

Salasika

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Social Capital Based Economic Autonomy of The Fishing Communities (Study in Traditional Fishing Community KUB Bino Makmur, Desa Keboromo, Kecamatan Tayu, Kabupaten Pati, Central Java)

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ABSTRACT

This paper describes social capital as one of the great strengths to solve economic problems in traditional fishing communities. The enormous potential of marine resources in Indonesia can be used as a basic capital to provide welfare for the fishing communities. In addition to that, the regulation of regional autonomy and the marine ministry's policies should have encouraged the economic autonomy of fishing communities. However, the fact shows that these fishing communities still face many social problems such as unqualified human resources, the absence of an economic financing system, and both internal and external social conflicts. Related to the economic issues, their social capital will be established a very strong relationship between the fishing community with *Dipo* (Place to sell the fishermen's fish). Capital provided by the *Dipo* is based on the trust between the two sides. The large number of *Dipos* will further encourage fishermen to work actively, and the selling price of fishing to become more competitive. Therefore, there will be no price monopoly by *Dipo* as the capital owner. Furthermore, it will have an impact on economic autonomy.

KEYWORDS: *social capital, traditional fisherman, economic autonomy, fishing community, Desa Keboromo*

INTRODUCTION

The welfare of traditional fishing communities until now has not been improved. Various problems still surround the lives of people who depend on their lives to the sea. The problems are started from the formal capital system that does not support them, the unqualified of human resources to the conflicts that still often occur both among the fishermen themselves and with

other communities. Problems in the formal capital are difficult to overcome because the formal capital providers give five criteria that must be owned by the customer includes capital, collateral, capacity, character, and condition (Mahmud Thoha, 2013, p. 170). Capital associated with the initial capital owned by the customer. Collateral related to guarantees to be provided by the customer. Capacity related to the client's ability to pay. Character

relating to the disposition of customers, and the condition refers to general economic conditions. In this case, the traditional fishing communities do not have all the requirements and can only meet at least three of the five requirements that collateral, capacity, and character.

It can not be denied that the unqualified human resources of fishermen are also a problem in the internal fishing community. The low levels of education and marine insights put them in a disadvantaged position (Kusnadi, 2007, p. 107). In addition, there was a conflict in the utilization of marine resources between local communities/fishermen and migrant communities that have larger ships. In this manifest conflict, there were 28 ships burned, drowned, and detained. The conflicts of fishermen happened between 1975-1998 (closed conflict) and 1998-2002 (open conflict). The uncertainty of government policies on maritime development and inaccuracy in managing conflicts created a strong building of the fishing communities' emotions. On the basis of communal solidarity, the fishing communities' distrust of government this manifest conflict then broke out. This discussion illustrates very strong solidarity in the life of the fishing community, but if this power is not directed at a positive thing, then destructive circumstances can occur (Sabian Uthman, 2007, p. 57).

This situation does not mean without any improvement efforts, the government has been done many programs through the Ministry of Marine and Fisheries and other ministries to solve the problems of fishing communities. Many new policies are implemented

by the Ministry of Marine Affairs and Fisheries (KKP) to encourage the welfare of the fishing communities. By policy, the program is contained in the *Keputusan Direktur Jendral Perikanan Tangkap* No. KEP.32/KEP-DJPT/2014. This program was in line with the mission of the Ministry of Marine Affairs and Fisheries in 2010 - 2014 namely the welfare of marine and fishery communities. One of the strategies to achieve the mission was carried out through the activities of *Pengembangan Usaha Mina Perdesaan* (PUMP).

The PUMP program is implemented by providing additional fishing gear for *Kelompok Usaha Bersama* (KUB) or the community-based business group. KUB *Bino Makmur* is one of the beneficiaries that have received assistance for three times in 2013, 2014 and 2015. Each grant was followed by data collection, income before getting help, and income after getting help (Profile of KUB *Bino Makmur* 2012-present). These steps are done to measure the additional impact of fishing catch levels with the existence of this program. Besides programs from the government, the fishing community itself has great potential that is social capital. In conclusion, research conducted by Linda Trimurni Mass et al. (2005), in Medan community concluded social capital significantly influences the sustainable livelihoods of the communities in the Coastal Region Medan City. So are, by some experts, social capital is considered to have the power to solve existing problems. This becomes a hope, as well as the encouraging findings, in research conducted at KUB *Bino Makmur* Desa Keboromo, Kecamatan Tayu, Kabupaten Pati.

As an expected state, economic autonomy becomes a benchmark of strength in traditional fishing communities. According to Godfrey (2003), economic autonomy is the ability of an entity to sustain its welfare. This entity may be an individual, a family, a community, a country, a region or a nation. Economic autonomy is understood as a goal to pursue their vision for a better life. The elements of economic autonomy by Godfrey is to save the surplus of resources generated and the economic arrangement so as not to be vulnerable to shocks.

This situation is directly or indirectly driven by the strength of the social capital of the fishing communities both personally and institutionally. The concept of social capital Fukuyama strongly centered on network power (Francis Fukuyama, 2005, p. 246). Pierre Bourdieu puts pressure on the strength of social capital on the potential of the network being used closely. In contrast, James Coleman emphasizes social capital with reciprocity emerged from the two sides that make the connection could provide reciprocal benefits for those who have a network. (John Field, 2003, p. 32).

The wealth of Indonesia's abundant marine resources should provide prosperity for the fishing communities. The existence of regional autonomy and the big policies of KKP increasingly encourage the existence of fisherman economic autonomy. But in reality, the problems of fishermen are still very large ranging from the capital, human resources, and even conflict between fellow fishing communities. These three factors become a

multidimensional problem of poverty (Wekke, 2015, p. 8).

On the other hand, the existence of social capital is strong enough in society to be a hope. The strength of this social capital is evident from the relationship between Dipo (the place of sale of crab) and fishermen, fishermen with networks, and solidarity among fishermen. As the results of Putnam's research and some supporters of the theory of social capital, the existence of social capital can have a positive impact on the economy of society. Being interesting to conduct a study on the social capital of the traditional fishing community, KUB Bino Makmur associated with economic autonomy.

Research that focuses on social capital in fishing communities was conducted using a qualitative descriptive method. It is an attempt to describe a situation, condition, situation, event, and other in place of research (Suharsini Arikunto, 2014, p. 3). Data collection uses in-depth interviews, observation, and documentation. Interview as an attempt to extract data through conversation with certain intentions (Sugiyono, 2015, p. 73). Meanwhile observation is conducted to achieve the depth of data by observing behavior and activities of individuals in the study sites directly (John W. Creswell, 2014, p. 267). Documents can be used to record the developmental journey at the research site (Lexy J. Moleong, 2014, p. 219).

The depth of the data in qualitative research is very necessary, therefore the accuracy of research informants is very important. As an effort to meet the needs of the research, this study using a purposive sampling method

to determine the informants. The collection of these data sources is tailored to the existing study objectives from the beginning (Agus Salim, 2006, p. 12). Triangulation of sources and media is used to perform data validity. Examination of evidence from various sources, and at various times (Matthew B. Miles and A. Michael Huberman, 1992, p. 434). While the analysis through data reduction phase, the display data, and conclusion drawing. Stages started from the reduction of field data then emphasized on the problems that became the research focus, the presentation of data descriptively and chart, and the final conclusion (Sugiyono, 2008, p. 246).

LIFE OF PANTURA TRADITIONAL FISHING COMMUNITIES

Understanding a reality must begin by understanding the circumstances, and the environment surrounds it. Likewise with understanding the life of fishing communities. *Kabupaten* Pati geographically has a variety of natural potentials, ranging from agricultural products, plantation products, and abundant of sea products. The eastern region adjacent to *Kabupaten* Rembang and north borders with *Kabupaten* Jepara has a long coastline. In contrast to coastal areas in Rembang and Jepara which are part of the coastal sandy beaches, Pati coastal areas are mostly fish farming areas, but there are also some fishing sectors. The largest area of fish catch is the Juwana sub-district. The data from Office of Marine and Fisheries Kabupaten Pati noted *Tempat Pelelangan Ikan* (TPI) or auction fish place in this area has fish production

9.689.662 kgs in Bajomulyo I, and 5.540.442 kgs in Bajomulyo II (Office of Marine and Fisheries, 2014).

A large number of this fish production is created very dilemmatic economic patterns. The pattern of the catch distribution is very different between ship owners, skipper, crew, and fisherman workers. It gives a favorable arrangement of capital owners. This pattern is different from the economy residing in the research area. The amount of money turnover in *Kecamatan* Tayu, especially *Desa* Keboromo very little compared Juwana district. But this area found the power of financial rotation that based on togetherness. This has happened since the 1990s since the existence of the community in this area.

Geographically, Keboromo area extends lengthwise with various of potentialities. Starting from the western region has the potential of agriculture. The middle area has the potential of trade and self-employment quite rapidly since it is very close to the economic area of Tayu Market. While the eastern regions are mostly livelihood as fishermen, although different types of livelihoods but the conditions of fishing and agricultural communities have the same economic level. The similarity level of the economy can be seen with the cycle of the dry period in the agricultural communities, and the famine in fishery communities. Frote the socioeconomic slide fishermen have closer relations value, ie *keguyupan* or communality. This can be seen from the various activities that have been done by the fishery communities together with other communities such as

mangrove planting on the banks of the Tayu River.

Social Capital as Capital and Critical Awareness Solution

In order to achieve economic autonomy, there are three important requirements: material capital, self-capital, and social capital. Material capital is the capital that is identified with the ownership of money, the means of production, the ownership of the land whether derived from inheritance or purchase itself, or in this current era with high share ownership. Self-capital or commonly referred to the quality of self. This self-capital is a personal ability owned by someone on one thing or various things. This ability can be intellectual ability, skill ability in a field, or achievement ability in the certain field. While social capital as presented by Robert Putnam as part includes three aspects, namely trust, values or norms, and networks (John Field, 2014, p. 68). Social Capital has the power to strengthen the findings in this paper.

In more detail, there are three patterns of social capital is strength of the fishing communities. They are the close relationship between fishermen with informal capital providers, the common values of society in capital transactions, and trust as a capital asset of society. The close relationship between the fishermen and informal capital providers includes relationships with providers of supplies to catch fishes, relationship with *Dipo* capital providers, administrators relationships with partners, relationship with Bank *Thitiel*, relationship with the official bank, and the relationships with union (*koperasi*) capital providers.

The relationship of fishermen with of supplies providers to catch fishes are intimately established. Once fishing, fishermen need supplies such as diesel, fish bait, and food. Solar used to start the boat's engine, the boat with an engine is used by fishermen, fish bait is used to attract the attention of small crab to get into the trap tool, and the food to supply energy while in the sea. On *nyarak* season (major earnings season) is not a problem for fishermen to meet this need because they have money. Yet when *labuh* (famine season) usually they carry supplies beforehand, had not paid, and later after getting caught fishes, the fishermen will pay the bills.

The relationship between fishermen with *Dipo* is transactionally buying and selling crabs. Functionally, *Dipo* is a small crab sales point in the South of Tayu's riverbanks. But closely, fishermen can get a substantial capital from *Dipo* without having to leave collateral. In the meantime, the fishermen relationships with multiple capital providers like Bank *Thitiel*, Union, and Bank BRI includes in relation to linkage. With the business capital, needs that are very fluctuating, the community must immediately seek the initiative to be able to get the capital of uncertain times.

The existence of Kredit Usaha Rakyat (KUR) or Credit for Small Business program from BRI has been known by the fishing community. Some fishermen can access the program by using collateral. This happens, because at the beginning some people take without collateral but cannot pay regularly. So next to access the assistance must be with collaterals. Collateral that often used be is Buku Pemilik Kendaraan Bermotor

(BPKB) or Ownership of Vehicle Book. Unlike conventional banks, Union and Bank *Thitiel* provide flexibility for fishing communities to be able to access capital easily without collateral, and with a more flexible time period. The amount of money received if calculated, with the money paid would certainly be very much related to the revenue share. But this is more preferred by fishermen because in accordance with the economy pattern of the community. The loan option from both parties is the second alternative after the loan system from *Dipo*.

The shared values of society are used in the capital transactions. The use of the term value here can be identified as a formal value in the KUB Bino Makmur, and the values that apply informally in the community. The Formal values in the form of obligations and rights owned by each members of KUB. It is identified as a value because it meets the institutional condition of a value. In the other terms, Sarjono Soekanto calls as a norm. It is something that is known, understood, obeyed, and respected. As a result of the collective agreement, the decision on the KUB rules understood by every member. The understanding of each member encourages adherence and respect to the values. Even deeper, sanctions will be given to those who violence the values that agreed by the collective majority. Informally the values agreed by the fishing communities with other parties are also intertwined. These values are not written explicitly but run deep and binding. The values are binding between several actors namely, between fishermen with *Dipo*, fishermen with providers of supplies to catch fishes, fishermen with

fishermen, and fishermen with other partners.

Trust as the guarantee of community capital becomes an important part of the social capital of the local fishing communities. In the weakest definition, social capital is the resource used by the actor to achieve the goal. It can be a productive investment in social relations that leading to measurable revenues for further benefit those who invest. This indicates the existence of reciprocal recharge in social capital. Then what about the reciprocal that exist in the fishing community KUB Bino Makmur? From several patterns of relationship submitted there are some that show the reciprocal relationship between fishermen with *Dipo*, fishermen with providers of supplies to catch fishes, the board with partners personally, union relationship with fishermen. This is based on the enormous strength of trust between the two sides.

SELF-RELIANCE OF FISHERMAN ECONOMY AS A JOINT ACHIEVEMENT

Based on the socio-economic mapping of fishery community based on data there are at least three sections which clarify the economic autonomy of fishing community. These three sections include the financial management of the fishing community through savings patterns, debt, and how to earn income during the famine season. By knowing the saving money, fishing communities aims to explore how the arrangement and storage resource surplus delivered by Godfey. While knowing the pattern of public debt and how to conduct other economic activities during the

famine season, will see how people do to defend themselves against shocks that occur in their economies.

The saving money pattern in the fishing communities can be seen in four forms, namely storage of catch levels at home, saving money in the union, saving by turning logic, and buy valuable items. Most of the fishermen in the fishing community storage their catch products at home. Fishermen recognize that not every time they can earn an abundant income, whereas the need will continue to come out all the time, is it the basic needs in the family as well as the need to support their work. Saving with reverse logic is a crediting business of goods which, according to the local community, is a form of savings. Bbuying some valuables as a form of saving often done by the local community, such as buying jewelry in the abundant income seasons.

Acquisition of capital fishermen is usually obtained through debt. The debts in this discussion are the efforts of the fishing community to obtain working capital, either for supplies, repair of fishing gear, machinery, or boat repair. Some fishing communities get loan capital from *Dipo*, loans from Bank, loans from Bank Thithiel, loan supplies, and loans from Union. Loans from *Dipo* are the safest option chosen by local fishing communities. This is because borrowing from *Dipo* can earn capital to buy equipment or repair boats with no collateral, and payment is very flexible. The amount lent can adjust to the needs of fishermen, how big the boat, so the number of required equipment can be predicted.

The Loans from Bank, usually used for bigger needs. Loans from

Bank Thithiel become an alternative to the provision of fishing capital; awareness of the amount of interest to be paid is very understandable by the fishing community. However, the ease and flexibility of this informal loan model are a consideration for fishermen. This ease considering most of the owners of this capital has a very good relationship with the fishing community so that whenever they need can get capital. The refund of payment, administratively there is still scheduled payment, but when there is a problem of payment returns there will be conditional lounges. Not much different from previous loans, capital loans from unions also have a value-sharing that is high enough.

How to earn income during famine season is very diverse. The cycle of the crab season in the Keboromo area is seen from the time side is very different, that is three months of big income, nine months of little income or no results at all. This data is the result of a seasonal calendar made participatory by local fishing communities. The season of calendar has a function to provide a mapping of the weather that exists at any given time, the various potentials that can be used, and mapping the problems that will occur in each of those seasons. (KUB Bino Makmur Archive).

Nevertheless, there are some fishermen who continue to catch the crabs even though the season is quiet. Because catching fish are the only job and only the fishing equipment they have. In addition, there are some who use other fishing nets, such as bloated nets, dero nets, and several other nets. This corresponds to the variation of net ownership. In addition, some

fishing communities do work outside the marine sector. The term that is often used is *mlumpat darat*. This is done only temporarily.

PERSONAL SOCIAL CAPITAL STRENGTH BETWEEN BINO MAKMUR FISHING COMMUNITY

The togetherness of fishing communities in 2011 was inaugurated and confirmed in KUB Bino Makmur. As activities that have been running in the social field, other activities began to be developed. Activities develop in the field of institutional, economic, environmental, and social fields. Institutional field activities are forming the administrative and financial arrangements of the group systematically. With the assistance of the Sheep (partners) and several student interns from campuses around, pushing their organizational management KUB to be better. In the economic field, some activities carried out to increase the income members and surrounding communities. The activities conducted such as training of peeled crabs, entrepreneurial motivation, processing of catches, utilizing surround lands, and many other activities.

In the environmental sector, the fishing community work together with the surrounding community to do disaster mapping. A few years earlier the eastern Keburomo area became a flood subscription area. The disadvantages of the community are huge, both

perceived by the fishermen community and the farming community. This mapping then gives a positive impact on the repair of damaged DAM, so that the annual flood can be overcome. In addition, with the network in the field of environment, there is the initiative "SMS" flood by the fishermen community next door. And when the upstream area is raining heavily, it will be implemented "SMS" flood, so that the downstream community can be prepared to save their boats.

In the social field, the obligatory fees in groups can form social security for fishing communities. Social security is a form of compensation from the group for members who are experiencing problems such as sick family, childbirth, death, or sea accidents. Nominally, this assistance is not in large numbers, but the awareness and togetherness among the community become the motivation. It can also be a motivation for the people who are experiencing the problem. In addition, with the help of KUB, fishing communities who are experiencing disaster can get help from the Office of Marine and Fisheries.

Some community relations both internally and externally provide a boost in the settlement of capital problems, especially during the famine season arrives. In the scheme below can be seen a picture of the power of social capital relations in the fishing community KUB Bino Makmur.

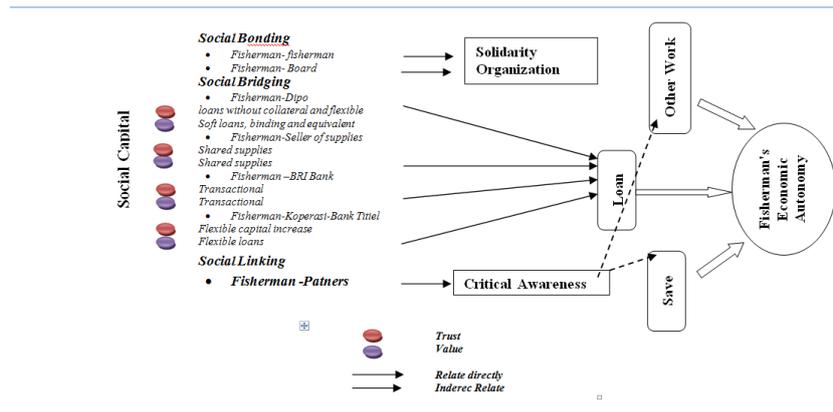


Figure 1. Picture of Social Capital Strength Scheme for Economic Autonomy, from Processed Field Data, 2017

Patterns of social capital are a very strong fishing community on the relationship that bridges or the Social Bridging. Social Bonding can be seen on the binding between fishermen and fishermen, and fishermen with the board. Social Bridging found in relation between fisherman with providers of supplies to catch fishes and fishermen with *Dipo*, while linking patterns or the Social Bridging can be seen from the relationship fishermen with partners (sheep), fishermen with capital providers such as Bank BRI, Bank *Thitiel*, and unions. Some patterns have different values, trusts, and reciprocals (In social interaction, reciprocal links are created and would require action-reaction)

First, the relationship between fishermen and fishermen who are bound in solidarity and the relationship is very strong. This relationship is an interpersonal relationship in the same situation. Various problems of one fisherman can get support settlement from other fishermen. Secondly, the relationship between fishermen with the board members of the KUB. In the vicinity, the relationship is normal, as people in general. But when there is a problem in the group, it will emerge the sense of

unity. This can be seen when there is the destruction of mangroves in the coastal area, together they are fighting against fishermen who have done mangrove destruction.

Third, the relationship between fishermen and *Dipo* has a strong level of confidence. This trust is in the form of capital loans without collateral and more flexible. The values performed here are soft loans, binding, and equal. It will raise the question, how can it possibly bind and equal? This needs to be explained, that the loan capital given by *Dipo* to the fisherman provides morally consequences for fishermen to sell their catch to *Dipo*. But this relationship is also equivalent because in giving the price *Dipo* to buy the catch is equivalent to other fishermen in the *Dipo*.

Fourth, the relationship between fishermen and providers of supplies to catch fishes. In this bridging bond, this provider trust for the fisherman to be able to use the supplies before leaving without paying first. After returning home from the sea, then the fishermen pay the supplies. The value of this transaction applies only to some communities that still share the

same strong values because this is contrary to modern trading patterns.

Fifth, the relationship between fishermen and capital providers such as Bank BRI, is more transactional. Capital loans from banks prioritize administration and fulfill capital lending requirements administratively. When one fishing community fails during the first loan repayment, then the fisherman will have difficulty in borrowing again.

Sixth, the relation between the fishermen with Union and Bank *Thitiel*. This relationship is materially and the amount of money received is disadvantageous to the fishing community, the amount of profit sharing is so excessive that people have to pay more than the money they earn. But as an alternative to getting capital, this loan pattern actually contains elements of high trust. Not all union customers can get loans on an ongoing basis. Only a few people who have gained the trust alone can take, as well as the Bank *Thitiel*. The value built between the two is the flexibility of payment. In administrative payments, there is a definite schedule and a certain maturity. But it can be tolerated with the exception of such a bad season. *Seventh*, the relationship between fishermen and partners encourage more gradual changes in fishing communities, one of the changes is their critical attitude towards the problems being faced.

INSTITUTIONAL STRENGTH OF SOCIAL CAPITAL RELATIONAL BINO MAKMUR

Ssocial capital in a very strong relational to solve the problem of

capital. The strength of social capital is also evident from the dynamics of KUB development. In 2014, KUB Bino Makmur split into three, namely KUB Bino Makmur, KUB Sido Makmur, and KUB Joyo Makmur. In term of substantive and activities, these three KUB is still a unit. But administratively all three KUB are having different accounting administration and financial order. In addition, each KUB also has the power of different social capital. KUB Bino Makmur is the first KUB formed to have high social capital strength meanwhile KUB Joyo Makmur has the legality because it has a certificate of independent incorporation. While KUB Sido Makmur has a stronger strength of social bonding than both KUBs. Although each KUB has different social capital strengths, the three provide information support and knowledge sharing at each meeting. To know the strength of institutional social capital can listen in the following table:

The social capital strength of each institution can be seen in detail in the table. Shared values, value concepts formulated by the founders, a structure along which has the power to be agreed and carried out by the community, which is "Upholding High Ethics and Aesthetics" is a value that has been agreed by all members of the big meeting at the beginning of the establishment of KUB Bino Makmur. In addition, this value also on an ongoing basis used by the two other KUB. Value aims to make the public view and be guided by morals.

Table 1
Strength of Institutional Social Capital

SOCIAL CAPITAL	KUB BINO MAKMUR	KUB JOYO MAKMUR	KUB SIDO MAKMUR
Value	Upholding Ethics and Aesthetics	Upholding Ethics and Aesthetics	Upholding Ethics and Aesthetics
Trust	Solidarity, togetherness, and kinship	Solidarity, togetherness, and kinship	Solidarity, togetherness, and kinship
Social bonding • Member - Member • Member - Board • Board - Board	<ul style="list-style-type: none"> • <i>Guyub-Rukun</i> • Interaction at meetings • Communication is not good (<i>Biased leadership</i>) 	<ul style="list-style-type: none"> • <i>Guyub-Rukun</i> • Interaction at meetings • Good communication 	<ul style="list-style-type: none"> • <i>Guyub-Rukun</i> • Interaction at meetings • Good communication
Social Bridging	Group of fish farming	No relation	No relation
Social Linking	<p>DKP</p> <ul style="list-style-type: none"> • Formality • Personal <p>Sheep</p> <ul style="list-style-type: none"> • Mentoring Partner • Personal <p>AJI (Alliance of Independent Journalists)</p> <ul style="list-style-type: none"> • News Sharing <p>The Muria Coalition</p> <ul style="list-style-type: none"> • Discussion of the issue of regional disaster-prone areas muria <p>STAI Mathaliul Falah</p> <ul style="list-style-type: none"> • Academic partners • Personal 	<p>DKP</p> <ul style="list-style-type: none"> • Formality • Official Relations (certificate of incorporation) <p>Sheep</p> <ul style="list-style-type: none"> • Partners Mentoring <p>STAI Mathaliul Falah</p> <ul style="list-style-type: none"> • Academic partners • Personal 	<p>DKP</p> <ul style="list-style-type: none"> • Formality <p>Sheep</p> <ul style="list-style-type: none"> • Ppartners Mentoring <p>STAI Mathaliul Falah</p> <ul style="list-style-type: none"> • Academic partners • Personal

Note. Processed Data Fields

Additionally, based on the rules, formal values are also formed into the rights-obligations of members. The existing regulations become the binder for the members of KUB. One rule that has a good impact on social security is called *jimpitan*. Member fees are one of the signs of the existence of the group and at the same time become the group's funds. These funds are used to help the members who are experiencing problems such as pain, birth, death, or sea accidents. Although the amount is not much, it is shown that togetherness will strengthen the community's social capital.

Solidarity, togetherness, and kinship are a picture of how the fishing communities trust each other. Apart from existing institutions, the fishing community's solidarity needs no doubt. It is also recognized by the local community leaders that the fishing community's togetherness level is higher than other communities. When there is an emergency situation, together fishing communities will assist each other.

As for instance, the case of the destruction of mangrove plants that occur along the river and shoreline of Desa Keboromo by an unscrupulous local community. This has angered people who already have high awareness and solidarity. Based on data from the Sheep (partners), it is then reported to the Environment Agency, Department of Marine Affairs and Fisheries, as well as several related agencies until the passage of the legal process.

Strength of Social Bonding of the fishing communities can be seen from the relationship between the members to members, the members of the board, and board to board. As one of the internal social capital, the binding force of this needs to be mapped to see how big the power of the fishing community. The strong social bonding can be seen among members called *guyub-rukun*. This is as stated by the head of the local village, where there are activities involving fishing communities it will show a form of kinship.

Unlike in previous years, now if there is internal problem between members within the fishing community or with outside community they solve it with the deliberation emphasizes problem-solving together. For example, the case of theft of fishing gear is happening in the local area based on data recap by Sheep, the problems solved KUB chairman's house with deliberation along with the perpetrators, victims, and evidence. After the identification, eventually, the case handed over to the local police.

The binding strength also helps implement the environmental programs that are the mangrove planting, and its maintenance. This program could prevent the entry of garbage from the community directly out to sea. It was originally a fishing community practice, coupled with the fishery community's habit upstream who throw garbage in rivers causing pollution at sea. Many fishing gear damaged because it stuck in the garbage and when looking for crabs just get garbage. Additionally, with the planting and maintenance of mangroves could prevent marine abrasion.

The relationship between the board members related to the organization formed during the meeting. This trend occurred in all three KUBs. Matters related to KUBs will be heard by board members at the meeting. The relationship between boards and administrators in KUB Bino Makmur in recent years less dynamic, it is causing some information from members often not delivered. Different things delivered by partners from sheep, the occurrence of bias leadership create a big gap of knowledge and information between management

and members. It makes the organization cannot run stably. Relationships between management board in KUB Sido Makmur Makmur and Joyo relatively similar. The similarity in the capacity of making the relationship between the boards could be more balanced. Although one of the weaknesses is the absence of decision-making in the conducted of activities, so that only runs as a routine activity.

Relation Social Bridging performed only by KUB Bino Makmur aquaculture community. The polyculture pilot project was undertaken by KUB Bino Makmur become one of the attractiveness of the community to do the same. The problem is capital. With the circular from the Ministry, KUB chairman had the initiative to create a union that also involves people outside KUB, in this case, the community of cultivation. Sharing the same mission of togetherness and usefulness in the neighborhood, this is substantive can be done.

Relations with external parties carried out by KUB Bino Makmur. For KUB Joyo Makmur and KUB Sido Makmur, their linking to external parties is more formalistic and programs. This is reasonable when viewed from the history of establishment both KUBs and communication patterns from external parties more coordinated with the KUB Bino Makmur. Slightly different from KUB Sido Makmur, KUB Joyo Makmur formally has officially certificated of incorporation so that the letter containing the various activities of DKP program more widely accepted by KUB Joyo Makmur.

A relation with the Sheep as a partner also applies to three KUBs. But personally, partners from sheep

more intensely communicate and coordinate with the Board of KUB Bino Makmur. So that, it is needed motivation and activeness from the board of other KUBs and other persons in order to be able to walk in a balanced organization. During this time a lot more partners interact with the KUB Bino Makmur. However, the activeness from the members and board are still very low. This is because they are afraid if being active can affect their main job as fishermen.

The relationship with the *Aliansi Jurnalis Independent* (AJI) or Alliance of Independent Journalists is mass media cooperation. Some of the activities carried out by fishermen exposed by AJI in some newspapers, such as *Suara Muria* and *Suara Merdeka*. Besides the relationship with the *Koalisi Muria* is interwoven to prevent the disaster in the path Muria slopes. Relationships between institutions owned by KUB institutionally can be drawn into three type of social capital. They are social binding, social bridging, and social linking, and have a big impact on each institution (John Field, 2014, p. 68). This also became the distinguishing power of social capital in each KUB.

CONCLUSION

This paper shows that social capital on the KUB Bino Makmur's fishing community relationally is very closely at bridging relationships. With this pattern, the public can obtain capital with a guarantee of trust. Moreover, the pattern of linking relationship also provides encouragement for the community to recognize environmental problems, economic problems, and social problems that they faced.

The network with Sheep as a partner, the community able to get better insight and knowledge about marine. Bonding relationship on the internal of fishery community establishes a strong togetherness and solidarity. With these patterns, the fishery community could better establish economic autonomy through patterns of saving money at home, easy capital stock, and other alternative work in the lean season. The dynamic of KUBs shows its development, strong links with Sheep and Office of Marines Affairs and Fisheries, provides progress for KUB Bino Makmur and KUB Joyo Makmur to develop their programs.

These findings became a new hope for the people. They can have more confidence in themselves in order to develop social capital owned. This potential social capital is also expected to be used to synergize development programs either by the village administration or from the Office of Marine Affairs and Fisheries.

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ABOUT

SALASIKA etymologically derived from Javanese language meaning 'brave woman'. SALASIKA JOURNAL (SJ) is founded in July 2019 as an international open access, scholarly, peer-reviewed, interdisciplinary journal publishing theoretically innovative and methodologically diverse research in the fields of gender studies, sexualities and feminism. Our conception of both theory and method is broad and encompassing, and we welcome contributions from scholars around the world.

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