or group, or power already exists within a person or group. However, in relation to discourse, reflection and social interaction, power is not owned or always repressive, but is practical or practiced and through the relationship between discourse, habitus and arena, the operation of power can be productive to develop opportunities so that individuals can use their abilities as high as possible.

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However, in relation to discourse, reflection and social interaction, power is not owned or always repressive, but is practical or practiced and through the relationship between discourse, habitus and arena, the operation of power can be productive to develop opportunities so that individuals can use their abilities as high as possible. This understanding of power shifts the thinking of Weber, Marx and Engels (Agusta, 2014) who view power as a person's ability to influence other parties, which means that power here resides or occupies a person or group, or power already exists within a person or group. In empowering fishing communities, power operations can be productive when fishing communities have the power in themselves to help themselves as a result of the implementation of programs aimed at them through coaching, training and other assistance programs so that they are able to run their business for the better. The main role of power as an action component of policy practice is also seen in ideological and practical relations. In this connection, Sumodiningrat (2007: 29) states that the concept of empowerment is the result of interaction at the ideological and practical levels. At the ideological level, community empowerment is an interaction between top-down and bottom-up concepts, between growth strategy and people-centeredness.

The structure of power relations that occur in community empowerment (fishermen), namely as a process of transforming power from agents (government and NGOs) to clients (fishing communities) can show the form of genealogical thinking as stated by Foucault (in Barker, 2004: 148) in where "genealogy is a search for the dominant ideology of power relations that emphasizes the material and institutional conditions of discourse and the operation of power." So here it appears that the genealogy of empowering fishing communities as a policy practice that is produced and reproduced in power relations and is present as a discourse constructed by the interests of the state as a "welfare state". In this case, through the strengthening and power relations of the welfare state model, the government is present and plays a role in handling social problems and the implementation of social security, which in its operations still involves the community (Suharto, 2005: 2).

By mentioning development planning here, it is not intended to organically discuss planning as part of the management function as is done in the disciplines of administration or development management. But here, more emphasis is placed on reading the text and narrative of an 'idea' or 'idea' that has been accommodated in the development planning text as a cultural material that represents a practice of community empowerment in general or the empowerment of fishermen in particular. Thus, in this connection a development planning policy is expressed as a text that can be understood in relation to other texts (intertext) so that a general map of meaning can be produced in the reading process (Kuta Ratna, 2005).

Before proceeding to the study of the representation of fishermen's empowerment related to development planning policies, it is necessary to put forward an understanding related to the representation itself. Literally, the word representation comes from the French, namely representation, which means an idea. Here, representation can also be termed as a collective concept and social power (Ardianto, Gonibala and Hardiman, 2020: 16). According to Piliang (2004) representation is the act of presenting or presenting something through something other than himself, usually in the form of a sign or symbol. Likewise, according to Barker (2004), representation is essentially a practice of meaning in explaining or describing an object or other practice in the real world.

A sign does not describe an object by direct 'mirror', so it is done by exploring the formation of textual meaning and investigating how meaning is produced in various contexts that can be attached to sounds, inscriptions, objects, images, books, magazines and a particular program, which produced, displayed, used and understood in the context of certain social practices as well (Barker, 2004). The representation of fishermen's empowerment from their background can be investigated and explored from the text of development planning policies, through a system of ideas or ideas that are presented in the

form of speech or written narratives contained in the development planning text, which then generally gives special meaning to the image of community empowerment.

In addition to having been formulated in the long-term development vision and mission as stated in the 2005-2025 National RPJP, the representation of fishermen's empowerment by sector is also found in the direction of national development policies, especially agricultural development policies in a broad sense which includes the marine sector. One important idea contained in the formulation of the policy direction for development in the agricultural sector in the broad sense and in the marine sector in the 2005-2025 RPJP is related to the "modernization" policy, in which the purpose of this modernization policy is carried out in order to improve the welfare of farmers and fishermen. The direction of the development policy can agree on the empowerment of fishing communities whose goal is to improve the welfare of fishing communities, which is carried out by the government through modernization.

This research was conducted on fishing communities in the West Coast Region of Buleleng Regency to find out the fishermen's empowerment efforts carried out by the government in improving the welfare of fishermen through the implementation of fishermen empowerment programs.

2. Methodology

This research on the empowerment of fishing communities in the West Coast Region of Buleleng Regency is a qualitative research. Qualitative research (Herdiansyah, 2014: 18) is a scientific research that aims to understand a phenomenon in a natural social context by prioritizing the process of deep communication interaction between researchers and the phenomenon being studied.

2.1. Data Types and Sources

Basically, research data can be grouped into qualitative data and quantitative data (Nawawi, 2001:96-97). Types of qualitative data are data in the form of words, sentences, schemes and pictures. The type of quantitative data is data in the form of numbers or qualitative data that is numbered. Qualitative data that is numbered, for example, is contained in a measurement scale (Sugiono, 1999: 7). In addition, based on who the research data was obtained from, the research data can also be grouped into primary data sources and secondary data sources. Primary data sources are informants, namely anyone who can provide information or information about research issues. As for those who were determined as informants in this study, fishermen, fishermen group leaders, community leaders.

2.2. Method of Collecting Data

In data collection, researchers used instruments in the form of notes as an interview guide, and an overview for data collection. According to Nawawi (1992: 69) in data collection, appropriate tools (instruments) are needed so that data relating to the problem and research objectives can be collected completely. In addition to notes as an interview guide, audio-visual equipment, such as tape recorders, photo cameras, were also used as aids in data collection. In data collection techniques, three types of qualitative data collection techniques can be used, namely (1) observation; (2) interviews; (3) and document review studies or documentation studies.

2.3. Data Analysis Method

Data analysis was carried out using qualitative analysis. Qualitative data analysis according to Bogdan & Biklen, in Moleong (2005: 248) is an effort made by organizing data, sorting it into manageable units, synthesizing it, looking for and finding patterns, finding what is important and what is learned, and decide what to tell others. Next is the interpretation of the data. Hamidi (2005: 78-79) states that in that interpretation a qualitative interpretive approach is used, namely an interpretation that uses knowledge, ideas and concepts related to research problems.

3. Research Results and Discussion

The direction of development policies in agriculture in the broad sense and in the marine sector, which uses a modernization approach as a strategy to realize the welfare of fishermen, can be understood through the notion of modernization analytically as stated by Ztompka. By using such a modernization approach, the government directs the creation of social transformation towards improving the quality of life of the fishing community. That is, it is more directed at the pattern of life of modern society, through representation on changes in the mental attitude of the fishing community to a progressive mental attitude, namely a mental attitude with a view to the future, as well as improving the quality of marine resources, developing institutions more professionally, support capabilities in the use of science and technology. It is undeniable that the modernization policy in agriculture in a broad sense and in the marine sector as well as the formulation of the direction of the national development policy as mentioned above, in practice can create unwanted externalities on the social side and the natural environment. Therefore, a policy and prudence are needed in adopting and utilizing the advances of science and technology (IPTEK).

Involvement or "participation of all members of the community", from making decisions on development planning, to the implementation and supervision of activities, as well as the utilization of the results by the community is a condition of successful development, for this reason, continuous fertilization efforts are needed for the participation of the community. . The participatory principle is the basis for developing community empowerment, because through participation, the community is expected to have the ability to solve their own problems.

The synergy between the government and its people is a sine quanon for development, because development is not an activity carried out by the government for its people, but an activity carried out by the government together with all its citizens. In the sense of "government" and "community", this includes government officials, activists from non-governmental organizations (NGOs), social workers or innovators and community (informal) figures, so that in this context empowerment can be understood as a process of developing community participation. (Mardikanto, 2013:5).

In the Strategic Plan of the Ministry of Maritime Affairs and Fisheries (RENSTRA-KKP) 2010-2014, based on Permen.06/MEN/2010, which was later refined by the Minister of Marine Affairs and Fisheries Regulation No.15/MEN/2012, there is a policy formulation, namely "Marine Development and Competitive and Sustainable Fisheries for Community Welfare." The policy formulation is a representation of the government's political will in the management of marine and fishery resources that can provide added value to marine and fishery products so that they have high competitiveness, while still paying attention to the sustainability of marine and fishery resources, which in turn can improve the welfare of the marine community as well as fishing communities. The direction of development policies in the marine and fisheries sector as stated in the 2010-2014 RENSTRA-KKP, has represented efforts to empower fishermen in a series of activities carried out by the government in realizing strengthening and or optimizing the empowerment of fishing communities.

As a community empowerment process that refers to the ability to participate in obtaining opportunities and access to resources and services in order to improve the quality of life of fishermen (either individually, in groups, and in the community in a broad sense). Thus, it can be understood that community empowerment is carried out as a planned process to increase the scale/upgrade of the utility of the objects that are empowered (Mardikanto, 2013:61). In the community empowerment process, the government can act as a facilitator and motivator of the empowerment process, namely as a coach and driver of change. That is, in community empowerment here, the community is the actor and determinant of development. In this regard, community proposals are the basis for local, regional development programs, and even become the starting point for national programs. Here, the community is facilitated to examine their needs, problems and ways to find alternative solutions to the problems they face regarding their lives. With this process,

The Coastal Community Economic Empowerment Program (PEMP) is a national program from the Ministry of Fisheries and Marine Affairs which in its implementation is a task of assistance to local governments which is technically carried out by the Department of Fisheries and Marine Affairs at the Regency level. The Coastal Community Economic Empowerment Program (PEMP) is implemented as an effort to overcome various problems faced by fishermen regarding the welfare of fishermen in coastal areas with group forums. The group here is given the freedom to choose, plan and determine the required economic activities based on deliberation. Through PEMP, the development of economic activities, improvement of the quality of human resources,

The PEMP program is directed at encouraging coastal communities through institutional strengthening in developing businesses in accordance with the available resources in a participatory manner involving the community as the main and most important "stakeholder". From 2001 to 2006 Buleleng Regency received the Coastal Community Economic Empowerment Program (PEMP) which was directed at strengthening business capital for coastal communities working in the fisheries and marine sector. In its implementation, the PEMP program is carried out through stages of activities that begin with initiation by forming a forum called the Mitra Mina Micro Coastal Empowerment Economic Institution (LEPP-M3) which for the West Buleleng area was formed in 2002 under the name LEPP-M3 Wahana Sejahtera. The next stage is the institutional stage which began in 2004. Currently, the PEMP Program has changed the distribution of Productive Economic Funds (DEP) which is channeled through the Putra Mina Samudra LEPP-M3 Cooperative in collaboration with Bank Bukopin Denpasar Branch. This cooperative consists of coastal communities who are engaged in fisheries and marine activities such as catching, processing, traders, cultivators and tourism services.

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Since 2007 the Department of Fisheries and Maritime Affairs of Buleleng Regency, has not received the PEMP Program from the center, however, the PEMP Program assistance funds sourced from the Regency APBD are used for activities to strengthen the PEMP Program which includes monitoring and evaluation (monev) and guidance to members of the community benefiting groups (KMP). Management of LEPP-M3 and the Putra Mina Samudra LEPP-M3 Cooperative as recipients of DEP funds. In addition, direct community assistance (BLM) is also provided in the form of capital

strengthening funds for coastal community groups. In its implementation, PEMP's special concern in empowering fishermen on the west coast of Buleleng Regency is strengthening the entrepreneurial culture as an effort to strengthen these fishermen, which consists of economic empowerment, Business diversification, and cultural orientation for society's welfare.

3.1. Economic Empowerment of the West Coast Community of Buleleng Regency

Strengthening entrepreneurial culture in fishing communities in coastal areas, including fishermen in the West Coast Region of Buleleng Regency is one of the government's efforts to empower fishermen through the Coastal Community Economic Empowerment Program. This is done based on the reality that fishing communities in various regions, including fishermen in the West Coast Region of Buleleng Regency, are still facing complex problems, especially in efforts to empower the economy (Syamsulbahri, 2009) such as: 1) Lack of development of economic institutional systems to provide opportunities for small communities in developing competitive economic enterprises. 2) Lack of creating public access to inputs of economic resources in the form of capital, business location, business land, market information, and production technology.

In the encyclopedia Wikipedia (2008), it is explained that the word entrepreneur (entrepreneur) is a combination of the words wira (valiant, brave, mighty) and effort. So entrepreneur means a person who is brave or mighty in business. This means that entrepreneurship is a person's courage to do something by mobilizing energy and thoughts to achieve his goals (Anwas, 2013: 71). In this connection, Louis Jacques Filion (in Anwas, 2003) describes entrepreneurs as imaginative people, characterized by their ability to set goals and achieve those goals, as well as having a high awareness of finding opportunities and making decisions.

Basically, entrepreneurship is not just opening a business, but also involves the mentality and mindset of a person who is part of a culture. The basic principle in entrepreneurship is how to build strong, creative, innovative, intelligent, independent, productive characters (Syahyuti (2006) in Anwas, 2013:71). Related to entrepreneurship, the cultural aspect is very important in empowering the community. The word culture in Latin *cultura* means to maintain, cultivate, and work. With this understanding, the scope of culture or culture becomes very broad.

In relation to entrepreneurial culture, the notion of culture includes attitudes and ways of life, values, ways of thinking and behavior patterns individually and in groups of fishing communities. Culture can also be seen as a behavior, values, attitudes to life, and a way of life to make adjustments to the environment (Endraswara, 2006). In line with that, the culture of a society can also determine and influence its adjustment pattern to the social and physical environment. Actions to strengthen the entrepreneurial culture of fishermen are directed at efforts to make changes at the level of habits, behavior patterns, and mindsets that have the potential to hinder fishermen from doing their business.

The attitude of fishermen who are satisfied if the catch is enough to buy rice and side dishes for one day's needs, which in terms of local fishermen in Pengastulan Village, Seririt District, is referred to as "sedeng aturan" is an illustration of the culture of the fishing community which is still weak so that strengthening is carried out so that have a more progressive range of action patterns and thought patterns. In the effort to strengthen the entrepreneurial culture of fishermen in the West Coastal Region of Buleleng Regency regarding the attitudes, behavior, habits of fishermen, it is also directed at efforts to increase creativity and innovation of fishermen in developing diversification of other sources of income (off-fishing) which is considered still weak. Here the strengthening of the culture of the fishing community is emphasized on the creation of progressive values in their habits, behavior and attitudes so that they can influence the quality of their entrepreneurial behavior better. Or in other words, the quality of the

entrepreneurial behavior of the fishing community is a determinant of the cultural values (culture) of the community as a progressive habit, norm, and custom that is owned and applied from generation to generation in the fishing community in an area.

Strengthening the entrepreneurial culture of fishermen, which involves efforts to make changes to the attitudes, habits, mindsets and behaviors of fishermen that do not support the development of fishermen's entrepreneurial attitudes into more progressive, creative and innovative attitudes, habits and behaviors in developing businesses in the field of fisheries. Efforts to empower fishermen are carried out through several actions to strengthen the entrepreneurial culture of fishermen, such as by making changes to the habits or mindset of fishermen who are short-term, consumptive and subsistence behavior by providing guidance and training in fisheries and non-fishery businesses among fishermen. Through these actions are encouraged to have independent entrepreneurial behavior, creative and innovative among fishermen. According to Kusnadi (2013: 19-20), the government's action as an empowering agent is understood as social engineering and cultural transformation.

Several forms of action produced and reproduced by the government as an empowerment agent, such as by providing counseling, coaching, education and entrepreneurship training to fishermen, have made fishermen's skills in the business sector better as well as the creativity and innovation of fishermen in the fishery business can grow. Government action in the form of counseling, coaching and training for fishing communities is a productive strategy agent in a community empowerment practice.

In the context of agriculture, according to Padmanagara, (in Amanah, 2014: 7) suggests that extension as an out-of-school education system (non-formal) for farmers and their families, is aimed at making them able, capable, and self-sufficient to improve and improve their own welfare and that of the community. Efforts to empower fishing communities, in strengthening entrepreneurial culture through counseling, coaching and training as mentioned above, can also be understood as a learning process together for the realization of an increasingly empowered life as stated by Mardikanto (2013).

In this case, the actions taken by the government as a strategic agent in empowering fishing communities through coaching and counseling as described above, are in line with the 3-T philosophy (TEACH, TRUTH, and TRUST), namely: education, truth and trust. This philosophy emphasizes that empowerment is an educational activity to convey the truths that have been believed. In other words, through empowerment, the community is educated to apply every innovation (new information) that has been tested for truth and is believed to be able to provide benefits (economic and non-economic) for improving their welfare (Mardikanto, 2013: 101).

Strengthening the entrepreneurial culture of fishermen is a strategy of economic empowerment of fishing communities in tackling poverty (poverty reduction) of fishermen in coastal areas. This effort is carried out by the government through the development of productive economic activities with the aim of increasing income (income generating) for fishing communities. Within that framework, government action is needed to create conditions or climates that can encourage the ability of the community to obtain and utilize economic, social and political rights. In creating such a climate, it can be done through an enabling approach where the government creates an atmosphere or climate that allows the potential of the community to grow and develop optimally (Sutarto, 2005: 67).

The possibility approach can be carried out in situations or conditions where people feel powerless through the formation of a set of emotional, intellectual and spiritual thoughts that prevent them from actualizing the possibilities that actually exist (Learner, in Nawawi, 2009:144) fishing communities developed through coaching and training provided by technical agencies, can be a very principle motive for empowerment actions in forming an entrepreneurial attitude or culture of fishermen, in order to realize independence and strengthen the bargaining position of fishermen in general. The innovative attitude of

the community, including the fishing community, can refer to the market (community) needs, as well as optimizing local resources. In other words,

In this case DISKAN of Buleleng Regency, as a technical agency that sectorally and functionally has responsibilities in this field has provided guidance, as well as training related to entrepreneurship. Here coaching and training are provided using a group approach. Communities who are members of the group of women processing and marketers (POKLAHSAR), are given guidance and training in an effort to improve their abilities and skills regarding business diversification to add value to fishery production.

3.2 Business Diversification as Added Value to Fishery Products

The development and training of processing capabilities as well as diversification of business value addition of fishery products, as was done in the processing and marketing group of fishery products (POKLAHSAR), is a medium and strategy in improving the quality of human resources on the coast. This can happen because in principle, coaching and training for POKLAHSAR is a learning process. As a learning process, training is arranged systematically for the participants, with the aim that the training participants master the skills being trained in order to work better (Amanah and Farmayanti, 2014: 19).

This is also in accordance with what Hickerson and Middleton (in Amanah and Farmayanti, 2014: 20) stated, namely: "Training is a learning process designed to change the performance of people who do the work". In this context, it can be argued that the practice of empowering fishermen through strengthening entrepreneurial culture, by encouraging the growth of creativity and innovation in coastal communities, including fishermen, can in principle be understood as an effort to reposition the role of human resources, which is aimed at changing the understanding of the role of human resources. , through a behavioral and competency approach. In this regard, Jackson (1996) in Nawawi (2009: 81) suggests: "repositioning is basically a role transformation that demands abilities, ways of working,

Furthermore, it is also stated that increasing one's work initiative can be pursued through the innovation strategy needed to develop products or services that are different from competitors. This innovation strategy requires a high level of worker creativity, focuses on the long term, has high cooperation, independent behavior and has attention to quality and quantity. In accordance with the idea of "repositioning the role of human resources" above, it can be understood that the actions taken by the government, through DISKAN Buleleng Regency which acts as an agent, can structurally construct a significant repositioning of the role of human resources in coastal areas. That is,

With the increase in the quality of production from the processing, the income of fishermen's families will be better in meeting the needs of daily life. This, admitted by informant Komang Widiani (45), the wife of a fisherman who is a member of the "KARTINI" Fish Processing Women Group in Patas Village, Gerokgak District, stated as follows:

"Through the guidance and training provided by the fisheries service, here, the processing group members have better knowledge and processing skills regarding processing methods, types of processing and also how to maintain quality. The preparations that we do here are mincing, smoking and how to make fish sausage. In addition to direct group coaching, comparative studies have also been carried out to East Java to see firsthand and learn how to process fish with good quality. With the capital of fish processing skills that we get from the coaching and training, then we can produce more, and also the marketing is better.

The same opinion was also expressed by Mrs. Hamidah and Mrs. Nurahman from the Women's Group of Marine Fish Processors in Banjarasem Village, Seririt District as follows:

“Our group here has been given guidance on how to process fish, such as how to make fish crackers, or fish paste. This kind of coaching and training in fish processing is very useful for us, especially in terms of knowledge and skills. Later we will also submit an application to the department for training to make fish balls. With our fish processing skills, we are able to process fish, especially when the catch is excessive and cannot be sold fresh. Because our fishermen have done fishing work at sea, we mothers must be able to process it, whether it is made into fish chips, fish paste or dipindang whose products we market around the village here. Thus, we can increase the family income” (interview).

Based on the explanations put forward by the informants as in the statement above in relation to efforts to empower fishermen through strengthening entrepreneurial culture obtained by fishermen through coaching and training by the relevant agencies in this case DISKAN Buleleng Regency, the impact on the skills of the fishing community is getting better, which then also have an effect on better income. Thus, strengthening the entrepreneurial culture especially that carried out by women fishermen on the coast can become a buffer for the family economy. In this connection, it can be explained that empowerment is an act of providing sufficient skills, knowledge, and power to people, which can then affect their lives as well as the lives of other people of concern (Parson, 2010).

Capacity building in the management of fishery businesses owned by POKLAHSAR fisheries as mentioned above can be a strategy in empowering fishermen by the government in policy practice. Because in policy practice, there are two basic ways that can be taken to improve the standard of living of fishermen, namely: 1) changing the status of traditional fishermen to modern fishermen; 2) continue to be traditional fishermen but get more powerful facilities and have other economic support capabilities. These choices affect government resources and the internal conditions of fishermen (Subagiyo, et al., 2017: 51) In an effort to overcome structural poverty that occurs in fishermen, the government as an empowering agent can pay attention to several things in an effort to empower fishing communities (Subagiyo, 2017):

- 1) Empowerment of fishermen must rely on traditional fishing communities, such as involving families in an impersonal setting.
- 2) The assistance provided should be oriented to the long term and strategic in nature, such as facilitating the ownership of production assets to fishermen.
- 3) Empower product diversification and reduce vulnerability.
- 4) Increase the durability and value of the products they produce.
- 5) Empowerment of women and the elderly to strengthen the family's economic support.
- 6) Breaking the chain of exploitation that is detrimental to traditional fishermen, such as relying on policies that rely on empowering fishing communities.
- 7) Program specifications are needed, especially programs aimed at empowering fishermen.
- 8) Encouraging traditional fishermen to be more productive, efficient, and able to compete".

The act of strengthening the entrepreneurial culture of fishermen, as has been done in fishing communities, as stated by informants Mrs. Widiani and Mrs. Hamidah related to coaching and training skills in processing fishery and non-fishery products is an empowerment of product diversification which is considered able to reduce the vulnerability of fishermen. Figure 1 shows the diversification of

processed fish produced by fisherwomen who are members of POKLAHSAR scattered in coastal villages of the Western Region of Buleleng Regency such as those in Pengastulan Village, Kalisada Village and Banjarasem in Seririt District, and also POKLAHSAR in coastal villages in the District Gerokgak such as Celukanbawang Village, Patas, Pengulon, Musi, Sumberkima and other coastal villages.



Fig. 1 Photo of Diversified Processed Fish
Source: Doc Diskan Buleleng Regency in 2018

The ability to diversify these products is a significant resource potential for economic development in coastal areas. Empowerment of fishermen carried out through strengthening entrepreneurial culture has made fishing communities, especially women fishermen, have better abilities in creativity and product innovation both in quantity and quality. This business diversification to add value to fishery production can be in the form of processed salted fish, smoked pindang, shredded fish satay, crackers and some processing of sudang lepet and meatballs. Through better creativity and innovation in processing fishery production, it can be an alternative in increasing the income of fishermen's families and being able to reduce the vulnerability of fishermen.

In this connection, community empowerment efforts can show a primary tendency, which means that in the empowerment process there is a process of giving or transferring some power or ability to the community or organization to become more empowered (Nawawi, 2009:141). Here there is a transformation of power in determining choices and more advanced independent actions in fishing communities regarding their welfare. In addition to the ability to diversify the business of adding value to fishery processing, developing creativity and innovation as a form of strengthening the entrepreneurial culture of coastal communities, non-fishing businesses are also carried out such as processing seaweed into processed products that are more attractive to consumers and the market.

The processing skills possessed by POKLAHSAR in diversifying the processing of non-fishery products such as processed seaweed also have an important meaning in supporting the strengthening of the entrepreneurial culture of fishermen and also becoming an adaptation strategy for fishermen during the fish famine season where fishing communities have innovation and creativity to utilize these non-fishery resources. . The innovations and creations of these fishermen need to be encouraged, fostered and developed more broadly by the government through training for Processing and Marketers Groups (POKLAHSAR) in coastal areas as was done at POKLAHSAR in Pengulon Village in Gerokgak District.



Fig. 2 Photo of Women's Group of Non-Fishery Product Processing Training Activities in Gerokgak District

Source: Documentation of the 2016 Diskan of Buleleng Regency

Processed seaweed products produced by the processing group, marketing is still local, only limited to the surrounding community, as conveyed by Hj.Pariah (46 years) one of the administrators of the non-fishery product processing group in Sumberkima Village, Gerokgak District as follows:

"The existence of the "Sari Laut" group is very helpful for women who are members of the group of processed seaweed traders here in marketing their processed seaweed products. Processed products in the form of perishable foods such as meatballs, gelatin and urap vegetables, are marketed in close areas, namely the Sumberkima Village area, and some have arrived in Pejarakan. Meanwhile, for long-lasting processed products such as lunthead, candy, and crackers, we market them to Gilimanuk, Seririt, and even to Singaraja city" (interview, 24 September 2018).

The skills possessed by the Sari Laut group in Sumberkima Village, Gerokgak District, in processing seaweed into various processed foods such as lunthead, candy, crackers and other types of food, are a form of empowerment to strengthen the entrepreneurial culture of communities in coastal areas including fishermen. In a cultural context, entrepreneurship is not just about opening a business, but also concerning one's mentality and mindset as part of a progressive culture that is oriented towards efforts to improve conditions for the better, advanced and qualified, as stated by Syahyuti (Anwas, 2013:71), namely: "Entrepreneurship is how to build a strong character, creative, innovative, intelligent, independent, productive and able to take advantage of opportunities".

3.3 Cultural Orientation in Creating Community Welfare

In essence, the fishermen empowerment movement can be started by raising awareness that everyone has the potential to live a better life by working harder. This is relevant to Stewart's opinion in Badaruddin (2005:25) namely: "empowerment is a cultural movement (culture) through awareness of their welfare". Through such awareness, it will allow the emergence of an understanding that people must strive to live in prosperity, and to be able to live in prosperity, everyone must work in a broad sense, better, namely doing a job that earns income (crafts, trading, raising livestock, fishing and etc). In the context of structuration theory, the existence of such public awareness is an asset to the elements of allocative and distributive resources.

Allocatively concerns the authority or power and capacity to take a more empowered action, through the allocation (allocation) of social and economic resources. Furthermore, structurally, the empowerment of fishermen also involves elements of regulatory resources, especially those related to normative cultural patterns of behavior, including all ways or patterns of thinking, feeling, and acting (Koentjaraningrat, 1982: 166) as a form of progressive culture. In the practice of empowering fishermen through strengthening an entrepreneurial culture in which there are efforts to make changes to the mindset and attitudes, behavior patterns, habits including the way of life of the fishing community progressively,

“Because empowerment involves changes not only in abilities, but also in attitudes, empowerment is a cultural concept. Based on this view, community empowerment will not only produce economic and political emancipation of the lower layers of society, but also become a vehicle for cultural transformation.

In this context, the empowerment of fishermen can be understood as a process of cultural transformation, which can foster an awareness that fishermen's poverty does not have to be passed on to the next generation, but can be changed either by themselves or assisted by external forces or structures. However, this external structure acts as a facilitator in realizing the process of social, economic and cultural transformation through an empowerment movement that places itself on a par with clients in providing guidance, education and training to the community, so that empowerment here has democratic values.

In an effort to develop fishing communities, and to overcome an unfavorable condition among fishermen, as well as to promote development potential with better management, a strategy of institutional strengthening in fishing communities is carried out. Through collective institutional strengthening, it is expected to be able to make progress towards the welfare of the fishing community more optimally. Institutions in this sense are not merely institutions or agencies or organizations that have a structure, but also include a set of normative orders in social life in order to achieve certain goals (Soekanto, 2003).

According to Hayami and Kikuchi (in Mardikanto, 2012) defines institutional as a general device that is adhered to by members of a community. In this regard, Amanah and Farmayanti (20012: 40) stated: "that in principle the definition of an institution can include a mutual cooperation system, a social and profit-sharing system, and so on, which are collective activities of the community that have complete norms or unwritten rules that are understood and agreed upon by the perpetrators." A broader understanding of institutions is put forward by Soleh (2014: 88) as follows: "Institutionalization is a form of social relations that has at least four components, namely: 1) the existence of a group of people who can be clearly identified; 2) the existence of goals to be achieved, which makes them cooperate with each other/interact; 3) there are rules that are obeyed and bind them in interacting/cooperating; 4) the existence of an organizational structure, where everyone has a position and role that they must carry out according to predetermined rules.

The definition of institutions that are specifically addressed to the main actors of fisheries such as fishermen, fish raisers and fishery processors is stated in the Decree of the Minister of Maritime Affairs and Fisheries of the Republic of Indonesia Number Kep.14/MEN/2012 as follows: "Institutional main actors in fisheries are a collection of actors consisting of fishermen, fish raisers, and fish processors who are bound informally on the basis of harmony and mutual needs and within the sphere of influence and leadership of a group leader of the main marine and fisheries actors.

Institutional in the sense as described above, so that here the definition of fisherman's institution can be understood as an organization consisting of fishermen who have a structure and also a normative order as the basis for realizing certain values that have been mutually agreed upon in collective activities. In an effort to empower fishing communities through institutional strengthening actions, it does not have

to be interpreted as the formation of new institutions in the community, but can develop or harmonize institutions that previously existed in the community, for example with joy and sorrow groups, groups of recitation mothers, business groups, fishermen groups, arisan groups, and other forms of organization. In connection with this, Anwas (2013: 75) stated as follows: "The competence of empowerment agents in developing community institutions includes: the ability to strengthen or revive existing institutions in the community; the ability to form institutions that do not yet exist but are needed by the community to improve their quality of life and welfare; synergize existing institutions, including with newly formed institutions; and build institutional cooperation in the community with institutions outside the community, with the principles of mutual understanding, respect, and mutual benefit.

The practice of empowering fishermen through strengthening fishermen's institutions has the aim of increasing the capacity of fishermen's organizations in coastal areas. This was stated by the informant Budi Setiawan as follows:

"Strengthening fishermen's institutions is one of the approaches contained in the Coastal Community Economic Empowerment Program (PEMP). The action to strengthen fishermen's institutions here, which is directly related to fishermen is the formation of fishermen's organizations in the form of fishing groups or joint business groups (KUB). As with other program approaches, efforts to strengthen fishermen's institutions here are directed at increasing organizational capacity, which is also carried out through informal engagement on the basis of harmony and mutual needs and within the sphere of influence and leadership of a group leader of marine and fisheries main actors.

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