



Punggawa-Sawi Values Education in Overseas Bugis Ethnic Family as Local Wisdom of the Fisherman Community (Description Analysis Fisherman Society on Coast Bandar Lampung)

Rudi Irawan

University of Megou Pak Tulang Bawang, Lampung, Indonesia

Email: r.irawan1978umptb@gmail.com

Abstract

In changes the values of life skills that occur in the Bugis ethnic fishing community, Karang Village, East Teluk Betung District, Bandar Lampung City as local wisdom are due to incompatibility between the rules that are lived by the behavior they carry out, the weak role of social institutions in conducting supervision and socialization. The values of life that are framed in the activities of *Bagang* in the next generation are low in interest and the next generation to apply the values of life of the Bugis ethnic in overseas lands in their interactions among family members, the community as well as in the development and implementation of the *Bagang* activity. This study aims to determine the description of local wisdom in the process of educating the value of the life of the *Bagang* fishing community (read; Bagan) of the Overseas Bugis ethnicity in Karang Village, East Teluk Betung District, Bandar Lampung City. The method used in this research is descriptive analytical research with a qualitative approach that functions to describe and explain a complex reality by applying concepts and theories that have been developed by scientists. Based on the results of the research and analysis, it was found that (1) the pattern of *punggawa* fishermen's families in preserving local wisdom in overseas lands by inculcating life skills values was more likely to be participatory education patterns. This pattern tends to emphasize the process of the child's association with other *punggawa* or *sawi* who are more mature in developing their potential by providing maximum opportunities for achieving independence in living their lives. (2) The *sawi* family in the process of preserving local wisdom by instilling life skills values their education, tends to use a repressive pattern from older family members to younger family members, either directly or indirectly. Consequently, those with low education are positioned as people who accept the values of local wisdom in the lower-class social strata. (3) The process of applying the life skills values of *punggawa* or *sawi* as local wisdom in the *Bagang* fishing community of the overseas Bugis ethnic in the Karang City Village area occurs because of the community's desire to survive with their existence as a fishing community that is unique with its traditions.

Keywords: Punggawa, sawi, bagang, local wisdom, life skills values.

1. Introduction

The fishing community in the Karang City Village area, especially the Bugis ethnic fishermen, consists of two parts, namely courtier fishermen and *sawi* fishermen (Assa et al., 2022). According to Bulbeck et al. (2000), the terms *punggawa* and *sawi* come from the Bugis language, namely *punggawa* means leader or owner of capital, while *sawi* is followers or people who do not have capital. The social relationship that stands out in the life of fishing communities whose sources of life depend on fishing at sea is the working relationship between the owners of capital and their workers or laborers known as *punggawa* and *sawi* (Rahmadani et al., 2022). This relationship is formed because of the large labor requirements in catching and managing fish and maintaining fishing gear, especially on boats and *Bagang* (read; Bagan) which are based on the traditional values of the Bugis ethnic fishing community (Asri et al., 2019). One of the traditional values of every Bugis ethnic fisherman in the Karang City Village is the existence of tolerance and mutual cooperation in the relationship that occurs between fishermen, both courtiers and *sawis*, to need additional labor in accordance with the needs needed in the fishing process with *Bagang* (Ahmad and Taufik, 2018).

This relationship can be permanent or semi-permanent and is not merely a working relationship, but extends to social relations with a patron-client pattern, especially between the courtier and the *sawi*. The patron-client patterned relationship carried out by the *punggawa* and *sawi* is a relationship based on an imbalance/incompatibility between the owners of capital or *Bagang* (*punggawa*) and their workers (*sawi*). The patron-client relationship that occurs in South Sulawesi: an imbalance in the exchange between two partners reflecting differences in wealth, power and position. In

this sense a client is someone who enters into an unequal exchange relationship in which he or she is unable to fully repay an obligation that keeps him or her bound to the patron (Pelras, 2000).

In its social dimension, *sawi* that is loyal, willing to sacrifice for the honor of its *punggawa* will provide its own social value for the *punggawa* in the eyes of the community. In this relationship the owners of capital or courtiers and fishermen who do not have capital or *sawi* greens, there has been a process of exploitation in social exchange, where the position of *sawi* has the potential to be exploited (Sudarmo and Putranto, 2021). A *sawi* has absolutely no alternative if the relationship is broken, not only in the long-term consequences of other alternative jobs, but also the short-term consequences of threats, namely the threat of subsistence life which one day *sawi* must return to work for the courtier (Syarif et al., 2017).

Thus, the relationship between the courtier and the *sawi* in *Bagang* is more likely to form a multi-thread relationship. The relationship is not limited to a mere working relationship, namely where a *punggawa* employs several *sawis* in his *Bagang* business, but in the pattern of this relationship a more internal social relationship exists between the *punggawa* and the *sawi*. However, in its development, the traditional values of the life of the Bugis fishing community tend to act rationally and practically so that there is a change in the values of life contained in their social institutions which also affect changes in the values of people's life skills, which were originally traditional, will slowly fade away. land, such as the sense of devotion of *sawi* to the *punggawa*, the leadership value of *punggawa* in the proud business unit, the value of honesty in interaction and work, and mutual cooperation between fishermen, both *sawi* and *sawi*, *sawi* with *punggawa* and *punggawa* with *punggawa* (Sabiq et al., 2022).

With the influence of external values, in the community affected by these values, it will be seen that there are symptoms of behavior that deviate from the code of conduct of their origin, such as dishonesty, not diligent, and lazy fisherman of *sawi* to coordinate while at sea. in carrying out the *Bagang* *punggawa's* business. On the other hand, the courtiers are not responsible for safety, the need for *sawi* greens at sea, the distribution of results that are not in accordance with the efforts made by *sawi* greens while at sea. Changes in the values of life that occur in the Bugis ethnic fishing community, Karang Village as local wisdom are not only seen in the relationship between courtiers and *sawis* in *Bagang* management and their relationships in the community, but also occur in the courtier and *sawi* family environment (Marhadi, 2019). This is caused by the incompatibility between the rules that are lived by the behavior they carry out, the weak role of social institutions in supervising and socializing the values of life skills as local wisdom to the next generation, the low interest of the next generation to apply the values of skills. Bugis ethnic life as local wisdom in interaction and association among family members, the community as well as in the development and implementation of the *Bagang* business (Ridha, 2019).

In addition, there is no good awareness from each member of the Bugis ethnic family to maintain, preserve and pass on the values of life skills in the fishing community of the Overseas Bugis ethnic as the local wisdom of the fishing community. On the other hand, environmental demands require a person to do other things that are not in accordance with the concepts of the rules that are owned, thus causing incompatibility and discomfort in social life. Based on this, it can be concluded that knowledge about the values of life skills as local wisdom in the younger generation of Bugis ethnicity in their association with other members of the fishing community is still minimal (Marhadi et al., 2018). Therefore, knowledge about the values of life skills for generations of fishermen of the overseas Bugis ethnic group in the Karang City Village is very important to be developed and re-socialized in the life of the Bugis fishing families and communities residing in East Teluk Betung District, Lampung.

In developed societies, local wisdom is instilled, taught or learned by the next generation through education, both formal and informal or non-formal to prepare themselves or shape community members into human beings who are able to act well and wisely (Arisnawawi et al., 2022). Outside of educational institutions, community members experience a process of socialization and enculturation through association with other members of the community, so that they can adapt themselves to the environment of other communities. In this way, community members will be able to organize themselves in a harmonious order through the values of life skills that they guide and practice in their daily social life. Basically, knowledge about mutual understanding of the values of life skills among members of the fishing community as local wisdom will facilitate interaction and assimilation between individuals with different cultural backgrounds, who always follow and follow certain patterns in accordance with the values and norms that exist in the community. Therefore, the preservation of local wisdom with educational media of the values of life contained in the community is very important in shaping and creating a society in accordance with what is expected. This study on the *Bagang* fishing community of the Overseas Bugis ethnicity with the aim of knowing the dynamics of local wisdom in the fishing community, especially the Overseas Bugis fishermen in Bandar Lampung City.

2. Materials and Methods

The research method used is descriptive analytical research method with a qualitative approach that serves to describe and explain a complex reality by applying concepts and theories that have been developed by scientists. In connection with this research, the phenomenon that will be seen is the social reality in the dynamics of fishing communities in rural areas by focusing on the values of life skills on social interactions between *punggawas* and *sawi* greens or vice versa in the socio-economic system and its influence on fishing communities in the village. Karang City, Teluk Betung District, East Bandar Lampung City. The selection of the research location was carried out

purposively, namely choosing deliberately with the intention of getting a location that was considered relevant to the research objectives. This location was chosen as the research area based on the following considerations:

- a. The fishing community in the research location is the majority of Bugis fishermen, so it is in accordance with the object of research.
- b. The research location in socio-cultural life still displays the characteristics of rural communities, but geographically has been integrated with urban communities.
- c. The research location is one of the coastal villages where the majority of the population lives from fishing in the sea or as fishermen, both as owner fishermen and as labor fishermen.
- d. In simple terms, the research location is not far from the environment where the researcher lives, so he can make observations at any time.

The focus of the group in this study is the *punggawa* and *sawi*, the socio-economic system of the fishing community of the Bugis ethnicity, and the rules in the relationship between the courtier and the *sawi*, while the main focus is the education of the life skills values of the *punggawa* and *sawi* in the fishing community in West Teluk Betung, especially the Karang city village, Bandar Lampung City. The population in this study were all *punggawa* and *sawi* fishermen who were taken from the number of 612 heads of families in Karang City Village. The reason for the head of the family in Karang city village as the research population is because most of the community members are fishermen, both as fishermen who own boats or capital called *punggawa* or as fishermen who do not have capital or boats which are often called *sawi*. The technique of determining informants to determine informants in this study used purposive sampling technique. This means that the selection of informants is taken based on the consideration of subjects who master the problem, have data and are willing to provide data. Informants in this study were the fishing group owner or *punggawa* and the group of fishermen who did not own a boat or *sawi* greens. The number of informants distributed is adjusted to the size of the population of fishing groups in each environment. That way, not all fishermen in the Karang City Village can be used as informants as data sources. This is because not all fishermen have the characteristics and are in accordance with the objectives of this study. As for the techniques in collecting and analyzing research data, there are several processes carried out by researchers, namely:

- The process of entering the research location
In this stage, the writer first reports and asks for permission to the authorized official accompanied by a research permit which then states the intent and purpose of the researcher, as well as asking for permission as a sign that the researcher is really doing the research. This is done in the hope of establishing a good relationship based on ethics and sympathy, so as to reduce the social distance between the researcher and the informant in speaking and behaving.
- Process when at the research site
In this stage the researcher mingles with the situation of the place being studied and makes personal relationships to maintain intimacy with the informants, in this case the village apparatus, courtier fishermen, and *sawi* fishermen. By adapting and following the regulations that apply at the research location, we make observations, either directly or indirectly, discuss, exchange information at an ethical level that is in accordance with the norms that exist in the informant community. then analyze and interpret according to technical methods and theories as well as their own (ethical) views. Thus, complete information will be obtained in accordance with the planned research focus.

This research data information includes primary data and secondary data. Secondary data is obtained through related agencies, libraries and print or electronic media. While primary data obtained through data collection techniques by conducting interviews, observation, documentation. Research data collection was carried out continuously and repeated observations. Therefore, the researcher took the time to extend the data collection period and made repeated observations in order to find things that were consistent, so that the data obtained could meet the data reliability criteria. In addition, the data triangulation taken by checking the data (check, recheck, and cross check) can be used by researchers to meet the validity of the data obtained from the research field. The method of applying the validity of checking data through sources in this study is by comparing information obtained through different times and tools in qualitative methods. The comparison of the data obtained as follows:

- 1) Comparing observational data with interview data
- 2) Compare what people say in public with what they say in private.
- 3) Compare what people say about the research situation and conditions with what the informants/resources say and direct observations.
- 4) Comparing a person's situation and perspective with various opinions and views of people, ordinary people, people with middle or high education, wealthy people and government people.
- 5) Comparing the results of interviews from informants and observing the situation and conditions of the research location with the contents of documents related to this research.

Based on the above, the validity of a research data can be obtained by examining/checking the data through source triangulation techniques, method triangulation and theoretical triangulation. For more details, the research describes the triangulation technique as follows:

- 1) Source triangulation; the results of the interviews were recorded in "field notes". The materials for the previous interview materials have been prepared in accordance with the focus of the problems to be studied and understood; In addition, in this interview, several focus problems for which information was obtained from one group of informants were matched by "cross-checking" to other groups of information, so that the actual data were obtained.
- 2) Triangulation method is a technique of checking the validity of the data by comparing the data from interviews, observational data with documentation data related to research. This is done by considering various aspects, such as changes in circumstances, symptoms or phenomena found in the research location, so that researchers must immediately record or document at that time, before it becomes something that is difficult to find again after the events at that time.

With various triangulation techniques in checking the validity of the research data, the process of data validation and reliability can be carried out, so that the data obtained in this study get a higher level of confidence. The data obtained through the data collection techniques used, then analyzed using qualitative techniques. In qualitative analysis techniques, the data is processed by providing an interpretation of the data that has been presented based on the concepts and theories that are relevant to the research problem. In principle, qualitative data analysis is carried out simultaneously with the data collection process in order to provide a clear picture of what is happening in the field (Johnson and Waterfield, 2004). In general, qualitative data analysis used in this research is qualitative data analysis, which includes three activities simultaneously or sequentially, namely data reduction, data presentation and drawing conclusions (Horsburgh, 2003).

Based on the technique of checking the validity of the data and data analysis above, the analysis of research data can be developed with the following steps;

- 1) categorize between research subjects and research informants.
- 2) test the honesty of the informants by testing the accuracy of the data from one informant to another (cross check).
- 3) look for norms or values that underlie the behavior of the informant, and the purpose of the informant in taking action.
- 4) do the reduction. Things that are reduced include data from observations and data from interviews. The stages of reducing data include the following steps:
 - a. the process of sorting / selecting (selecting) and focusing.
 - b. The simplification process was carried out by the researchers aimed at simplifying the data obtained from the field.
 - c. abstracting, the researcher took to describe the data in a narrative as it happened in the field.
 - d. transforming, the researchers did by transforming the extensive field observation data into field notes conclusions.
 - e. group similar things into group one, group two, group three, and so on.
 - f. formulate propositions related to logical principles, then raise them as research findings.
 - g. reviewing the existing data repeatedly, grouping existing and formed data, and formulating propositions.
 - h. report complete research results with "new findings" that differ from existing findings.

3. Results

3.1. The Geographical Condition of Karang City Village

Karang City Village, which is one of the administrative areas of East Teluk Betung District, is located in an area that has a height of land and sea level of about 2 meters. Bandar Lampung city is located at a position of 1050 15' 42.3" east longitude to 105015' 52.5" east longitude and 05027' 52.2" south latitude to 05028' 07.5" south longitude. Its location as a lowland causes the soil in the Karang City area to be structured soil that contains a lot of fresh water, except in areas along the coast where the soil structure has been exposed to seawater seepage so that the water is salty (brackish water area). The Karang City area, which is located close to the sea, makes this area always receive very good rainfall, which is about 25 mm per year. This is what makes the soil in the Karang City area fertile, so that at first the Karang City area was mostly used for rice fields. With good rainfall, which is 25 mm per year, the Karang City area also has an average air temperature of 37 degrees Celsius. Even though the air temperature reaches 37 degrees Celsius, the Karang City area is a cool area because it is close to the green hills that line the western part of the Karang City Village. The Karang City Village which is located in the east Teluk Betung District, Bandar Lampung City has regional boundaries. Administratively, the boundaries of the Karang City Village are as follows:

- 1) To the north it is bordered by Way Belau.
- 2) To the south, it is bordered by Teluk Ratai Road/Karang Raya Village.
- 3) To the east, it is bordered by street Laksamana R.E. Martadinata/Perwata village.
- 4) To the west, it is bordered by the Lampung Sea/Gulf.

While the distance between the Karang City Urban Village government and other government agencies is as follows:

- 1) The distance between the Karang City Village and the sub-district government center is approximately 1 km.
- 2) The distance from the Karang City Village government to the Bandar Lampung City government center is approximately 5 km.
- 3) The distance from the administration of Karang City to the Central Government of Lampung Province is approximately 3.5 km.

3.2. The Situation of the Residents of Karang City Village

The heterogeneous life of the Karang City Village community cannot be separated from the community background. The various tribes in the Karang City Village interact with each other with the culture attached to each member of the community making the pattern of life of the people in the Karang City Village follow a culture that has a major influence on social relations. This shows the pattern of ethnic life, most of which inhabit the Karang City Village area. In 1993, it was noted that the people who inhabit the Karang City Village are people from South Sulawesi, especially the Bugis ethnicity. So that the developing culture is dominated by Bugis ethnic culture, such as the language used daily, the shape of the house or place of residence and livelihood patterns. This is understandable, because people who come from South Sulawesi, especially the Bugis ethnicity, were the first to open a fishing business in the Karang city, which has grown rapidly to this day. In addition to people from South Sulawesi, the Kota Karang Village area is occupied by people from Banten as the second largest community in the Karang City Village area.

Table 1. Composition of the Population of Karang City Village by Tribal Origin

No	Ethnicity	Frequency
1	Lampung	716
2	Jawa	1.097
3	Padang	103
4	Batak	102
5	Palembang	641
6	China	227
8	Banten	3.616
9	Sunda	1.287
10	Jaseng	1.816
11	Bugis	5.495
12	Others	414

The life style of the people of Banten which was originally as rice field farmers has now shifted to the lifestyle of fishermen who are colored or under the influence of the Bugis. Although there are a small number who become traders, their lifestyle is indirectly influenced by the life of the Bugis. However, the area of Karang city is not only for the Bugis and Banten people, but people who come from Sunda, natives (Lampung) from other areas also color the lives of people in Karang city. They all interact with each other without having to be big or small, so that the relationship between community members is well integrated. The composition of the population of Karang city village can be seen in Table 1.

The results of the 2010 census which provide an overview of the potential of productive age in the Karang City Village area. Of the total population in 2003, which was 13,526, 8,394 people were of productive age, and in 2013, 15,514, 8214 were recorded. This illustrates that the composition of the population of Karang City Village is dominated by young people compared to the population aged 15 years and under with a population of 4235 people or compared to the population aged 57 years and over, which amounted to 897 people in 2017. 2003, while in 2013 the population under the age of 15 years amounted to 4558 people and the population aged over 55 years amounted to 2742 people. However, in its development, the composition of the population in the urban area of Karang City has changed, especially in the age group of 14-16 and above. At the age level of 14 -16 years, the population of Karang City has decreased by 663 from the difference between 2003 and 2013. economy, and education. In Karang city, many children who do not go to school or who have just graduated from elementary school do not continue their education, they are more likely to migrate and settle in other areas to get better jobs than working as sawi fishermen in

the low-income area of Karang city. This they do only to help the family's economy in meeting the necessities of life. More details can be seen in the Table 2.

Table 2. Distribution of Karang City Population in Education

No	Population Education Level	Frequency
1	Not yet in school	1.331
2.	Age 7-15 Years Never School	1.567
3.	Ever Schooled Elementary School, But Didn't Finish	1.660
4.	Graduated from Elementary School/Equivalent	4.856
5.	Graduated Junior High School/Equivalent	2.942
6.	Graduated Senior High School/Equivalent	2.173
7.	Associate I	298
8.	Associate II	210
9.	Associate III	320
10.	Bachelor	136
11.	Magister	21
12.	Doctoral	-
Total		15.514

Source: Urban village monograph of Kota Karang, 31 December 2013

Table 2 shows the children aged 7-15 years occupy the greatest position not to continue their education to a higher level, so this has great potential for the emergence of the desire of community members to migrate. This is most likely to happen because almost half the number of elementary school graduates and 8% of junior high school graduates do not continue their education to a higher level. However, it should also be noted that among *punggawa* families, they tend to send their children to school outside, either in the East Teluk Betung District area or outside Bandar Lampung City. In addition, health factors also affect the decline in adolescents (population aged 14-16 years) in the Karang City Village. This can be seen from the environmental sanitation that is not clean and the pattern of life that is not good in the lives of the people of Karang city. The condition of the residents of Karang city according to their livelihood can be categorized into several types of work, such as civil servants, ABRI, traders, farmers, craftsmen, fishermen, retirees and others (See Table 3).

Table 3. Population Composition by Livelihood

No	Type of Livelihood	Gender		Frequency
		Men	Ladies	
1	Government employees	19	8	27
2	Soldier	5	-	5
3	Trader	124	259	383
4	Farmer	80	65	145
5	Craftsman	52	24	76
6	Fisherman	1592	1422	3104
7	Retired	9	2	11
8	Etc.	1872	1791	3663
Total		3571	3571	7324

Source: Urban village monograph of Kota Karang, 31 March 2003

The Table 4 shows that most of the residents of Kota Karang sub-district make a living as fishermen, which amounted to 3,104 people in 2003, but the results of the 2010 census found a change in the composition of the population's work, namely laborers occupy the largest number in the composition of the population's work. in the Karang City Village area, which amounted to 3,892 people. This happened to the people of Kota Karang Village due to a combination of various new jobs that were not difficult to find by the community, such as working as a shop employee, working as a motorcycle taxi driver, working as a market worker, and working as an employee who took care of recreational areas. which is along the coast of East Teluk Betung District and South Teluk Betung District.

These jobs are easy to find for the people of Karang Village, because they do not require a high education diploma and do not require certain skills.

Table 4. Composition of population by livelihood

No	Type of Livelihood	Gender		Frequency
		Men	Ladies	
1	Government employees	73	48	121
2	Soldier	14	-	14
3	Trader	247	124	371
4	Farmer	-	-	-
5	Farmer	41	-	41
6	Craftsman	1.691	-	1.691
7	Fisherman	10	2	12
8	Retired	3.175	717	3.892
8	Etc.	134	123	257
Total		5.385	1.014	6.399

Source: Urban village monograph of Kota Karang, 31 December 2013

On the other hand, the economic growth of Bandar Lampung City encourages entrepreneurs and developers to build and develop their businesses in the coastal area of Lampung Bay, resulting in the emergence of new shops and entertainment and recreation areas R.E. Martadinata which requires a lot of manpower. This is what causes a change in the composition of the work of the residents of the Karang City Village, so that the jobs that used to exist, such as farmers become non-existent. However, if we look closely, the livelihoods as traders in Karang city ranks second, amounting to 383 people in 2003, then it decreased to 371 people in 2013. The rest of the residents of Karang city make a living as civil servants, ABRI, farmers, craftsmen, and others. From the table above, an explanation is obtained that the livelihoods of the residents of the Karang City Village with the status of being unemployed are not included in the data on the number of residents who work as laborers and others, so that the number is greater than the real livelihood sector and is contained in the data.

4. Discussion

The strength that exists in the Bugis ethnicity in the overseas lands in educating the values of life skills as the inheritance of local wisdom to future generations is the thought embedded in their souls about the character, heroism and voyage of the Bugis people, as recorded in old saga and their voyage stories. The story of character, heroism and voyage of the previous people framed with "siri nap ecce" has given strength to the Bugis people to emerge as a nation of quality, perseverance and resilience to face various challenges in life, thus giving an image of the Bugis people who are concerned with their identity. and moral strength in his association in society. Therefore, in this section the researcher proposes the process of educating the values of life skills of the Bugis in the overseas lands, especially in the Karang City Village. The process of inheriting the values of life skills in education in the punggawa family as local wisdom is not much different from the education pattern of fishermen's families in the territory of Indonesia and especially the fishing communities in Bandar Lampung City.

The process of educating the values of life skills in the punggawa's family environment to his family members, especially his children as the next generation is carried out in a democratic and participatory manner, namely the process of educating the values of life skills in shaping one's personality. Children are focused on the child's desire to learn the values of life skills. Therefore, the role of parents, especially fathers in the process of educating life skills values is only directive by providing advice to their children in the process of learning life skills values in the family and community, although there are still some patterned ones. repressive (parents as the center of socialization/learning) in the process of educating the values of life skills in the punggawa family.

4.1. Values of Leadership in a Family Environment

The education of leadership values in the punggawa family environment is returned to the extent to which children try to learn, understand and practice the values of leadership in themselves. This is based on the observations of researchers during the months of February-April 2011 which provides the following description:

- a. Many of the skipper's children (punggawa) who are in their 15-20s work as sawi fishermen for other bosses (punggawa).

- b. There are many skippers (punggawa) whose time is running out to take care of Bagang business (read; Bagan) and other businesses, such as plantations, shipbuilding/Bagang, opening shops, so that the process of socializing children to the leadership values of their parents does not work as it should. So that children are more likely to learn from their mother, sister, other punggawa or friends who are more mature than themselves.
- c. The skipper's children (punggawa) after graduating from junior high school/junior high school usually go to the sea with other masters or join friends who are more mature and have masters (punggawa) not from their own parents. Even though some are educated up to college, they still go to sea or help their parents in developing their parents' marine business.

This happens because the process of educating the values of life skills in the child/family member of the punggawa is not optimal. One that affects the socialization process that is not optimal in the punggawa family environment is the role of the head of the family which does not function properly, so that the process of educating the values of life skills is left to the mother. A mother in the process of educating the values of life skills, especially the values of leadership to the punggawa's children did not achieve the expected goals. This is because the mother's role is not optimal in the process of educating her children about leadership values, her mother can only give advice to her children to behave like their parents or predecessors who always prioritize good values in their lives. From the process of education, the values of life skills in the punggawa family environment which are handed over to the mother, the transformation of life skills values has not been carried out optimally. As a result, punggawa children are more likely to study with other (punggawa) to understand the values of leadership in the Bugis ethnic tradition of managing Bagang, marine and coastal community life. From the friends and skippers who followed, there was a process of good understanding about the responsibilities that he got from other skippers (punggawa) to him. This is what gives rise to leadership values in the skipper's children (punggawa), the more mature and experienced he is, the better he manages his leadership values, both at sea and at home.

4.2. The Value of Honesty in a Punggawa's Family Environment

The process of educating the values of honesty in the courtier's family is very important. This process can be observed from the behavior of parents to their family members, especially the father (husband) who always talks to his wife about the need for honesty with his children, even though in practice the father (husband) rarely talks to his child. So the process of educating the values of honesty in children in the punggawa family environment is left to the mother who has received a message from her husband (father), what things will be conveyed to her child in the context of the process of educating the values of honesty in the child. The things that need to be known are first, the role of mothers in the Bugis ethnic fishermen's family environment is very large in educating and instilling the values of honesty in their children from an early age to teenagers by teaching their children to recite the Al Qur'an/taking their children to the Al Qur'an teacher in the village, although mothers do not forbid their children to watch TV after reading the Al Qur'an. Second, the mother does not forbid her child to help go to sea with another skipper, even though his father is a skipper. This helps the child to realize that the trust obtained from the skipper he follows is a trust that must be carried out with full responsibility, otherwise it will damage the good name of his family as a punggawa family. Third, the children of the punggawa who go to sea, whether helping their parents or accompanying other skippers are a process of maturation of children in being honest, so that the awareness to be honest is always present in their lives. This happens because in the process of catching fish until selling is always noticed by the palime-lime (if the skipper doesn't go to sea) who always reports to the skipper (punggawa) about all the activities of his subordinates while at sea. This is the tradition of the Bugis ethnic fishing community in the Karang City Village which is still being implemented.

4.3. The Value of Working Hard in a Punggawa's Family Environment

In Bugis-Makassar culture, hard work is a concept of value as well as a reflection of cultured humans. Our human instincts always demand the achievement of harmony, harmony, and harmony between outward life on the one hand and inner life on the other. The existence of harmony and harmony between the two corners of life along with the equipment causes the growth of values of satisfaction and happiness, without hard work happiness is difficult to achieve. They work hard to make ends meet, even though the results that will be obtained cannot meet the desired needs, but they are satisfied with what they do. Therefore, the Bugis ethnic community in the Karang city area has a strong mentality in working and they assume that people who do not want or are lazy to work and only depend on the compassion of others are considered the most despicable people or people who are not useful.

From the observations made by researchers while conducting research, it is illustrated how hard the courtiers work in meeting the needs of their family life, as follows: young and old courtiers who still often go to the sea with their subordinates can be said to be people who uphold their dignity as human beings. Their time, thought energy and knowledge are used to provide benefits to others, both to meet the needs of their family's life, their children's education to college and can make their children successful in getting/getting the desired job as well as providing, guiding and teaching. knowledge, skills, role models and assistance to their subordinates. In addition, courtiers often

try hard to maintain togetherness among their members, both in work relationships and in kinship relationships. The *punggawa* does not hesitate to work hand in hand with his subordinates in completing the work, being firm in enforcing the rules and regulating the implementation of fishing in the ocean, patrolling, reading nature and seeking information with the *palime-lime* in the middle of the ocean to get a good place in catching fish. . This is done because of his soul calling as a Bugis person who has a "siri" in his soul which is implemented in his behavior, both in carrying out work at sea and work on land. Even though there are courtiers who just wait and receive the fish caught from their subordinates at home.

4.4. The Value of Mutual Cooperation in the Court's Family Environment

The pattern of education values of *gotong royong* as local wisdom contained in the *punggawa* fisherman's family does not only solve problems in the family but can extend to the work area in order to achieve a welfare that can provide happiness and satisfaction for the *punggawa* family members as well as the *sawi* fisherman family members (Fitri and Abbasb, 2020). Education on the values of *gotong royong* in the *punggawa* family can happen in real terms if something happens that requires help from family members, relatives and subordinates, such as the *punggawa* family holding a celebration, whether it's a wedding, celebration of the birth of a child, a death event, or other things. other. The values of *gotong royong* contained in the *punggawa* family, namely mutual cooperation carried out by family members, relatives of fisherman *punggawa* aims to accelerate the completion of a responsibility for the realization of happiness and prosperity in this life. So the process of educating the values of mutual cooperation contained in the fishing family of the *punggawa* is carried out by inviting and teaching children to recite the Al Qur'an at an early age, providing opportunities for children to help their parents in reducing the burden of marine work they carry and allowing their children to go to sea with the *punggawa*. others as a process of learning to work together in completing work at sea. In addition, advising children about their awareness and responsibilities as children, both verbally and by direct practice when one of the family members needs help and assistance.

4.5. Educational Patterns of Life Skills Values in the Sawi Family Environment

The education of life skills values in the *sawi* family environment as local wisdom of the fishing community is not much different from what fishermen families do in general, both *punggawa* families and *sawi* families. They inherit the values of life to the younger generation and members of their relatives in accordance with the prevailing traditional patterns in their community and tend to how to maintain the survival of their family members from increasingly complex life problems.

The education process for life skills values in a *sawi* family environment is more conservative and somewhat forcing family members to comply with the wishes of their parents in meeting the needs of their family life. To find out more clearly about the education of life skills values in the *sawi* family environment.

4.6. Leadership Value

In the *sawi* family environment, children are given direction in freedom and opportunities to explore, learn and practice leadership values independently, especially how they can set an example for their younger siblings in helping the family economy. The purpose of education on leadership values in the *sawi* family environment tends to form the personality of children who are independent, strong and responsible to themselves and their families. Parents only guide, direct and improve if the application of leadership values has deviated from the role and status attached to them. So, the education of leadership values that occurs in the Bugis ethnic fishing community, both the *punggawa* family and the *sawi* family is returned to the extent to which children try to learn, understand and practice the values of leadership in themselves. This is based on the observations of researchers who provide the following description:

- Many fishermen's children from *sawi* families aged 12 - 20 have worked as *sawi* fishermen for other *punggawa*.
- Many parents of *sawi* fisherman families whose time is up to work for *punggawas* in managing *Bagang* (read; *Bagan*) businesses and other things, so that the process of socializing children to the leadership values of their parents does not work as it should. So that children are more likely to learn from mothers or other *punggawas*.
- On average, the children of *sawi* fisherman families after graduating from elementary school or junior high school/junior high school usually go to the sea to help their parents go to sea or join friends who have joined other skipper (*punggawa*), not from their own parents.

4.7. Value of Devotion

The process of educating the values of devotion among the Bugis ethnic, especially families of *sawi* fishermen, is passed through a process of mutual help between them which then leads to the dedication of the people who are helped to those who help. The sense of devotion contained in the Bugis ethnic community in the Karang City Village has become a value system for the life of the fishing community in the Karang City Village. Every member of the

community feels obliged to give their service to the community or to others, especially their relatives. Likewise, what happened in the sawi family environment, the assistance given to family members, relatives and relatives from the region, namely South Sulawesi, was based on sincerity. However, it should be noted that the devotion carried out by the Bugis is based on "siri na pecce" which has been strengthened by Islam, such as values that encourage adherents to help each other and help each other with a sense of devotion. This is in accordance with the results of interviews from several informants who gave a statement that the dedication of sawi and his family to the punggawa was an honor for himself and his family. This was done not only to repay what the courtier had given the sawi, but also about the values of independence and honor of the Bugis in social life. Bugis people, especially sawi greens, believe that the people they follow are people who have goodness that will help them in living and dealing with problems in life. Therefore, the sawi greens who give true loyalty and devotion to the courtiers who are honest, fair and good are an honor for the dignity of themselves and their families, so that the children of the sawi greens are taught to help their parents work at sea and when they grow up they will not get a job on the mainland, he can work for his parents punggawa.

With a good understanding and pervasiveness of the values of mutual assistance as a form of one's devotion to others, an honor will be obtained for them, both those who serve by providing assistance to people in need or serving by providing loyalty, obedience, and hard work in helping people's efforts. who has helped/helped him. The values of devotion in the family environment of sawi fishermen have become values for every family member, so they are afraid to be called "tau tena sirika", meaning people who do not have honor or are known as "siri na pecce", which means have no sense of devotion. So that parents try to give understanding to their children by telling the goodness of the people they follow, advising, and explaining that the person who helps them is a statute that has been outlined by the power. The service performed by the sawi to the punggawa is an unlimited service, so that the relationship between the sawi and the punggawa is not only limited to work relations but also kinship relations, moreover sawi gets an honest, fair and good punggawa. But this tends to be done by sawis who are Bugis ethnic, because the basis of sawi giving devotion to their punggawas is based on the value of "siri" which has a positive meaning in social processes in society. This means that the Bugis who become sawi greens, even though they are old, still often help people who have helped them in the past, giving them confidence in the management of fishing production equipment. They always help and attend every traditional event in the punggawa family environment without being asked for help by the person/family member who used to help them (the punggawa). They do this as a service (honor) themselves in society (Yasir et al., 2019).

4.8. Honesty Value

The process of educating the values of honesty in the sawi family environment is very important, because now is the time for punggawas to look for sawi greens. In the sense that the existence of courtiers in the Karang City Village who is involved in marine business has begun to decline, so that the honesty values of sawi greens are the first capital that must be owned. Second, the punggawa is more likely to accept that the sawi who works for him is an honest person and has kinship with his punggawa. Third, the people who work in the Bagang business are not only from Bugis, but also from other ethnic groups and some are not domiciled in the Karang city. Therefore, the process of learning the values of honesty among the Bugis ethnic fishing community, especially among the sawi family, must always be taught to future generations. This process can be observed from the behavior of parents to their family members, especially the father (husband) who always talks to his wife about the need for honesty with his children, even though in practice the father (husband) rarely talks to his child. So the process of educating the values of honesty in children in the sawi family environment is left to the mother who has received a message from her husband (father), what things will be conveyed to her child in the context of the process of educating the values of honesty in the child. The things that need to be known are first, the role of mothers in the Bugis ethnic fishermen's family environment is very large in educating and instilling the values of honesty in their children from an early age to teenagers by teaching their children to recite the Al Qur'an / taking their children to the Al Qur'an teacher in the village, although mothers do not forbid their children to watch TV after reading the Al Qur'an . Second, the mother does not forbid her child to help with the sea with another skipper, even though his father is a skipper. This helps the child to realize that the trust obtained from the skipper he follows is a trust that must be carried out with full responsibility, otherwise it will damage the good name of his family. Third, the sawi children who go to sea, whether helping their parents or joining other skippers are a process of maturation of children in being honest, so that the awareness to be honest is always present in their lives. This happens because in the process of catching fish until selling is always noticed by the palime-lime (if the skipper doesn't go to sea) who always reports to the skipper (punggawa) about all the activities of his subordinates while at sea. This is the tradition of the Bugis ethnic fishing community in the Karang City Village which is still being implemented.

4.9. Hard Work Value

The process of educating the values of life skills to work hard among sawi fishermen's families is emphasized from an early age by providing opportunities for children to work in Bagang. They were forged by the harshness of the ocean and hard work in Bagang, thus forming a mental and character that is hard and not easily discouraged, even

though they are no longer in the work that had been inherited from their ancestors and not in the same community. The drive to become respectable and dignified human beings who can meet the needs of life well and can help family life makes them work hard, honest and persistent in the work they do (Wekke and Cahaya, 2015).

In addition, sawi does not hesitate to give his service to his *punggawa* so that his wife and children can eat, even though the work that sawi does outside his main working hours. But there are also sawis who work as motorcycle taxi drivers, market workers and do whatever work is good and lawful to meet the basic needs of their family's life, if they don't go to sea ("dark time"). This is done because of his vocation as a Bugis person who has "siri", which is implemented in his behavior, both in carrying out work at sea and work on land. This concept of hard work is instilled in the sawi children, so that since childhood they have known that their father is a hard worker and works at sea with courtiers to earn wages. On the other hand, parents teach their children to work hard and not depend on what their parents get in meeting the needs of their family life, including their children's needs/desires to be able to buy the goods/objects they want. In this case, parents teach children to understand that human beings who work hard will get inner and outer satisfaction and have good dignity in the eyes of the Bugis ethnic fishing community in Karang City Village. This is what makes the sawi children not ashamed if they have worked in the ocean since childhood, even though they cannot continue their education to university level (Ferse et al., 2012).

4.10. The Value of Mutual Cooperation

The process of educating the values of mutual cooperation contained in the fishing families of *punggawa* and sawi is carried out by inviting and teaching children to recite the Al Qur'an at an early age, providing opportunities for children to help their parents in reducing the burden of marine work they carry and allowing their children to go to sea. with parents or other *punggawas* as a learning process to work together in completing work at sea (Sudarmo, 2020). In addition, advising children about their awareness and responsibilities as children, both verbally and by direct practice when one of the family members needs help and assistance. The process of educating the values of tolerance in the sawi family to family members, not only when the family is experiencing difficulties, but also when the family is holding a wedding party, going to the sea with a new ship, returning from the pilgrimage. Usually, education values tolerance in the sawi family by giving understanding to the wife, children and relatives to always care for the family, so that family members help each other. In addition, the head of the family often involves their children to help with their work at sea and on land when the courtier holds a celebration, while the mother helps increase her family's income by selling fish in the market (Rahim et al., 2018). This they do because of their dignity to always maintain the good name of the family in achieving good and prosperous life. With the existence of siri values in their souls and views in behavior and association, every member of the Bugis ethnic fishing community feels that they have the honor, trust and responsibility to other members of the community in solving problems/shared obligations. With this serial value, they can work and help each other in carrying out their respective tasks, both tasks or work for the benefit of a family or for the benefit of society. they feel they have the same sense of responsibility in carrying out the task or job. Those who do not involve themselves in the activities carried out will get ridicule as people who have no sense or tolerance. This expression is considered by the community a severe and humiliating punishment. Therefore, in order not to be exposed to this innuendo, all Bugis ethnic fishermen try to always participate in every activity that is good in the family and community environment

5. Conclusion

The process of socializing the values of life skills of *punggawa* and sawi in the fishermen's family environment is an educational process in the formation of character and personality which is very important for members of the Bugis ethnic Bagang fishing family in Karang City Village, especially the younger generation. The family is the smallest social unit consisting of father, mother, and children and the first environment for family members to learn various knowledge, skills, values, norms and so on. Through the family environment, children get to know the world around them and the patterns of social life that apply daily. Therefore, the family is one of the first agents of socialization for a child to learn, so it can be said that the formation of character and personality is strongly influenced by how parents provide education and guidance for their children. The pattern of education for the values of life skills of courtiers and sawi in the family environment of the Bugis ethnic Bagang fishermen in the Karang City Village consists of two patterns, namely the pattern of participation for educated *punggawa* and sawi families and the semi-educated pattern. quasi-repressive for the *punggawa* and sawi families who still think conservatively and experience economic problems in their families.

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