

Conference Paper

Existence Institutional Economics Coastal Communities, Local Wisdom in E New Paradigm

Emma Yunika Puspasari

Faculty of Economics, Universitas Negeri Malang

Abstract

The institutional economics perspective, the local wisdom paradigm, the qualitative-interpretative paradigm, is used to conceptually reconstruct the existence of institutional economics and local wisdom of the coastal community of Muncar Banyuwangi village. The life of the coastal community of Muncar has redefined the existence of the coastal economy in an evolutionary manner. This coastal community has a different typology from spaces whose cultural wisdom identities become local identities. The community group has a different economic culture that is influenced by institutions and norms, power structures, community tacit knowledge of the coastal and marine environment. Coastal community stereotypes emerge in regulating and managing the area and the community uses a lot of power structure in the management of harmony with nature (the sea). Forms of management that are formed through local economic institutions, among others, appear in the division of tasks, collateral cooperation (horizontal) with dependence on others (mutual cooperation) and strengthening the norms and social values that apply in this society. This new local paradigm gave birth to the transcendental behavior of the people inherent in the economic activities of catching and processing sea fish. The coastal area which is a fish production center is dominated by traditional capture fish processing with a natural management system.

Keywords: Institutional Economics, Local wisdom paradigm, Coastal communities

Corresponding Author:
Emma Yunika Puspasari
Emma.yunika.fe@um.ac.id

Received: 27 December 2019
Accepted: 15 April 2020
Published: 23 April 2020

Publishing services provided by
Knowledge E

© Emma Yunika Puspasari. This article is distributed under the terms of the [Creative Commons Attribution License](#), which permits unrestricted use and redistribution provided that the original author and source are credited.

Selection and Peer-review under the responsibility of the 3rd IRCEB Conference Committee.

1. Introduction

Talking about local wisdom coastal areas actually since the 15th century as recorded through the literature and encyclopedias generally the relationship between culture and human behavior to exploit the natural resources available in the sea. Knowledge about how to go to sea fishing has actually been passed down from ancestors, known as local wisdom (local wisdom), which continues to experience growth of knowledge over time. Indonesian communities in coastal areas mostly work as fishermen earned by generations of their ancestors. Characteristics of fishing communities formed following



the dynamic nature of the resources it manages. In addition, high business risk causing fishermen community living in a harsh natural atmosphere is always uncertainty in business.

Local wisdom is the main capital community in establishing itself without destroying the social order adaptive with the surrounding natural environment. Local wisdom built on social values upheld in the social structure itself and has a function as a guide, the controller, and signposts to behave in various dimensions of life both when dealing with others and with nature. Now the existence of local knowledge is felt to be fading in the various community groups. One of the groups most vulnerable to discoloration local wisdom is the coastal fishing communities, which should be as social buffer for marine conservation efforts and preservation of marine resources. Based on the scope of local knowledge in general, in fact, will send us to the meaning of the implications of cultural, social and economic development if looking for tend Economic encouraged oriented, ignoring the fact that the social and cultural diversity of Indonesian society if every element of the nation may be synergistic, the development process will be accelerated by itself. There should be no waiver of minority groups to participate in development in order to realize an Indonesia that gemah ripah loh jinawi tentrem kertorahardjo system. On the issue of empowerment of local wisdom in the coastal region one of which is a coastal village Muncar banyuwangi that over the last decade become a major milestone producing regions catching fish and fish processors but gradually his identity as a fish-producing areas began to fade. Muncar subdistricts are in Banyuwangi district which is the most eastern tip of East Java which has an area of 5782.50 km long coastline with 291.5 km and holds the potential of coastal resources large enough and diverse. This indicates that the coastal area Muncar has great potential, especially coastal fisheries potential. Banyuwangi muncar economy of coastal communities dominated by fishing activities. Muncar fishing groups are part of multi ethnic memnpunyai different social and cultural. Local wisdom coastal communities are religious beliefs as social capital and economic activity fisherman fishing Muncar. This local knowledge from the perspective of local knowledge will ordinances sea to exploit marine resources. This brief article intends to describe the direction of the challenges fisheries / fishing, the importance of community participation and empowerment, and empowerment of the small fishing community. In particular conceptual framework in this study can be described as follows.

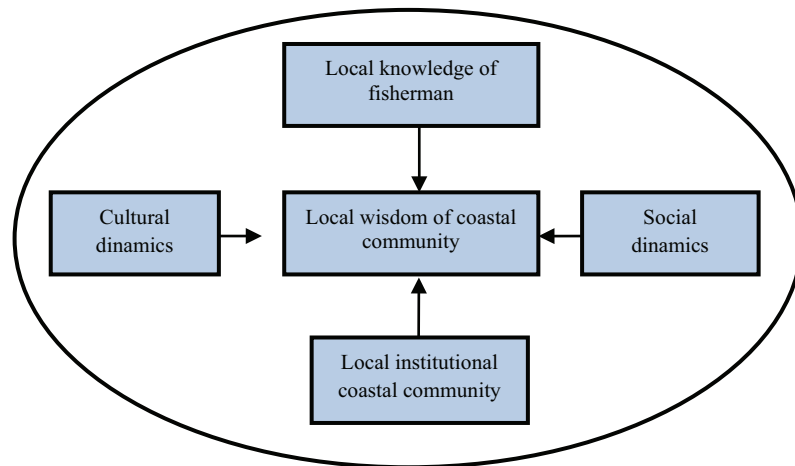


Figure 1: Conceptual framework (Source: Articulation researcher).

2. Methods

This study used a qualitative approach with a phenomenological interpretative paradigm. Phenomenology study itself included in the interpretative paradigm. Research methods that exist in the interpretative paradigm, analyzing the social activity through detailed observation of individuals in natural circumstances in order to achieve understanding and interpretation of how individuals create and maintain their social world. Therefore the main assumptions of the interpretative paradigm, that the individual is actively interpret their experience by giving meaning to what they see or feel. Interpretative paradigm believe that every individual to interpret actively, and phenomenology believe that the knowledge gained from the "conscious experience", and how individuals interpret everything depends on the meaning of these things in the life of the individual (subjective), the researchers phenomenology never looking right and wrong of respondents experience even justify or blame the respondent statements, but researchers phenomenology trying to pursue how the knowledge gained respondenya or how such statements can be expressed by the respondents. In this study, researchers act as data collectors and as an active instrument in efforts to collect data in the field, while the data collection instruments other than humans are different forms of aids such as other documents that may be used to support the validity of research results, but to work as a supporting instrument. The data in this study come from the people, events and circumstances that existed at the background research. Key informants are muncar banyuwangi coastal fishing, artifacts used is a photo of the sea fishing activities, economic activities in the coastal communities fish auction market and production activities and processing of fresh fish ranging from cottage industry to large-scale plant.

This study uses three technical data collection: (1) in-depth interviews, (2) observation, (3) study documents. The third technique is done depends on the situation. There are times when researchers directly into the background research by observation then deepened and sharpened observation results with interviews and document study. Sometimes it starts from the study documents first and then clarified by interview and observation. Analysis of the data in this study basically been initiated when the researchers entered the setting even when reviewing the available data. In general, the data analysis process starts with examining all available data from various sources: observations and interviews that have been written in the field notes, transcripts of recorded interviews, personal documents and photographs. Data have been obtained will be analyzed using two techniques of analysis is a technique that compares the consistency comparison constant (fixed) between each answer given from the respondents and the case of cross comparison ie comparing the answers among respondents with other respondents. The next stage is the examination of the validity of the data followed by interpretation and meaning of the data. Data analysis techniques used in this study is a modification analysis techniques phenomenology of Van Kaam (Moustakas, 1994): Listing and Preliminary Grouping by registering all relevant expression is a list of answers participants' experiences or research respondents (horizontalization). Reduction and Elimination by examining every existing expression with the following two requirements: Whether the expression contains important moments and experiences that contains constituents well enough to understand the phenomenon, Is the expression allows to be grouped in a large group and labeled. Clustering and Thematizing the invariant Constituents (Thematic portrayal) is related to respondents' experience of research into thematic labels. Constituent are grouped and labeled This is the core theme of experience. So the themes that exist in thematic portrayal is the common thread of the answers of all respondents. Final Identification of the Invariant Constituents and Themes by Application: Validation by way validate the Constituent invariant. performed in this stage is to check invariant constituent and the accompanying theme of the whole recording statements survey respondents. Description textural individually by using invariant constituent and valid and relevant themes from the previous stage, can be arranged individual textural description of experience each study respondents. Included are expressions literally (verbatim) from the interview records exist Individual results of preparation. Structural description individual textural and imaginative individual structural variation will build on the experience of each respondent description of research. Structural-textural description this stage is the process of merger between textural description and structural description from each other's experiences each

study respondents. After Individual textural - structural description arrayed then created a composite description of the meaning and essence of the experience thus presents a picture of the group experiences a unity. The possibility of new data in research requires openness in data analysis. This research data analysis process carried out continuously (cyclical) since researchers entering the field until this research activity ends.

Validation of the results of research needs to be done in an effort to gain the credibility of the results of the research, among others: (1) Extension of research time to check again whether the data that has been given for this is that the data is correct or not (2) Triangulation is an attempt to look at the phenomenon of bebarapa angle, to verify findings using various resources and techniques (3) Member check where researchers checked the accuracy of data by restoring the data to a data source for verified. (4) An audit trail is an examination of the suitability of the research findings to field data through tracking the notes field, methods of data collection and analysis techniques (5) Expert Opinion is done by asking for feedback from experts and practitioners. In this context, researchers placed as an expert lecturer. Through coaching, seminars in this preparation process, a lot of input that is strengthening the validity of the findings of this study.

3. Result and Discussion

Through in-depth interviews, researchers get information about local kearifan fishing communities and fish processors in Muncar Banyuwangi.

3.1. Typology coastal Muncar area

Muncar districts largely a coastal region. Region in the District muncar there are 10 villages, village yiatu Blambangan, Kedungrejo Village, Village Kedungringin, Tembokrejo, Sumberberas, white Wringin, Kumendung, Tapanrejo, Sumbersewu, Tambakrejo. Muncar village, in 2016 the population that is most Kedungrejo Village, District Sranadakan, which is recorded as many as 16.269 inhabitants. While the village is the lowest population Kumendung village, which amounted to 4,901 people. The Muncar districts, main areas and coastal areas is the center of the fishing harbor is the village Kedungrejo with Tembokrejo rural hinterland. Activities of fish farming and fishing village has long been done and rurun generations, from historical records obtained since the arrival of Madura community in this coastal region around 1901. Local fishing operations

carried out by the fishermen in the village is not much different from the fishermen in Muncar other villages in the district, including in this case the infrastructure and facilities of its fishing. However, institutional fishermen that are embodied in a group of fishermen has been embodied by the organization they form and named patembayan coastal fishing Kedungrejo consisting of approximately 109 people..



Figure 2: Muncar Map (Source:wikimapia of Indonesia).

4. Existence Local Wisdom in Muncar Banyuwangi

Existing Condition Muncar Coastal Communities made up of diverse ethnicities, some of which are coastal communities Muncar is Madurese, Osing, Java and ethnic Chinese.

4.1. Local knowledge of fishing Muncar communities

Traditions or rules and customs of coastal fishing communities Muncar in terms of fishing is the local wisdom that are still valid today although it has weakened along with the development of science and technology. Muncar coastal fishing experience and length of working as fishermen closely related to the ability to read the signs of nature with regard to the start of the season, fishing activities in the sea known as the bad season and fishing season which is an annual cycle and occur continuously, Famine is

a condition in which the fish in the sea that is difficult to be arrested or even not found at a certain time. Muncar famine in Banyuwangi, generally occurs in the east (dry) or between the months of May to September or by calendar institutions falling prey prey to 12 until the prey fish to 4. Medium season usually occurs during west monsoon (rainy) or usually occurs in October to March, or if the calendar institutions falling prey prey to 5 to 9. While prey to prey to prey to the 10 to 11 is the transition season. During the fishing season there will be a periodization of the types of fish that appear from time to time. The emergence of certain fish species within the fishing season is called the season of certain fish (such as lobster season, the season pomfret, anchovies season) and so on. Local knowledge of fishing Muncar season and wind direction, they use the calendar Pranata Mangsa (pranåtåmångså Java language, means "provision of the season") is a kind of calendar that is associated with agricultural activities, particularly for the benefit of farming or fishing. Institution-based prey circle of the sun and the cycle (year) age of 365 days (or 366 days) and includes various aspects of phenology and other natural phenomenon which is used as a guide in the activities of fishing effort and preparation to face disasters that may arise at certain times.

4.2. Economic culture of fishermen in coastal Muncar

Madura community is a community that is most dominant in coastal areas Muncar. The region's coastal communities muncar Madura fishermen. Coastal fishing is divided into fishing fisherman owner (skipper), fishing tiller (labor / worker) small fishing, traditional fishing, fishermen carry (fishermen haul), and enterprise / industrial fishing. In tradisi-nya they are holding tekuh customary laws and beliefs of his ancestors, this can be evidenced by the sea quotation ceremony each month of Muharram or the Shura in the Javanese calendar, Muncar coastal fishermen held a ritual to invoke the blessing of sustenance and safety. The timing of the quotation sea change each year because based on an agreement dating Qamariah and fishing parties. Usually held during the full moon, because the fishermen not to fish since at the time it happened tides. The main objective holding picking ritual sea is to seek blessings for sustenance and safety at the same time an expression of thanks to God. The Muncar ritual evolved after the presence of the famous Madura residents as a sailor. Not surprisingly, if the sea is always filled with ornaments quotation Madurese. One of them, uniform Sakera clothes, black clothes and carrying sickles, a symbol of the greatness of the Madurese. This community has confidence in the supernatural. Indigenous traditions associated with nature is very strong with their activities while at sea. They know the right season and a good day in

the sea. Moreover fishermen who want to fish they should see good days in advance. Muncar coastal communities Madura is famous for its distinctiveness and uniqueness of cultural values. Typical use of the term refers to the notion that the entity Madurese have cultural specificity that is not similar to other ethnic communities ethnography. Cultural specificity was seen among others in obedience, submission, and trust them hierarchically to four key figures in berkehidupan, more so in the praxis plurality. The fourth figure is *Buppa* ; *Babbu*, *Guru*, *tire Rato* (father, mother, teacher, and leader / government). Madura ethnic community, have economic philosophy as a hard worker, reflected in proverb: *Abantal ombak asepo angen* (wave covered cushion the wind). This philosophy for the coast of Madura in muncar held a strong impetus in the form of fishing, when it sailed for fish in the sea, abstinence for them to return without bringing the results of the fish, it is this which makes the shape of obedience and trust will be a good day to go to sea, they believes that better days will determine the outcome of the acquisition of more fish.

4.3. Social dynamics in coastal Muncar communities

Furthermore, tracing the social characteristics of coastal fishing communities Muncar can also be seen from transendentalnya and behavior. In the fishing community, knowledge of fishing techniques are generally obtained from the legacy their parents or their predecessors based on empirical experience. The strong local knowledge is exactly what subsequently became one of the factors causing ensuring their survival as a fisherman. In other words, the traditional knowledge of fishing to the environment is high enough, but because it is not equipped with modern knowledge about the outside world, most fishermen are less able to utilize available opportunity compared to other poor communities. Departing from the traditional knowledge, theologically turned out to fishermen who are in coastal Muncar still have a strong belief that the sea had magical powers so that they believe in the need for special treatments in order to carry out fishing activities and the safety catch is more secure. The tradition among other Muncar seen in coastal communities, the presence of the role of "indigenous Elders" in quotation sea held held once a year (monthly muharam). Ritual begins manufacture of the offering by fisherman elders. They are descendants of the Madurese were already hundreds of years old hereditary Muncar inhabit coastal ports. Prepared small boat (boat offerings) made similar fishing boats used to sail. In the evening, in the boat to be prepared to do tirakatan offerings. In some mosque or house held recitals or Semaan before offering boat floated out to sea. On the appointed day, hundreds of fishermen gathered at the

home of indigenous elders using typical clothes Madura. By noon, the offerings using carts paraded toward the beach. The main objective holding picking ritual sea is to seek blessings for sustenance and safety at the same time an expression of gratitude to God. Sesepuh customary besides instrumental in preparing traditional ceremonies also provide treatment if there is a sick person because of a disturbance in the ocean and helps maintain fishing equipment for fishermen, preserving the environment and the resolution of conflicts among fishermen. Nevertheless, the existence of indigenous elders can be the entrance (entry point) or vehicle in the organization of fishing communities for the purpose of protection of coastal resources and other important laut. Hal is the social status of fishermen both culturally and structurally. Social potential in the fishing community is in terms of the nature of cooperation and solidarity. Social relationships among fishermen can be observed from fishing activities that require coordination among the crew in the face of physical risk of the marine environment, it will instill the importance of close cooperation among fishermen. Problematic foremost in fishing communities in coastal areas Muncar is related to the social structure that is likely to lead to social polarization (two-class structure of rural communities). Villagers are two types of this class, the outline is described as a fishing village in which there are a small number of citizens who own the means of production and considerable financial resources, and the rest, in large quantities, a small fishermen who do not have the means of production and financial resources. As a result of the occurrence of this kind of social polarization, resulting in a very strong dependence even exploitation, a small fishing and then trapped in poverty and encourage environmental damage is more severe. In the coastal areas Muncar, such a structure was very clear, little fishing Osing ethnic background and other local ethnic Madurese and act as members of the lower class rural communities, has a very strong dependence of the means of production owned fishing small group of upper-class society which generally beretnik mix of Java and Madura-ethnic Chinese. The role of the upper class society is very dominant, not only as the owner of the means of production of fishing, but also as a fish collectors and traders of various household needs of fishermen who live nearby.

4.4. Economic Empowerment, Institutional Economics Muncar Fisherman Community

The discussion about coastal fishing Muncar in levels of reality based on observations of researchers, coastal fishermen are divided into fishing Muncar owner (skipper), fishing tiller (workers / employees), small fishing or traditional fishing, fishermen carry (fishermen

haul), and enterprise / industry fishing. Activities at sea is a long tradition and heredity in the economic activities of coastal communities Muncar, here there are local economic institutions fishermen realized in the form of a formal setting. In a practical context, in the local community of fishermen Kedungrejo muncar marked by the strengthening of fishermen's cooperative association based on a commonality that grow naturally through the activities of mutual cooperation among the people. The main base of strengthening the cooperative model as this is the attitude of egalitarianism and mutual confidence (trust) among its members. Through this capital then the fishing association to grow and develop into a fishing cooperative Kedungrejo lifting administrators democratically through consultation group. Local institutions here also characterized the fishing community patembayan or Kedungrejo.

In fact, the majority of coastal fishing (traditional fishermen), a small fishing and fishermen tiller, which engage in fishing activities to meet the needs of daily living (subsistence), except factories and companies fisheries where fishing is carried out for business or commercial purposes by boat great. A large number of small fishing and traditional fishing which exceeds the capacity of the area catch of fish catching potential trigger more (over fishing), this is because the reach of small fishermen fishing area traditionally limited or are not worth the fishing area. A discussion of the fishermen, especially fishermen traditionally very small or also related to their work systems. In general, they are relatively short working hours is usually enough for one day (one day fishing). Such conditions or habits have an impact on the catch that is not optimal, resulting in lower production levels and their incomes are also not optimal result was a low level of welfare of fishermen. Working system one day of fishing, among others also caused the vessel and fishing gear they use, in addition to the work culture that just one day seems to have become kebiasaan. Di coastal areas are still often found seasonal fishermen, the fishermen who sail only at certain times only, and usually in addition to doing the work as a fisherman in certain circumstances (famine) they do other jobs, as well as their skill level is limited so the impact on the level of their earnings. Sharing System in fishing also plays an important role in determining the level of income of fishermen. The revenue sharing system of fishing is generally applied to the system for this result, fishermen owner (skipper) to get more results section of fishermen tenants. As in the coastal village of Muncar this, profit sharing system here called umanan (percentage). In any fishing boats that do, there is one owner (skipper) vessels participating in fishing. While others are fishermen tenants or Ship's Men (ABK) called kanca. In any fishing vessel crew usually there are 25 or depending on the type of ships and fishing gear used (for payang usually 10-15 ABK and cantrang between 10 ABK). In

a profit-sharing system (umanan) income divided by 40 s / d 50 Uman (per cent) for the skipper and the rest divided for ABK. If ABK concurrently or occupy a certain position or positions, for example as a scout master or interpreter, then he get extra umanan again, ABK which doubles as scout interpreter then he get one Uman to Uman for the crew and one position as an interpreter guide. In principle, any office or position of any part of each so that ABK concurrent positions, the share will increase as well. Uman is divided in the form of cash after the deduction of loans, in addition to sharing in the form of Uman crew got a part or quota 'lwak-iwakan'. Lwak-lwak's division is proper amounts of fish to take home as a side dish. But in practice it's lwak-lwak this by fishermen more sold than take to cover the needs of everyday life. Inequality in the sharing system like this seems to have become a tradition or culture and it seems these conditions are likely to be conserved, fishermen capital owner or the owner (skipper) dominate the fishermen. While fishermen (tenants) do not have a choice. In a sense because of limited capital and skills possessed by fishermen. Fish trading system at the fish auction place (TPI) muncar coast that is not transparent, which is more controlled by the middlemen so that fishermen no option. In the midst of the economic rigors of this coast there is the role of a group of fishermen as a collection Muncar coastal fishing is a fishing production units, vehicle cooperation among members of the group or between groups with other parties. Task group of fishermen collaborate with fishermen and other coastal economic actors as well as resources and technology, encouraging members play an active role in patembayan, the decision is mutual agreement, obey and implement the collective agreement and, holding regular meetings. A task group of fishermen as a vehicle for cooperation include: (1) creating a good climate of cooperation, (2) create an atmosphere of openness, (3) set the division of labor, (4) develop discipline and a sense of responsibility, (5) developing the leadership cadre, (6) hold capital accumulation, and (7) hold institutionalized relations with the fishing cooperative. Grows and blossoms fishing groups in the community generally based on their common interests, while the cohesiveness of the group depends on the binding factor that can create intimacy of individuals who joined in the group. The most common binding factor usually feeling and similarities that can create intimacy in everyday life and can provide mutual benefits. Muncar coastal fishing group is a unit that consists of a number of people who interact with each other and form a group that has one type of business (catching and marketing, processing, cultivation) and have the same goal to develop usahan fisheries. The success in increasing the capacity of community institutions is determined by the design and the approach used. A holistic approach is more likely memberdayakakan than the partial approach. Efforts to increase the institutional capacity of fishing communities will be

useful when the programs and activities accompanied by improved resource conditions and lingkungannya. regard to institutional capacity building of fishing communities, at least four things that require human resource development, business opportunities, improved resource management and environmental improvement performed in an integrated and synergistic, as illustrated in the following figure

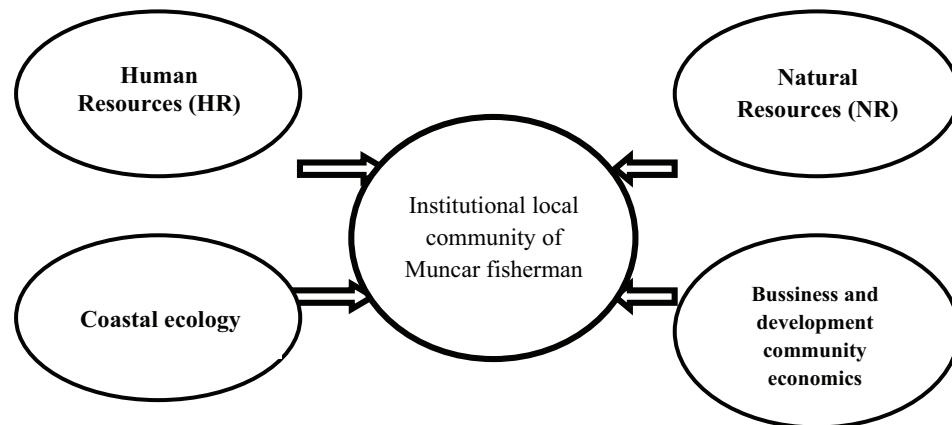


Figure 3: Institutional synergi coastal community Muncar (Source:Articulation of researcher).

5. Conclusions

Based on the description above analysis we can conclude a few things into a Institutional economic proposition in coastal communities Muncar Banyuwangi, the following:

1. Mainstream typology Muncar coastal composed of diverse ethnic communities some of which is Madura, Osing, Java. The community group has a different economic culture that is influenced by institutions and norms, power structure, tacit knowledge society to coastal and marine environment, it indicates that the community has become a part of society that is pluralistic but still have a culture of togetherness, meaning that the structure of coastal communities The characteristics of this is a combination of urban and rural communities are multi-ethnic. These structures form a plural society which is the value system of the social and cultural acculturation of each component in the structure of society.
2. The social characteristics of coastal fishing communities Muncar seen from the behavior transendentalnya that knowledge of fishing techniques are generally obtained from the legacy their parents or their predecessors based on empirical experience.

3. Institutional economics are the community and local patembayan coastal fishing village which is characterized by strengthening fishermen's cooperative association based on a commonality that grow naturally through the activities of mutual cooperation among the people. The main base of strengthening the cooperative model as this is the attitude of egalitarianism and mutual confidence (trust) among its members. Through this capital then the fishing association to grow and develop into a fishing cooperative Kedungrejo lifting administrators democratically through consultation group. Local institutions here also characterized the fishing community patembayan or Kedungrejo

References

- [1] Baird, Sonya. (2010). *Managing local economic development a case study of tauranga*. Dunedin:University of Otago.
- [2] Beyer, Alysha; Claire Peterson & Anita Sharma. (2003). *The role of participation and partnership in local economic development in Africa*. Working Paper. New York University's Robert Wagner Graduate School of Public Service.
- [3] Darwis V. & Rusastra I.W. (2011). Optimalisasi pemberdayaan masyarakat desa melalui sinergiprogram puap dengan desa mandiri pangan. *Jurnal Analisis Kebijakan Pertanian* Vol 9No 2, p 125-142.
- [4] D Wulandari, EY Puspasari, NA Yunikawati, T Soseco... - Causes and Solutions of "Tragedy of The Commons" in Natural Resources Management of Muncar Coastal Areas *International Journal of Engineering & Technology*, 2018
- [5] Helmsing, A.H.J. (Bert). (2001). *Local economic development new generations of actors, policies and instruments. A summary report prepared for the uncdf symposium on decentralization local governance in africa*. Papers for the 2001 Cape Town Symposium.
- [6] Morris, Marleen. (2010). *Multi-sectoral collaboration and economic development: lessons from england's regional development agencies*. Canada: UNBC, Prince George, BC.
- [7] Najiyati, Sri & Slamet RTS. (2011). Sinergitas instansi pemerintah dalam pembangunan Kota Terpadu Mandiri. *Jurnal Ketransmigrasian* Vol. 28 No. 2, Desember, 2011, p 113-124
- [8] Zastrow, Charles. (2010). *Introduction to social work and sosial welfare. Empowering people*. Belmont: Brooks/Cole.