



## Patron-client Role in Duan-lolat Tradition in the Latdalam Fisherman Community

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### **Abstract**

This article aims to explain the background behind the history and social economy of the patron-client role in the duan-lolat tradition in society fishermen in the Latdalam village. The historical method is divided into four stages: problem and observation history, critique or data testing history, analytical history, and historiography. From the resulting study, this obtained information, as village coast, then part big his livelihood Public more tend as a fisherman. To support life's social economy, public fishermen are worth it. Then, they built connections with each other through patron-client relationships so that they could help and support each other. It was done according to the duan-lolat tradition, passed down from generation to generation, and is still upheld today. The patron-client relationship in the duan-lolat tradition in Latdalam has long been known. The main characteristic of patronage relationships is the inequality of exchange. This inequality occurs because the patron is in a position that is stronger, higher, or richer than his client. In this position, the patron can give more to the client than vice versa. Then born, a sense of obligation to reply to the client. However, this obligation to reciprocate can only last as long as the gift is still considered valuable. That is, it can meet its "basic" needs if the exchange in it has not reached the "balance point."

**Keywords:** Patron-Client; Duan-Lolat; Fisherman; Latdalam Village

### **Introduction**

Every community or existing and living group in the universe unquestionably has the inheritance culture or diverse culture, as well as unique traits to every existing group community. Before this point, most people had a firm understanding of inheritance culture. However, some exist solely as objects/artifacts. In the Indonesian context, the public heritage is still in good condition. However, some have been lost due to technological growth and improvement. According to experts, culture is a component of life's pattern. In certain groups, the community in the form of repetitious material and social activities and arrangements become characteristic and typical of a public group. (1) resources that could be recovered (renewable resources) such as fish, shrimp, sea grass, beach cultivation activities, and

sea cultivation. (2) resources that could not be recovered (a nonrenewable resource) such as minerals, materials mine/quarry, oil earth, and gas. (3) marine energy, such as OTEC, tides, and waves. (4) marine environment services (environmental services), including tourism and maritime transportation.

Indonesian sea area, encompassing the village of Lat in the South Tanimbar sub-district of the Tanimbar Islands district, contains abundant and diversified life (fish) sources. According to Komnas Assessment Pumber Power Fishery Sea (1998), a potential source of marine fish power of 6.26 million tons annually exists throughout Indonesian waters. It indicates that the consumption rate of marine fish in Indonesia has reached 58.80 percent. Coastal area development *Latdalam* is commonly associated with the effort alleviation of impoverished fishermen whose livelihood depends on effort fishing. The *Latdalam* fishermen's economy could be restored by developing sector fisheries. *Latdalam*'s fishing community is one of the weakest group economies. Problems must be resolved by leveraging all available resources and supporting power with the implementation of an effective strategy. In order to grow and improve the income of the poor in *Latdalam*, an effective approach might be implemented through the use of technology, energy work incentives, capital, skills, and institutional empowerment. The usage of marine fish resources in many Indonesian regions, including *Latdalam*, is not uniform. Some regional areas, particularly in the waters of Eastern Indonesia, particularly in the *Latdalam*, still offer the potential for development use.

However, in the western portion of Indonesia, "solid catch" or overfishing has occurred. It could prevent the integration of management power fishing. One of the issues is the lack of information about potency source power in Indonesian territorial fisheries, resulting in less optimal exploitation of source power fishing in *Latdalam*. Lack of data and information prevents the efficient utilization of a sustainable fishery with a permanent environmental safeguard. In this article, a traditional fisherman in *Latdalam* is defined as one who capitalizes on source power fisheries with traditional equipment, small company capital, and a relatively simple organizational structure. Traditional *Latdalam* fishermen have more fulfillment-oriented demands in their daily lives. Catch for sale is used by many people to meet their daily needs, especially for food, and there are no plans to grow on a large scale. Traditional fishermen are frequently sidelined (marginalized) compared to modern fishermen; therefore, they become victims of a development program, particularly a-historical modernization fisheries. As a result, the tradition of space motion fishermen is often quite limited, particularly in the coastal fishing area (coastal beach). *Latdalam*'s fishing village is an enclave of poverty that is substantially more distinct than others. By location, *Latdalam* society is more separated from other societies regarding the economy and many avenues of progress (Pollnac, 1988).

In addition, lag public fisherman (community coast) is also caused by the lack of project development that reaches the public cost. For example, a lack of infrastructures like schools, hospitals, roads, and other general facilities means less economic growth and a low standard of living. Thus, poverty among society's fishermen tends to be more structural than among the general public (Mubyarto, 1984). A societal condition that causes the government to pay special attention to public fishermen. It is a direct result of the development of designated fisheries for restoring the life economy. Public fishermen such as effort protection and development fishery people in skeleton improve income and level life fishermen and advance beach communities. The government is motorizing fishermen and enhancing fishing equipment and tools for production and productivity. Diversity is advantageous for traditional fishermen and fisherman merchants with large vessels, such as the ship's motor that is not in use (Dasfordate & T. Wenifrida, 2010).

In actuality, however, motorization and catching have widened the economy to the point where even fishermen fall deeper into debt bondage. It resulted in the absence of a framework for the disbursement of credit in the form of fishing equipment, ship maintenance, and surveillance until the fish are marketed. While banking was impossible for effort fisherman to enter, a *patron-client* relationship

formed between effort skipper and fisherman. The skipper donates and acquires equipment by package and constantly oversees its use. In addition, it is the fisherman's responsibility to sell the catch to the skipper at a price established by the owner. As a result, the cost of the fisherman's capital issues for purchasing equipment is high.

Connection pattern effort depends on connection. On the one hand, fishermen have access to a market that guarantees success. However, as their primary producer, else is not increasing because the formed market leads to a locked market; so, the economy does not develop better fishermen over time. As a result, between fishermen and captains, cause development effort fishing becomes highly dependent on the captain parties. This essay investigates the *patron-client* relationship in *duan-lolat* business fishing and how to change the social consequence connection to explain business arrest.

### **Research Method**

This study is history in the process of implementation study following the history method according to Marc Bloch (Bloch, 1988), with stages as follows. (1) Formulation of problems and historical observations, namely formulating research questions under the problems studied; then made observations (observations) through studying archives, books, journals, online media, and oral testimony (interviews) about the problem being studied. (2) Criticism or data testing is carried out by comparing the information obtained from data sources (archives, books, journals, online media, and oral sources), both related to the authenticity of the source (external criticism) and the content of the source (internal criticism). (3) Researchers conducted historical analysis by grouping the collected data by Generalization and Categorization. Researchers use it to explain facts based on Charles Tilly's theory of collective action.

Explanation, this stage is carried out by researchers by looking for the causes and effects of the problems studied, which are then compiled in writing (historiography). The main study focus is the *patron-client* role in the *duan-lolat* tradition as one form of connection kinship in society fishermen in the *Latdalam*. Utilization values the *patron-client* relationship in tradition *duan-lolat* tradition as a tool of communication for strengthening connection and kinship between public fishermen in the *Latdalam*, so that alone impacts on life and social economy of public fishermen in the *Latdalam*.

Data collection techniques are carried out with method interviews and data sources obtained from primary and secondary. Primary data is the source of research data obtained directly from the source main and through observation of the existing location research. The observation was conducted to know the location and type of material and non-material culture in each location research. In the observation, map image area research to determine location, in the form of a log book and tools others who help moment will do observation. Secondary data is information gathered from government agencies or non-governmental organizations aiming to preserve *duan-lolat* as a Tanimbar hereditary tradition. Data analysis using technical, historical analysis in the form of critics' history consists of two criticism, internal and external criticism. Internal criticism is used to evaluate and test the authenticity of contents from the source used in research. In contrast, external critics used to evaluate or test the authenticity source used in the study.

### **Research Results and Discussion**

The name "*Latdalam*" originated from the word "*Latudalam*." This word consists of two, "*Latu*" and "*dalam*." The word "*Latu*" means "Background," referring to the type of grass commonly eaten in the community as a side dish. While the word "*in*" contains the meaning of "many." So "*Latudalam*" is a type of grass growing in the sea. This name is often called "*Urlatu*," which means the same as *Latudalam* or *Latdalam*. The people who inhabit *Latdalam* originated from the *Weslyeta* village on Selaru island,

who moved to *Latdalam* in the western part of *Yamdena* island. The transfer process started with the existing conflict among the youth in *Weslyeta* with the number of youth on the Selaru island, like *Lingat*, *Kandar*, and *Namtibun*. *Latdalam* has a total land area of around 168 hectares. If we look at the breadth, *Latdalam* has the most area, 258.22 km<sup>2</sup>, while Sifnana has the smallest region, 11.93 km<sup>2</sup>. Geographically, *Latdalam* is estimated to be located between 4-5° South latitude and 120° and 12° East longitude, with regional boundaries as follows: to the north, *Otemer*, and *Maktian* village; to the south, the Selaru island; to the east, the Omtufu village; and the west, the Seira village Subdistrict Wermaktian.

*Latdalam* settlement is located on a plateau on *Yamdena* island's west shore. The landscape of the *Latdalam* community is made up of mountains and high plains that encircle practically the entire village. Like In most coastal locations, the average temperature in *Latdalam* is 20° -30° C. Every season, the change in wind direction impacts the climate. The west monsoon blows with heavy rain from late November to early March.

Meanwhile, the east monsoon blows with moderate rainfall across the lowlands from April to October. The waterways of Tanimbar Islands, in general, and *Latdalam*, in particular, are quite well structured and complete with ecosystem components along the current island's coast. Mangrove forests, seagrass beds, coral reefs, and other constituent elements play an important role in supporting marine life. These components' existence and ecological role make the water area of *Latdalam* included in the world's coral reef triangle network (*coral triangle*) because it has a very high marine biodiversity. Thus, the destruction and damage of these components will affect fishery production as a whole and the balance of natural resources in other areas.

### ***Patron-client Relationship Implementation in Public Fisherman***

A fishermen's life is traditionally equal to a dirty farmer's life. Price game, rhythm season, strength, tough waves handled, and the small amount of capital owned, as well as inadequate equipment and technology, are the factors that cause traditional fisherman becomes particularly vulnerable to nature and economic pressure. Two elements are mostly responsible for the appearance of family fishermen's susceptibility. First, in the rhythm season, fish seasons are abundant, and fishermen do not suffer difficulties in their daily lives, although the price of fish has decreased somewhat due to the season harvest; nonetheless, their side income has increased marginally. What gets problematic is if fishermen have already entered the season when fish are scarce or nonexistent. For fishermen with machine boat motors, losing fish is not a problem. Unlike the traditional fisherman, if season quiet fish arrived, they were forced to live on land and do profession modestly. With device-owned technology, they could get around nature and have more opportunities to look for seasonal fish areas.

Second, the cost and durability of fish as a commodity. As a result of their position, fishermen were vulnerable to traders' fish. Fish cannot be preserved for too long. Thus unsuccessful fishermen must quickly sell the fish before it spoils and the market plummets.

The results of research conducted in the village of *Latdalam* on 75 fishermen, consisting of 5 skippers (boss) who are ship owners and owners of capital, commonly known as land retainers, 20 crew, and 50 fish catchers, indicate that a *patron-client* relationship exists between staff and fisherman. The relationship is the connection required by both parties upon which they rely and cooperate. They communicate with one another. The relationship established by rules and other factors is an exchange of social obligations, which gives rise to solidarity among member groups—excellent internal and external implementation duty groups. In group work, there are three components: the skipper (boss) means a leader, the highest number of member group, the crew is a leader in operation arrest fish, and the fisherman is a servant or power work on process arrest fish.

*Ponggawa* sea is a person with specialized knowledge of the ocean, typically not employed as a fish catcher. *Ponggawa* land is a person who has the financial resources to finance activity work, beginning with cost equipment creation and ending with marketing, which is supplied to the sea retainer for use throughout activity work. The public Fisherman's clientele could be represented through a larger relationship. *Ponggawa* land, other than as owner capital, owner of collecting tools production, too as a person which connects retainer sea and catcher fish. Because it's a retainer land, have criteria: (a) Capable of providing capital for cost operation on every collection production activity; (b) Capable of bearing costs certain of the family retainer sea and catcher fish abandoned during operation collection production; (c) Capable of promoting collection production results; (d) Capable of providing costs certain to retainer sea and catcher fish during famine season. *Ponggawa* sea is a person to whom a retainer land does not provide an adequate response for lead operation capture/collection production. To become a retainer, sea at least fulfills the requirements: (a) Have integrity in conducting tasks but inadequate replies; (b) Know everything there is to know about arrest fish; (c) establish a system for the distribution of work to catcher fish; (d) Be responsible for the safety of catcher fish and every means of production used in the location of capture; (e) Collect all production for transfer to the retainer land; (f) Assist the retainer land in determining the wages for catcher fish.

The fish catchers are viewed as a group or as children. The result of a retainer is a professional, time-bound endeavor that is unified as a whole.

As a leader in arresting and catching fish, the Retainer Sea Act can facilitate beneficial work retainer the sea. In contrast, retainer land will market outcomes arresting fish. To undertake a professional job, catch fish, and establish a group of four to five individuals in one powered boat. The group comprises one sea retainer and three to four fish catchers. This type of connection work is typically in process. Sixty percent of *Ponggawa* sea work on retainer land for 6 to 10 years, even if someone has been there for more than 15 years, according to a study based on many years of mutual trust and integrity (35 percent). It demonstrates that connection-building activity between retainer land and retainer sea has been ongoing for a sufficient amount of time, and retainer land should now offer cooperation with retainer sea to manage their money to capture fish. Due to their excellent evaluations, this employment continues, and the retainer receives a job and income to meet his life's necessities.

The family retainer abandoned at sea is guaranteed life by the retainer on land; consequently, a retainer at sea determines a patron based on the patron's ability to satisfy the retainer's daily necessities. In contrast, retainer land benefits from product sales results. In addition, the retainer land has no written assurance that fishing will occur during the arrest procedure.

In the view of retainer sea, the advantages of the patron over other patrons are that if retainer sea needs a loan, he may acquire it quickly from his patron, and there are no time restrictions on the repayment. Nonetheless, the attachment pattern to this debt becomes a fastener for the patron and retainer sea to Continue the same activity. There is a connection between the retainer land and the retainer sea in the relationship pattern between the retainer sea and the catcher fish. Because this relationship has a reliance component. Because catcher fish are recruited from the outside area and do not have a place to live, they generally (70 percent) cohabit with the retaining sea.

The catchers fish for a long time at sea and are directly instructed in information and technique by the retainer sea. The knowledge gained by capturing fish is essential for career and future development. Because fish catchers typically do not have a background as fishermen. They become fishers because labor on the land is available. As a result, becoming a fisherman is obligatory. However, it is initially a difficult occupation because no one else can accept this task as a vocation due to their persistence and patience. Fifty-four percent of catcher fish have worked as fishermen for 6 to 10 years, and 22 percent have fished for 11 to 15 years. However, not all catcher fish can reach the highest level, retainer land.



Generally, with experience and understanding, a group of Ponggawa-catcher fish can garner attention or guarantee a certain Ponggawa land.

This *patron-client* relationship is mutually beneficial since the sea's retainer will satisfy the catcher fish's wants. During the process of arresting fish, even when the season is famine and catcher fish devote energy under obligations and responsibilities, 92 percent claim they are delighted to work as a fisherman because they can meet their financial requirements.

### **Dynamics *Patron-client* Relationship Public Fisherman**

*Patron-client* interactions among Public fishermen occur between fishermen and fisherman or retainer and catcher fish and between the government and fishermen. It is evident in the government's efforts to improve the standard of living for public fishermen, which began in 1980 with Presidential Decree no. 39 and the introduction of elimination boat trawling. The objective is to raise the quantity of fish produced on a national scale and enhance the productivity of fishermen's labor to boost their incomes. Technically, it is acknowledged that the trawl tiger is a sort of ship acquisition that produces abundant fish. However, achieving such outcomes is not profitable for most traditional fishermen, who face numerous capital and equipment limits when attempting to capture fish. A trawl tiger with a net capable of capturing fish up to the size of a seed is traditionally regarded as damaging to fishermen. Therefore, several problems arise. Government efforts to improve the welfare of public fishermen include fishing credit in the form of boats, motors, and nets. With these credits, fishermen anticipate being able to become the "master" of the boat on their own and simultaneously reduce natural risks such as severe weather, typhoon winds, and other natural disturbances while at sea. However, research results (Salman, 1995) (Syahyuti, 1995) (Suyanto, 1993) indicate that tool pack fishing cannot produce appropriate results since the operational cost is higher than when fishermen use sails and oars. However, many boats, nets, and engines obtained by fishermen through credit aid were destroyed, so payment return credit is required once it becomes stifled or clogged.

In many ways, the existence of vehicle credit aid is quite damaging. Modernization of fisheries is not only reducing the opportunity effort of traditional fishermen but also generating greater socially critical polarization, comparing contemporary and traditional fishermen (Suyanto, 1993). *Patron-client* relationships with Public fishermen included the exploitation of traditional fishermen. The connection between the patron and the automatically generated clients creates a position of inequality. Inequality relationship becomes base exploitation for traditional fishermen, resulting in two outcomes: 1). Process-dependent development, i.e., life economy client perpetual development Life improves from the past, but at present, there is a permanent process of exploitation and clients are always dependent on the patron to be able to flourish economically. 2). Process farmers' exclusion and marginalization. As a result of process exploitation, this client is marginalized or eliminated from their former life support system.

The government and fisherman have a model *patron-client* relationship that promotes aspect quantity above aspect dispersion. Giving credit to motorization, the unified side naturally succeeds in boosting the total capture of fish. Still, gift package credit does not generate a gap and reduce the opportunities of conventional fishermen, nor does it weaken their position bid (Suyanto, 1993). These circumstances result in the emergence of skippers and entrepreneurs who provide services to the fisherman. The landlord/entrepreneur provides a daily loan till the required fisherman is captured by the necessary equipment. Still, payment goods or loan fisherman repaid by "barter" once the fisherman returned from sea, i.e., selling the fruits of their catch to the entrepreneur/skipper.

The *patron-client* model between entrepreneurs/skippers and fishermen does not improve the lives of fishermen. With the skipper's capital, experience, and authority, fish can not only control the marketing mechanism, but they can also manipulate the price of fish until it reaches its most profitable level. Therefore, it is difficult for fisherman to rectify their plight. Whereas modeling *patron-client*

fisherman with a fisherman or Ponggawa-catcher fish is more based on relationship kinship where reliance client to the patron is very close and demonstrates a beneficial connection to each other according to perception them (Dasfordate & T. Wenifrida, 2010).

The three patterns of relationships can be depicted as follows:

<b>Patron-client Relationship In Tradition Duan-lolat</b>	<b>Model Connection</b>	<b>Expected Changes</b>
Government – Fisherman	System Production	Traditional to Modern
Entrepreneur-Fisherman	System Marketing	Rational market
Fisherman-Fisherman	System Kinship	Status change

Source: A. Dafordate and T. Wenifrida, 2010: 921-926

Control production process Desire becomes crucial for achieving results. The client enters a position where the development of many qualities and potentials is highly influenced by the party other (patron), ok direction, orientation, or character. This *patron-client* relationship reveals that the client's dependency on the patron is the technique they use to regulate the production process. The patron gives the whole technology package and funding for arresting fish to control the production process. From the corner production, we can anticipate modifications that could lead to the desired outcome, which is higher fish production. However, from an economic standpoint, the client's expected changes are relatively minimal, even though there is an endless possibility for anticipated improvements. Anglers rely on their patron's wealth and technology to grow and thrive through this *patron-client* relationship.

#### **Patron-Client Cooperation Pattern in Duan-lolat Tradition in the Latdalam**

*Patron-client* cooperation pattern, the fisherman in this article has more character formed traditionally from connection cooperation as a fisherman, meaning that form connection work is started first from family and fellow fisherman. The usual formal organization formed, not found in *Latdalam*, South Tanimbar, District The Tanimbar Islands. Through historical organization and pattern connection, *patron-client* partnership for the fisherman in *Latdalam*, South Tanimbar District, District The Tanimbar Islands existed long before the villagers knew it. Since the beginning of the fisherman's life, *Latdalam* has not been an individual entity but a group. Each group of fishermen comprises (1) the skipper owner ship/boat, (2) the skipper head boat, and (3) the kid fruit ship (ABK) as *patron-client*. Please complete *patron-client* in this current format immediately.

As a client-sponsor connection, group fisherman pattern relations are acceptable. Among skipper boats, skipper head and crew, or between member fishermen alone, no framework link work between "superiors" and "subordinates" arises, but rather "collegial" and "kinship," even though they are classified under each other's employment. *Patron-client* relationships are informal, transparent, and "voluntary." Even a skipper-owner must sometimes recruit fishermen with "way" buy. It demonstrates how social and cultural elements combine with economic considerations.

Relationship pattern cooperation among *patron-clients* in the *Latdalam* may look at the relationship skipper ship, skipper head, and crew boat/ship above not too tightly, not solely based on the relationship economics-business; "family" factors also color pattern relation cooperation between them. It means that anyone could enter a boat as a follower or crewmember from a given boat owner or another boat owner voluntarily and without force. Similarly, a group of fishermen can leave whenever they like, without waiting until the end of the season, or if, according to them, the ship/boat they follow does not provide sufficient yield or satisfy their family's demands.

Loose bond collaboration partnership between the boat's owner, captain, and crew appears to result from pattern recruitment members who are not overly stringent, overly procedural, or with varying

requirements like an effort professional. Special for a skipper head to remember important roles and responsibilities he as "holder" command "in" something fishing operation. Then only required for every fisherman with significant experience in sea fishing and broad relationships and communication with diverse groups of fishermen in the village Lat inside and out.

System or pattern of membership recruiting for fishermen that are (1) voluntary and (2) purchased. Volunteer way is recruiting an open fisherman into a group, with the volunteer concerned becoming a member of the group only once the base is reached. On the other hand, the "buy" strategy is recruiting an individual into a group of fishermen by the method of purchase or payment so that the individual wants to join the boat's crew. The procedure buys conducted when a ship/boat that goes out to sea every day or every season catches little or no fish, or not enough, such that a skipper must purchase crew members for the boat to have members.

Purchase system fisherman group for necessary operation boats/boats like this causes the existence of an adequate "debt-debt" relationship to be complicated between them. He frequently causes the position of "bid" the crew and merchants head to be in a weak position relative to the owner's boat, as well as very potential land for both of them to become involved in accumulated debt.

### **Rule *Patron-client* in The Tradition of *Duan-lolat* on Investment Traditional in the *Latdalam***

For debt or credit, practically every fisherman in the village of Bitunuris engages in social gatherings and the depositing of funds as part of their "investment" in money-related activities. In the village of *Latdalam*, there are insufficient 20's group lottery clubs. Lottery clubs can reach millions or even tens of millions based on the acquisition quantity. Membership in group lottery clubs can serve multiple purposes for fishermen. It demonstrates *patron-client* ties between Public fishermen in the village of *Latdalam*. Earned money from lottery club outcomes is recirculated in other social meetings so that persons involved can receive cash for open endeavors selling small, building a home, or purchasing fishing equipment to sustain their living as fishermen. It also applies to skipper-owners of boats with a turnover between Rp.100,000,000 and Rp.5,000,000,000,000. Due to this, some skipper boats not only have hundreds of millions of rupiah from a fleet of boats but can also create other enterprises, such as an open shop.

In many respects, debt is a rural economic institution that is rarely lucrative for the debtor or the borrower (the creditor). The traditional public fishermen in the *Latdalam* do not appear to be sufficiently aware of this fact; hence, the local community is still heavily involved in the practice of debt and credit, despite the proliferation of self-combining social events in the *Latdalam*.

There is typically no contractual relationship between fishermen and landlords regarding debt or credit extended by local community fishermen. Typically, fishermen incur debt or request credit from wealthy neighbors. The same myself, very no connection work with themselves, would but, in general, they borrow money to lead a large number of gatherings holding money placed by its members, with a reward in the form of a large flower, around 5 percent per month, depending on the size of the loan.

In the event of the relationship between debts and receivables or credit between a fisherman and a middleman, a fisherman is virtually never required to make payment in the form of fish delivery to a middleman at a predetermined price set unilaterally by mediators. Fixed-interest debt settled with funds received from the sale of fish. Even if the fishermen just now, bound by an agreement, buy and sell fish with a middleman, the "money stimulants" and "goods stimulants" other than the middleman determine the price of fish for sale or handed over to the middleman without influence.

In this situation, no practice bond from mediators to fishermen clients occurs in which the price of fish sold by the fisherman is set above or below the market price. The price at which mediators sell fish



will always track the market price. If a fisherman just now receives sales money, the fish below the price accepted by middlemen half the more is as a "commission" or "fee" that they deem fair for the work of selling fisherman. Even yet, the amount is between IDR 5,000 and IDR 10,000. In other words, a request for debt or credit from a fisherman to the patron of an intermediary is primarily an effort by the second split party to preserve connection commerce, so both parties are welcome to receive benefits.

Involvement In terms of public fishermen's local debts and receivables or credit, those with a "less" outlook on life are more likely to reach into the future. For them, "what is obtained" today is spent immediately, and tomorrow is spent searching again. Save money, save or invest in cash and goods for the growth of other enterprises and future requirements. The concept of attitude life also applies to the residents of *Latdalam* hamlet. The largest communities are rarely partially owned except by capital owners and dealers.

Temporary that neither they nor the fish of the sea requires investment, like people who depend on agriculture. Nevertheless, their outlook on life could not be characterized as "wasteful," which connotes the attitude of wasting money on unnecessary items. But rather because they seek to balance between "work" and "result" to achieve satisfaction after working every day to catch fish. Debt, or the credit they earn, is typically not invested in increasing business capital. But rather for "out" use, such as building a house, purchasing equipment for house stairs, or purchasing valuable goods such as gold jewelry (necklace, bracelet, ring), especially as the day of Raya approaches for meeting their social and cultural needs.

With "institutions" "informal finance" and systems such as the practical presence of banks, cooperatives, Villages, and the like, inhabitants utilize them sparingly. They are uninterested in procedural matters due to their lack of sophistication and simple-mindedness. On the other side, institutions fund an informal system that has enabled the village's economic structure. They might construct and develop a local economy based on their abilities or become self-sufficient.

## Change Social Public Fisherman in *Latdalam*

### 1. Poverty and Change Social

Mubyarto et al. (1989) state, based on their opinion, that poverty among public fishermen tends to be more structured than in other societies. Structural poverty is poverty suffered by something layer Public which, due to a structured social community, cannot follow the use of available sources of income (Mubyarto, 1984). Suppose poverty and cultural poverty are related (Louis Gottschalk, 1985). Poverty rooted in cultural poverty perpetuates itself. In such a circumstance, poverty will give rise to a culture characterized by a lack of initiative, vigor, and vitality, so poverty becomes ingrained in oneself. They also accept it and show no desire to leave. From opinions arises the question of whether poor fishermen could experience transformation, and if so, how. Quotes the statement of Schrool (1988) regarding *papa* culture (poverty culture), that is, the culture of a community that lives in poverty and is dependent on other parties, and which causes a person to become accustomed to a position as a small, poor, and isolated group of people. This opinion shows that there is no connection between the second aspect and absolute dependence or determination. Therefore, if it wants to grow public fishermen, it must alter its population structure. Isolation and reliance should be eliminated. However, it was realized that the "daddy" culture "no" could be modified due to engrained patterns and behaviors among members. Since the public is aware of the shift, it occurs only gradually.

In addition, for "daddy culture" that leads to change, the largest source is a social movement emerging from a natural state of frustration. In a circumstance where people can form new thoughts and opinions, they may develop themselves. That additional contact with the outside world, information, and the capacity need to absorb technology. In context, the villagers of *Latdalam* exploit *patron-client*

relationships to establish a pattern of work and economy based on independence to raise the standard of living and income necessary to enhance output and productivity. As a source of food ingredients, foreign exchange, and labor, the fishery industry plays a crucial role in economic development.

Consequently, higher production and productivity must be supported by suitable fishing technology. Due to rising demand, more and more fish are being caught and consumed. The request will source the power of the fish affected by value culture (custom) for consumption in the house staircases), residents, and level. With the current population, fishing will result in greater growth in Requests.

## 2. Pattern Change

If the relationship between *patron-client* fishermen in the *Latdalam* in terms of social process change is slow to change, then Public fishermen in the *Latdalam* experience sluggish change. The Soekanto opinion asserts that influencing societal change can be categorized as slowing down, speeding up, and becoming little or large. Slow evolution is characterized by changes that take a long time to occur and sequences that alter each other minimally (Soekanto, 1983).

Multilinear evolution has, in my opinion, altered the *patron-client* relationship due to the changes in public fishermen in the hamlet of *Latdalam*. According to Julian Stewart and Wertheim (1976), change resulting from multilinear evolution is constantly adapted, resulting in more advanced environment physiology. (Wertheim, 1999) This transition results from a progressive cultural adaptation to the environment, as evidenced by the diversification of the *Latdalam*'s public fishermen. They reveal a divide between the village's institutions and society.

With this knowledge, the first alteration in the hamlet of *Latdalam* is a result of the modernization tool catch introduced by the concerned government to the state's public fishermen due to their enslavement by poverty. Therefore, with its power, the government provides capital and equipment aid to the modern disadvantaged fisherman. In this situation, the sea, a resource owned by the public, is overfished, detrimental to traditional fishermen *Latdalam* due to technological advancements. Such circumstances led to the establishment of new environmental institutions. Public fishermen create new business pattern interactions to continue operating in an environment undergoing transition.

Although Thus, the changes that occur in the life of progressive Public fishermen in the hamlet of *Latdalam* are the adjustment pattern or adaptation of man to his altered environment. In Wertheim (1999), Campbell stated that creative change adjustment is simply the result of chance and luck. With a *patron-client* relationship, public fishermen in the village of *Latdalam* have some hope. Even though change happens slowly and is influenced by the people who bring about change (in this case, the patron), they will continue to see changes in their production, and, as a result, their social status will change (Wertheim, 1999).

## Conclusion

It can be concluded based on the description results research and discussion above. The connection between the *patron-client* concept in the *duan-lolat* tradition and the community economic activities of traditional fishermen in the *Latdalam* is another dependency that creates an unequal position between the *Patron* and *Duan* on one side, the *Client* and *Lolat* on the other. During the process of arresting fish, it is extremely detrimental to the economy since the *patron* and *duan*, who dominate the market, have complete power over marketing fish even though the *patron* and *duan* will fulfill the needs of the *client* and *lolat* if they work together profitably.

The *patron-client* relationship in the *duan-lolat* tradition could cause a change in the social economy of the traditional fisherman in the *Latdalam* because *patrons* and *clients-lolat* influence each other in a reciprocal manner. It is difficult to decide how a long-lasting relationship will continue many years later. Because of the *patron-client* relationship, the social economy of traditional public fishermen in the village of *Latdalam* may change very slowly. For this *patron-client* relationship to grow and develop, clients depend on good patron technology and capital. *Client* and *lolat* no longer perceive the high price to results trap, but they do realize how patron dan duan could provide for his family.

Influence the formation of *patron-client* relationships in the *duan-lolat* tradition, which happens among the traditional fisherman of the *Latdalam* hamlet community. As a fisherman, this is more about connection-based collaboration, suggesting that connection-based family started as connection-based work. As a result, the residents of *Latdalam* lacked the typical formal organization. It is clear that since the beginning of the fisherman's life, *Latdalam* has been a collective rather than an individual entity.

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