

Social Construction of Rice and Corn Philosophy under the Sea: Phenomenological Studies on Traditional Diving Fishermen Communities on the Coast of Crocodile Island in Alor Regency, East Nusa Tenggara, Indonesia

Syarifuddin Darajad¹, Ishomuddin^{2*}, Wahydi³, Zainur Wula⁴

¹Candidate Doctor Candidate of Sociology of University Muhammadiyah of Malang

²Professor of Sociology of University of Muhammadiyah Malang

³Lecturer of University Muhammadiyah of Malang

⁴Lecturer of University Muhammadiyah of Kupang

***Corresponding Author:** *Ishomuddin, Professor of Sociology of University of Muhammadiyah Malang*

Abstract: *This research is directed to look at the fact that fishing communities will develop well if they have a philosophy of life that is constructed in the social world they are involved in. Then raises questions in the formulation of the research problem is: How is the Social Construction of Traditional Diving Fishermen Communities on the Crocodile Island Coast about the Sea as a Source of Corn and Rice in Alor Regency?. This study aims to: (1) Describe and understand the social construction of traditional diving fishing communities along the coast of Crocodile Island about the sea as a source of corn and rice in Alor Regency (2) Describe and understand the identity of diving fishing communities crocodile island coastal tradition to the younger generation about the sea as a source of corn and rice in Alor district. This study uses a type of Phenomenological research, with a qualitative research approach. Qualitative research is more concerned with meaning, where the research process is more directed at cycles rather than linear. In this study, data collection and data analysis took place simultaneously, with more emphasis on depth of content than breadth of research, and the researchers themselves as key informants or main instruments. for easy control of data and its use at any time. The findings in this study are: (1). The social construction of the philosophy of the sea as a source of corn and rice is based on the meaning of the sea as a garden, a boat as a common home and a fish gun, a multi-functional fishing rod, which is constructed into traditional messages in the Alor language. (2). The identity of traditional diving fishermen continues to adapt outside of their social environment through the use of rowing boats (Tena Tanuju), sailboats (Tena Sembajo) and engine boats (Tena Machine) which have made them continue to develop from generation to generation.*

Keywords: *Social Construction, Philosophy, Sea, Fishermen.*

1. INTRODUCTION

Indonesia has the potential for marine wealth and fisheries, where two-thirds of Indonesia's sea area contains natural resources in the form of mangroves, coral reefs, various types of fish, minerals, petroleum, natural gas and other mining materials (Dahuri 2001). This potential for marine and fishery wealth will have economic value if utilized optimally, in order to support an increase in the acceleration of national economic development, and encourage coastal communities to escape poverty.

Optimizing the management of fishery resources in Indonesia will have a direct socio-economic impact on the lives of coastal communities, most of whose livelihoods are fishermen, whose social characteristics are influenced by the culture of the sea (Satria 2015). The management of this fishery resource potential will become a source of income for Indonesian fishing communities with different socio-cultural characteristics. (Farisi, 2001).

This phenomenon of social characteristics makes fishing communities in Indonesia continue to struggle to live, grow and develop in coastal areas, by depending on their socio-economic conditions as fishing fishermen and aquaculture fishermen (Imron, 2003). The growth and development of

fishing communities cannot be separated from the culture of coastal communities which have been constructed through institutionalized subjective experiences, in accordance with their livelihoods as fishermen in the social environment of coastal communities (Kusnadi 2010), and it is also recognized that fishing communities in Indonesia have long depended on living from generation to generation, by utilizing fishery products found around the coastal areas and the vast seas. (Kristiyanti, 2016).

East Nusa Tenggara, is an archipelagic province that has quite large fishery resource potential, but this potential has not been maximally utilized (Liternony 2015), therefore fishing communities are expected to play an important role in managing this potential (Bappenas 2014), this is due to the philosophy life, tradition and law have a very close relationship with efforts to manage coastal marine resources and fisheries. (Stanis, 2007).

Statistical data shows that Alor Regency has a large contribution from the catch of fishermen totaling 37,998 tons. (BPST NTT 2016). This catch exceeds several regencies in East Nusa Tenggara with a total catch of 173,296 tonnes in East Nusa Tenggara in 2016, because the sea area of East Nusa Tenggara covering 200,000 km² has potential fish resources. various types and varieties of coral reefs, with a potential of 79,642 fishermen and 157,691 tonnes of catch (Mongobay Indonesia, 8 June 2020).

Based on the background above, there are a number of relevant questions, so it is necessary to conduct research to reveal the social construction of the fishing community's philosophy of life regarding the sea as the main source of livelihood in traditional coastal fishing communities as well as crocodiles. Therefore the research questions included in the formulation of this research problem are: 1). What is the social construction of the traditional diving fishing community on the coast of Crocodile Island regarding the sea as a source of corn and rice in Alor district? 2). How is the Identity of the Traditional Diving Fishermen Society of the Crocodile Island Coast Against the Young Generation About the Sea as a Source of Corn and Rice in Alor Regency?

2. LITERATURE REVIEW

Based on these data, the Alor coastal traditional fishing community also makes a major contribution to the socio-economic fisheries in Alor Regency. Data from the Fisheries Service explain that traditional fishermen from Alor district who also contribute to the fishery economy include: 1) coastal fishermen on Crocodile Island, consisting of Uma fishermen on Ternate Island and fishermen on Crocodile Island, 2) Tereweng Island fishermen, 3) Maritaing coastal fishermen and 4) Kolana coastal fishermen, where this is because the coastal area has great potential for marine fish such as tuna, tuna, snapper, tembang, mackerel, mackerel, grouper, and skipjack and other basic fish species to meet the needs of capture fisheries in Alor Regency (NTT KKP 2016).

In general, fishing activities in the coastal areas of Alor sea waters are more synonymous with fishing. This fishing tradition has been passed down from generation to generation using fishing gear in the form of surround nets, seine nets, fish traps, and spearfishing. Alor fishermen are more synonymous with diving fishermen (Spearfishing) using fishing gear in the form of Bubu and fish arrows, (Safitri and Adelita 2018). These diving fishermen in the local language of Alor are called the term Tubo, assisted by fish traps (bubu) and traditional spring guns measuring two meters deep in the sea of 20-30 meters which are very productive for catching various types of reef fish. such as yellowtail, snapper and grouper as well as other types of fish. (Mubarok, Wisudo, and Iskandar 2016).

An interesting phenomenon is the existence of several diving fishing communities (Tubo) in Alor Regency, where there are fishing communities on the coast of Crocodile Island which are known by the people and the government of Alor Regency as creative and tough diving fishermen (Spearfishing), using traditional motorized boats and traditional rifles. fish are able to reach the vast sea waters in the Alor island region and outside the Alor island to the sea waters on the boundaries between countries.

The fishing communities along the coast of Crocodile Island are able to reach various marine waters and outer islands throughout the Province of East Nusa Tenggara and neighboring countries such as Timor Leste, Australia and Papua New Guinea to catch and sell reef fish, taro, lobster, squid and

others, although only by using small traditional boats and simple fishing equipment in the form of fish arrows and diving goggles, (Kupang News 2019).

The resilience of the fishing community on Crocodile Island contributes to socio-economic capture fisheries, where the catch is snapper and Lopster grouper, tarpaulin, and squid which are classified as fish with important economic value, and are the main targets of fishing for fishermen in East Nusa Tenggara. (NTT KKP, 2018). Even though they are in the process of traveling to explore sea waters they are also very vulnerable to bad weather due to climate change and uncertain weather conditions (Wahyono, Imron, and Nadzir 2016).

The fishing community along the coast of Crocodile Island is not part of the fishermen's poverty (Goso and Anwar 2017), although traditional fishermen are often in poverty areas due to limited fishing technology and very high dependence on the season, as well as limited fishing areas and always lose in the competition for fishing. fishery resources (Imron, 2003), but for the coastal communities of Crocodile Island, although their traditional fishing equipment is limited, they are able to catch fish in an unlimited area and are not defeated in the competition for fishery resources.

The extent of the catchment area of crocodile island fishermen is unlimited, and often the fishing community on crocodile island is always faced with legal entanglements. 22 Alor fishermen from the coast of Crocodile Island were detained and demanded to pay compensation of 10 billion for stealing fish in the waters of Luang Island, Southwest Maluku (MBD). because without any documents such as fishing permits (Antara news agency 2016), then 18 fishermen from the coast of Crocodile Island along with their 3 boats and three diving compressors were caught by the Timor Leste Navy when selling their catch to the territory of the State of Timor Leste. ((Kupang Daily Post, 24 January 2019), and many other violations that have escaped media coverage.

The phenomenon of the coastal fishing community on Crocodile Island as fishermen who are able to explore islands inside and outside the East Nusa Tenggara region is influenced by the philosophy of life for the coastal fishing community on Crocodile Island that Our Garden is above the Sea Our Corn is in the Sea (Ite Niha Jafa Tahi Lolong Ite Apa Pari Jafa Tahi Onong), where this philosophy was born from the social construction of the fishing community on the coast of Crocodile Island which emerged from the awareness of their knowledge and subjective experience on the aspects of externalization, objectivation and internalization. (Berger, 2012).

Our philosophy of rice corn in the sea is a local wisdom value in the form of a statement that is rooted from generation to generation in the social community of fishing communities on the coast of Crocodile Island. It is this philosophy about our rice corn in the sea in social construction that later became the driving force for the coastal community on Crocodile Island to become a productive and resilient spearfishing community in Alor Regency in particular and fishermen in East Nusa Tenggara Province in general.

The social reality of the coastal fishermen community on Crocodile Island as traditional fishermen who are able to explore all sea waters in East Nusa Tenggara Province with their philosophy of the sea as a source of corn and rice needs to be studied further using a sociological approach to science. The social construction approach in the social reality of the coastal fishermen community on the island of Crocodile needs to be examined by looking at the externalization aspect, the objectivity aspect and the internalization aspect, to see how this philosophy of life brings about social change for the coastal fishing community on the island of Crocodile as a traditional fisherman who is able to adapt to their social environment in a sustainable manner. the identity of the coastal community on Crocodile Island is maintained as fishermen who make the sea a source of income for their lives in Alor Regency.

3. METHODOLOGY

3.1. Research Paradigm

The paradigm used in this study is the social definition paradigm, which understands humans as people who actively create their own social life. Adherents of the social definition paradigm direct

their attention to how humans interpret and shape their real social life. Symbolic interaction theory, phenomenological theory and social construction theory are theoretical studies that are used by researchers as supporting theories in the research paradigm to solve the problems to be studied.

The main theory used by researchers in solving problems in this study is social construction theory (1990), which contains three aspects, namely aspects of externalization, objectivation and internalization. These three aspects are in the area of adaptation, social reality and self-awareness, where the contents of the three aspects above can be described as follows that: (a) every human life will have meaning and they will try to live in that meaningful world, (b) something that is meaningful for every human being is not only understood from the human himself, but also understood by other people in his social life (c) the meanings that develop in life become a guide for each individual can be an interpretation to take action in interacting with the world social.

3.2. Approach and Type of Research

An explanation of the approach in a study depends on the theme raised as the problem. In general, there are known approaches, qualitative and compilation or a combination of quantitative and qualitative. The approach in qualitative research is the approach of both micro and macro subjectivity, this approach is used to reveal the uniqueness that exists in certain individuals, groups, organizations or institutions. (Edi Susilo 2010).

This study uses a qualitative approach. Bogdan and Biklen (1982) regarding a qualitative approach, namely research that uses participant observation and in-depth interviews (In-depth interviews). And or as said by Maleong (1994) that qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from observable people and actors. In field research, researchers used non-participatory observation, in-depth interviews, and documentation.

In this study using a qualitative approach, and the type of research phenomenology. For this reason, qualitative research has its own characteristics, which are more concerned with meaning and context where the research process is more cyclical than linear. Data collection and data analysis took place simultaneously, more concerned with depth than breadth of research. The researcher himself as the key or main informant. Data collection techniques, data analysis techniques, and report writing techniques in the research process are research methods in the qualitative research tradition. Phenomenological studies are a type of qualitative research that tries to examine the visible phenomena of human subjective experience and contain meanings. Through this process the researcher collects his own experience regularly to understand the experience of the informant's role (Wula, 2017).

This type of phenomenological research focuses more on the subjective experiences experienced by individuals. Researchers will see and listen in detail to individual explanations about the experiences they have. The next meaning is that subjectively these individuals have experiences that continue to develop in their social world and how to interpret this subjective experience for themselves (Watt and Berg 1995:417).

4. RESULT AND DISCUSSION

Every coastal community has a definite philosophy of life, because philosophy is a cultural value that is adhered to and trusted in controlling the behavior of the community, including the coastal community of Crocodile Island as traditional fishermen who interpret the sea as a source of corn and rice in Alor Regency. This philosophy then underlies the knowledge of the coastal fishing community on Crocodile Island which continues to grow by conducting investigations with reason about the nature of everything that exists, the causes, origins, and the law for them to become fishermen in the social life of coastal communities.

The philosophy of the fishing community on the coast of Crocodile Island about the sea as a source of corn and rice shows how important the sea is for the socio-economic life of fishermen on the coast. The fishing communities on the coast of Crocodile Island see the sea as their garden or fields, while fish and other marine products are their corn and rice. How far and how wide is the ocean and how far

is the depth of the sea are the fields and gardens for them to cultivate. This philosophical value has been passed down from generation to generation as a reflection that comes from subjective experience and knowledge of the community where fishing communities interact with themselves, and with the social environment in which they are able to adapt.

The philosophy of the sea as a source of corn and rice is a meaning that was born from the local language *Ite Niha Jafa Tahi Lolonng Ite Apa Pari Java Tahi Onong* which is upheld customarily by the people of Alor in general and the fishing communities of the coast of Crocodile Island in particular. The description of the research is that this traditional fishing community lives on an island as a maritime community which has limited land for agriculture, plantations and forestry in the mainland, where the growing number of people in coastal areas means that the source of income obtained outside the fisheries and marine sector decreases.

This reality exists in the socio-economic environment of the fishing communities on the coast of Crocodile Island. The geographical area of Crocodile Island is 188 hectares coupled with low soil fertility, inadequate clean water facilities, isolated road and land and air transportation facilities and population growth which continues to increase every year will make the agricultural, plantation and livestock sectors dwindling as a source of income for the living needs of the coastal communities of Crocodile Island.

This philosophy about the sea as a source of corn and rice is the advice of parents that has been built into the social construction of the fishing community on the coast of Crocodile Island which is responded to as having a requisite meaning from both religious and cultural aspects, so fishermen who play around with the advice in this message will have an impact to the difficulties of their life in the future, by looking at geographical conditions. An important aspect of the social construction of the philosophy of life in this customary message is then interpreted by the fishing communities on the coast of Crocodile Island, that the sea and everything in it belongs to God which is given to them to be used in an unlimited area according to the ability of each fisherman, and at the same time as an encouragement for traditional fishermen on the coast of Crocodile Island to continue to develop in utilizing the vastness of the sea and all the contents of the marine wealth in various wise ways to meet the needs of their lives and their children's descendants by considering the small area of the island where they live.

The description of the research also shows that the existence of traditional fishermen on the coast of Crocodile Island is more developed when compared to other fishermen in the coastal area of Alor sea waters, they are the only traditional fishermen whose catches can reach the territorial waters of Flores Island, Timor Island, Sumba Island, the islands in the Maluku archipelago, and the islands on the border between Australia and Papua New Guinea. This is influenced by social construction which interprets the sea as the source of corn and rice and the sea as their garden with an unlimited area.

In the social construction of the traditional fishing community on the coast of Crocodile Island, the meaning is that the sea belongs to all creatures, so there can be no claim that the sea belongs to them. Whoever is strong enough to seek results from the sea will have an affluent life. This interpretation is later used by traditional fishing communities who think that their gardens and fields have unlimited breadth and depth, so that whatever they get from the sea is their strength and advantage as strong fishermen in looking for produce at sea, as explained by Muhammad Bura Spi. as a Community Leader that: Often a joke appears in the fishing community on the coast of Crocodile Island that: "*Fiaru maring Tahi ha mi, tahi ha laha Tala neng ite your punang hafa rua kua gena ka no ru kafasang*, Meaning: who said you have this sea, God gave this sea to all of us who is strong enough to seek, he will be sufficient" (Result of interview, January 6, 2021)

The statement above in the social construction of society is also a driving force for traditional coastal island fishermen to utilize and process the potential of the sea to become the main source of income in meeting basic needs for their survival in the Crocodile Island Coastal area, but on the other hand they can take advantage of their philosophy about the sea. as a source of corn and rice (*Ite Apa Pari java tahi onong*) in a traditional perspective without considering the condition of marine conservation built by social groups outside their social environment. where this can be seen from some of the data that explains about. News of the arrest of fishermen on the coast of Crocodile Island by the West Maluku

Regency joint apparatus in the waters of the metimarang because they did not have documents (warta Maluku 2016), the capture of crocodile island fishermen by the security of the State of Timor Leste for selling fish illegally within the territory of the State of Timor Leste (Antara News 2019) and the arrest of Crocodile Island fishermen by the Ditpolair Polda NTT for using fish bombs to catch fish on Sago Island, the Maluku archipelago (Detik News, 2021)

An important aspect of the social construction of the philosophy of the sea as a source of corn and rice when looking at the empirical facts from the results of the research above, it is obtained that the philosophy of the sea as a source of corn and rice has had two impacts on the social life of traditional fishing communities on the coast of Crocodile Island, namely: First, the positive aspects of this ancestral advice provide space for coastal fishermen on Crocodile Island to use the sea as a source of income wisely. Maintaining the preservation of the sea and being able to build self-potential to be able to interact and adapt to the social environment outside their community as fishermen so that a balance of life is achieved in relation to nature and its relationship with the social environment. Second, Negative Aspects. From this ancestor's advice, if it is misinterpreted, it will provide space for fishermen to mismanage and exploit the potential of the sea by exploiting all marine products in the form of Illegal Fishing by using fish poison, fish bombs, fishing that damages marine ecosystems and coral reefs, and violation of water boundaries, both coastal waters, sea waters and waters of the Exclusive Economic Zone (EEZ).

However, on the other hand, the social construction of the philosophy of the sea as a source of corn and rice from the results of the author's research on traditional fishermen in coastal communities in Alor district shows that the meaning of the philosophy *Ite Niha Java Tahi lolong, Ite Apa Pari java tahi onong* is only found to traditional fishermen on the coast of Crocodile Island, so that they are able to interpret the social construction of this philosophy to become traditional fishermen in the coastal area of Alor Regency which continues to experience rapid development with a wide range of catches, while other fishermen communities in Alor Regency are static, and tend to decline and switch job status. The philosophy of life about the sea as a source of corn and press in the perspective of coastal fishing communities on crocodile island which is symbolized by the local language *Ite Apa Pari Java tahi onong* is a philosophy that was born from subjective local wisdom values, because it could have similarities with environmental conditions outside the social world them and may be different from the environment outside their social world.

The description of the research shows that there is a phenomenon of social construction of the philosophy of the sea as a source of corn and rice in coastal fishing communities on Crocodile Island regarding the sea as a source of corn and rice from the results of this study, that this philosophy is a causal force between life in the sea (*dung*), boats (*Tena Pelang Serang*) and fishing gear (*Kapitan Laka*) are an important part of the process of social construction in the meaning of the customary philosophy "*Ite Niha Java Tahi Lolong Ite Apa bari Java tahi onong*" this philosophy then makes the coastal fishermen community of Crocodile Island able to survive and develop into productive and resilient fishermen in coastal areas and sea waters of Alor Regency, namely the sea as Niha Dike Sare, boats as Pelang Serang, and fishing gear as Kapitan Laka. The meaning of the sea as a source of corn and rice for fishing communities on the coast of Crocodile Island will be further studied in order to understand more about the philosophy of the sea, boat philosophy and the philosophy of baddi fishing gear or fish guns.

The phenomenon of local wisdom values that is displayed through the regional language of Alor has a high philosophical value for the progress and development of traditional fishing communities on the coast of Crocodile Island as tough dive fishermen in Alor Regency. For this reason, to understand the social construction of traditional diving fishing communities regarding the sea as a source of corn and rice, it is necessary to study separately the marine philosophy, boat philosophy and fishing gear philosophy in the social construction of traditional diving fishing communities along the coast of Crocodile Island and how they interpret this philosophy.

The results of the research and theoretical discussions support Peter L. Berger's social construction theory through the dialectical processes of externalization, objectivation and internalization. This theory is used to explain the phenomenon of coastal fishermen on Crocodile Island as traditional

diving fishermen who develop based on subjective experience of knowledge. The philosophy of the sea as a source of corn and rice is a subjective science that is constructed into social reality. Sea philosophy, Boat philosophy and fishing gear philosophy are social constructions of coastal island fishing communities as traditional diving fishermen which appear from the results of experience and knowledge to produce a value or concept that is used as a guideline for carrying out their activities as diving fishermen in the Alor district.

The theoretical description above explains that the social construction of our corn and rice philosophy in the sea processes through three interconnected aspects, namely the aspect of environmental adaptation where the subjective experience of the environment experienced by the fishing communities of Crocodile Island regarding the geographical environment makes them continue to adapt to make the sea as the main source of livelihood. This reality has been passed down from generation to generation and has been recognized by the community as an institutionally binding norm for coastal fishermen on Crocodile Island. The sea as a source of corn and rice is a social reality that has been recognized institutionally from generation to generation, so that it has an impact on self-awareness as a result of socialization that is built starting from the family and then develops into the social environment which eventually produces an identity for them as strong traditional diving fishermen in the Alor District.

From the dialectical processes of externalization, objectivation and internalization of the description flow in Berger's social construction theory above, it is found that the identity of the fishermen on the island of Crocodile shows that the identity phenomenon of coastal fishermen on the island of Crocodile as strong traditional diver fishermen exists in two important aspects, namely positive identity and negative identity. The positive identity is that the traditional dive fishermen on the coast of the island are diver fishermen who are strong and adequacy in fulfilling their daily needs. The negative identity is that crocodile island fishermen often violate regulations relating to coastal waters boundaries, maritime regulations and exclusive economic zone (EEZ) regulations, and often engage in illegal fishing. And these two identities are an important part of the life of the traditional diver fishing community on the coast of Crocodile Island as tough fishermen in interpreting their philosophy of life about the sea as a source of corn and rice from generation to generation.

5. CONCLUSION

5.1. The Social Construction of Traditional Fishermen Communities on the Coast of Crocodile Island About the Philosophy of the Sea as a Source of Corn and Rice in Alor Regency

The coastal fishermen community of Crocodile Island has a philosophy of life about the sea as a source of corn and rice which is the result of social construction based on subjective knowledge which then grows and develops based on the experiences they experience. This philosophy has developed in the social environment of the coastal dive fishing community of Crocodile Island which was constructed and interpreted by the fishing community for generations and then became the reason for the coastal fishing community of Crocodile Island to wade through all coastal waters and sea waters in search of income in the form of fish and non-fish in depth. sea 10-20 meters.

The development of coastal fishermen on Crocodile Island as traditional diving fishermen with traditional boat fishing gear and fish guns is reinforced by three aspects of philosophical values that are embedded in the self-awareness of coastal fishing communities on Crocodile Island, namely the philosophy of the sea as a field or garden, the philosophy of boats as a home in forming a social system. and the philosophy of fishing gear as a protective weapon that is constructed in the traditional philosophy of Our Corn Rice in the Sea.

In the social construction of this philosophy it is explained about: 1) the philosophy of the Sea as Niha or gardens for fishing communities on the coast of Crocodile Island is the result of social construction from the experience of the community on the land area of the island they occupy is getting narrower because the area of agricultural land and livestock they own due to of population growth which continues to increase every year. The sea was then used by the fishing community on the coast of Crocodile Island as a garden and office for members of the fishing community who depended on the sea as fishermen for generations. (2) The philosophy of Tena or Perahu as a house for the fishing

community on the coast of Crocodile Island as a place of refuge, that the pillars of the house will be strong as a defense system in all aspects, inside there is a mother who will lovingly protect her children and a wife who will always pregnant to give good offspring so that a strong social system is formed with its functions as a good leader, the main leader, the leader in front, the leader behind on the left side and on the right side and those who are inside to protect the boat from external threats. This philosophy has given birth to a culturally structured crocodile coastal fishing community through the formation of tribes in the crocodile island coastal area and (3). Badi or traditional fishing rifle fishing for fishermen on the coast of Crocodile Island is the result of social construction formed through the dialectical processes of externalization, objectivation and internalization.

The fishing gear used by the coastal fishing communities of the island is the creative and innovative result of the fishing communities on the island of Crocodile, which are obtained through experience and knowledge of the values of local wisdom that grow and develop in the subjective environment of the fishing communities on the island of Crocodile.

5.2. The Identity of the Traditional Diving Fishermen Society of the Crocodile Island Coast Against the Young Generation About the Sea as a Source of Corn and Rice in Alor Regency

The fishing community on the coast of Crocodile Island has an identity for their younger generation, that the identity of Crocodile Island fishermen as traditional diver fishermen (Tubo) continues to develop from generation to generation. The coastal fishermen community of Crocodile Island with a philosophy of life about the sea as a source of corn and rice, has caused coastal fishermen on Crocodile Island to develop gradually from diving fishermen using rowing boats, sailboats to motorized boats with the main identity as diver fishermen (tubo) who then exploring the entire sea area in the district of Alor, East Nusa Tenggara Province to outside the territory of East Nusa Tenggara province. The identity of fishermen on the coast of Crocodile Island as traditional diving fishermen is the result of social construction based on subjective knowledge which then grows and develops based on the experiences experienced.

The social reality in coastal fishing communities on Crocodile Island is that the majority are diver fishermen who are able to wade through most of Indonesia's sea waters to look for fish and other marine products. This philosophy developed in the social environment of the coastal fishing community on Crocodile Island which was constructed and interpreted by the fishing community for generations, then became the reason for the coastal fishing community on Crocodile Island to wade through all coastal waters and sea waters to seek income in the form of fish and non-fish in the depths. sea. The development of coastal fishermen on Crocodile Island as traditional diving fishermen is strengthened by three aspects of philosophical values embedded in the self-awareness of the coastal fishermen on Crocodile Island, namely the philosophy of the sea as a field or garden, the philosophy of the boat as a home in forming a social system and the philosophy of fishing gear as a protective weapon.

The philosophy of the sea as a source as a source of corn and rice has revealed the identity of coastal fishermen on Crocodile Island as traditional diving fishermen that have continued to develop from generation to generation. Identity as a diver fisherman both in coastal and marine waters is a phenomenon of the identity of coastal fishermen on Crocodile Island as traditional dive fishermen in the coastal area of Crocodile Island, Alor Regency.

The identity of Crocodile Island fishermen as traditional diving fishermen continues to experience evolution, starting from fishermen using Dayang boats (*tena Tanuju*), then developing using sailboats (*tena sembajo*) and finally using motorized boats (*tena* respectively), with the main identity as traditional diving fishermen which are carried out independently. The social reality of the social phenomena of coastal fishing communities on Crocodile Island with their identity as traditional diving attendants in Alor Regency will be interpreted in two aspects, namely: 1) positive identity, where the philosophy of the sea as a source of corn and rice has made the identity of coastal fishing communities Crocodile Island as a tough diver (*tubo*), in the sense that the coastal fishing community on Crocodile Island is phenomenal in the Alor district as a strong traditional diver fisherman, with an affluent life socio-economically when compared to other traditional fishermen in the district. Alor's patent. 2) Negative Identity, where the philosophy of the sea as a source of corn and rice has made the identity of coastal fishermen on Crocodile Island as fishermen always associated with social-legal issues, where fishing communities with their philosophy often violate the boundaries of coastal

waters, sea waters, and exclusive economic zone waters, at the same time being labeled as fishermen who are often faced with the problem of illegal fishing in the administrative areas of coastal waters, sea waters, and Z waters

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