

The Existence of Coastal Community Culture during the COVID-19 Pandemic in Sinonsayang District, South Minahasa Regency North Sulawesi Province

Djuwita R.R Aling, Jardie A. Andaki, Martha P. Wasak

Fisheries Agribusiness Study Program, Faculty of Fisheries and Marine Sciences, Sam Ratulangi University, Manado. Indonesia

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Abstract— *The profile of coastal communities in various places in Indonesia is always described by showing their distinctive characteristics, such as poor villages, low formal education, lack of human resources, poor residential and health conditions, and lack of access to the use of socio-economic facilities and infrastructure. financial institutions (cooperatives, banks), transportation and communication, and other physical. This profile looks inversely proportional to the socio-economic potential of coastal resources. This study aims to see and reveal the cultural existence of coastal communities during the Covid-19 pandemic in Sinonsayang District, South Minahasa Regency, North Sulawesi Province. The method used is descriptive method. Data collection was carried out by direct observation of the object that became the research objective, then interviews were carried out using the help of a questionnaire.*

Based on the results of research conducted on the Cultural Existence of Coastal Communities in the Covid-19 Pandemic Period in Sinonsayang District (Aergale Village and Blongko Village), it shows that culture according to the gender system is not concerned with the division of its roles in activities on land and activities at sea. Fishermen and fishermen's wives will help each other voluntarily. According to patron-client culture, it occurs because of the urgent economic interests between traditional fishermen and fisherman bosses, while socially there is harmony between communities when someone is sick and when they are sad. Local culture in the exploitation of fishery resources still uses the calculation of the moon in the sky and the distribution of fishing seasons according to the way of fishermen from the Sangihe area. Culture according to social leadership is known to have two, namely the existence of religious leaders and community leaders, each of which has a role to lead and protect the community. In this time of the covid-19 pandemic, all of the above cultures continue to do as they have been from the past, only the culture of coastal communities which usually have to involve many people with large expenditures, is currently not being implemented.

Keywords— *Existence, culture, coastal community.*

I. INTRODUCTION

Coastal culture has a big influence on the formation of the cultural identity of the coastal community as a whole. As a social unit, coastal communities live, grow, and develop in coastal areas or coastal areas. According to Sjafirah and Prasanti (2016), existence is defined as existence. Where the existence is meant is the influence of our presence or absence. This existence needs to be given to us by other

people, because with the response from people around us this proves that our existence or we are recognized. The issue of the need for the value of existence is very important, because it is a proof of work or performance in an environment.

As a cultural product, the gender system is passed down socially from generation to generation. Based on the gender system of the fishing community, work related to

the sea is the domain of men, while the land area is the domain of women's work. The impact of this division of labor system is that women dominate in household economic affairs and important decision-making in their households. The fishing community's perception of women working in the public sector is divided into three, namely: conservative perception, conditionally moderate, and dynamic contextual (Kusnadi, et al, 2006). If the conservative perception and conditional moderate view are held by a small part of the fishing community, on the other hand the contextual-dynamic view is held by the majority of the fishing community. Contextual-dynamic perception is more rational in assessing coastal women who work according to local socio-economic needs and conditions.

The principles of patron-client relations also apply to fishing communities. Social elements that have potential as patrons are large and wealthy traders (fish), owner fishermen (boats), helmsman (sea skipper or boat crew leader), and other rich people. Those who have the potential to become clients are labor fishermen and coastal residents who are less capable of their resources. Intensively, this patron-client relationship occurs in the activities of economic institutions and social life in the village. These patrons have important social status and roles in the life of the fishing community (Kusnadi, 2000).

The behavior of exploiting fishery resources combined with conservation actions, such as fishermen carrying out fishing accompanied by policies to conserve coral reefs, mangroves, and operating environmentally friendly nets is a minority behavior among fishing communities, as indicated by the existence of indigenous communities or local communities that manage fishery resources to strengthen collective economic interests, social independence, and survival. Indigenous communities like this are scattered in various regions of the country. They take good care of their marine resource management institutions, such as sasi in Maluku, ondoafi in West Papua, bati in Ternate, rompong in South Sulawesi, seke and mane'e in North Sulawesi, awig-awig in West Nusa Tenggara, patent in Banten, or gogolan in Tegal. This claim of ownership of communal resources is legitimized by the social history and elements of their ethnic identity (Kusnadi, 2009).

The role of social leaders in coastal fishing groups is very large even though they are informal because they play a role as political communicators who become the main social role, especially in the process of creating public opinion (Halloran in Yusnita, 2015). These social leaders created public opinion because they succeeded in creating some ideas, which were initially rejected but eventually accepted by the public. All discussions are related to public issues to achieve elite interests (Mc Nare in

Yusnita, 2015). Communication includes politics, for example people observe conflicts and resolve disputes through communication. Solutions are things that are observed, interpreted and exchanged through communication.

II. RESEARCH METHOD

1. Method

The method used in this study is a descriptive method according to Sugiyono (2014), is a research procedure or problem solving investigated with a description of the subject or object used in the form of people, institutions, communities and others. Likewise, the opinion of Arifin and Zainal (2011), descriptive research is research that is used to describe and answer the problems of a phenomenon or event that is currently happening, both about phenomena in single variables and correlations and or comparisons of various variables, meaning the variables studied can be single, a variable can also be more than one variable.

2. Data Collection Method

The method used is a purposive sampling method, according to Sugiyono (2014), also known as judgment, selective or subjective sampling) is a sampling technique in which researchers rely on their own judgment when selecting members of the population to participate in research. Starting from choosing the research location in Sinonsayang District, South Minahasa Regency, 2 (two) of the 13 (thirteen) villages were selected, namely Aergale Village and Blongko Village. Then the respondent selection process was determined, namely 1 village apparatus, 1 traditional leader/community leader, and 4 fishermen. The selection of these respondents was based on what the research objectives were.

The data collection was carried out starting with the direct observation stage at 2 (two) research locations alternately on the object that became the research objective, then conducted interviews using the help of questionnaires.

The data collected includes two data, namely primary data obtained from fishermen, using questionnaires, then deepening interviews with respondents to explore the meaning of answers that have been given for better research results. Secondary data was obtained from statistical records available at local government agencies and the Central Statistics Agency (BPS).

3. Data Analysis

Data in the form of primary data and secondary data are then processed, tabulated, and analyzed descriptively qualitatively, that is, the data were analyzed using the

author's own words according to the data obtained and associated with theoretical aspects. Quantitative descriptive analysis is required to provide discussion in the form of simple mathematical calculations such as addition, subtraction, percentage and average.

III. RESULTS AND DISCUSSION

1. General Condition of Aergale Village and Blongko Village

Aergale village, Sinonsayang sub-district, is right on the trans-Sulawesi route which has a unique history because there are freshwater springs on the coast that attract fishermen when catching fish. Initially, this village was only a stopover place for Sangihe fishermen when doing fishing business with the aim of taking a short break which in local terms is called *ba daseng* and then returning to fishing. This situation lasted a long time until one day the fishermen began to live permanently and form a community of residents on the beach.

The majority of Aergale Village residents come from the Sangihe Islands Regency, followed by Minahasa natives. Initially many Aergale residents worked as fishermen, but because this area is an area that is widely planted with coconut trees, the land status is Cultivation Right, which is the right to cultivate land that is directly controlled by the state, within a certain period of time, for agricultural, fishery or other companies. Husbandry so that people who originally worked as fishermen switched professions to become farmers working on coconut plantations. Subsequent development of Cultivation Rights (HGU) and at the end of 1982 they ventured to part with Ongkaw Village. The first Old Law is B.W. Sigarlaki who became a character as well as some of the residents who were there separated themselves from what was once this village HamletV (five) Tanamon village.

Blongko Village is located in Sinonsayang District which is included in the administrative area of South Minahasa Regency, North Sulawesi Province. The Blongko Village area is characterized by mountains and verdant trees stretching along the village. The Trans Sulawesi road divides the village, separating the residential areas, some leading to the coast and some to the hills. This village has a varied topography, contours, and climate.

In 2000 Blongko Village underwent expansion and merged with Sinonsayang District, which was previously part of the Tenga District, Minahasa Regency. After the existence of regional autonomy in 2004, Sinonsayang District is included in the South Minahasa Regency until now.

2. General Condition of Respondents

2.1 Age

The condition of respondents according to age in Aergale Village and Blongko Village is shown in table 01.

Table 01. Condition of Respondents by Age

Respondent Aergale Village	Age (Years)	Respondent Blongko Village	Age (Years)
Johni Himpede	60	Marten Lepa	46
Marsel Pontoh	45	Jemmy Bantung	56
Janes Mallo	43	Arnol Purnama	60
Henricko Manaida	38	Jony Janis	60
Markresto Takatokole	51	Dance Yanis	57
Karni Kakunsi	40	Agus Corneles	34

Source: primary data, 2021

Respondents based on age seemed to represent what the research objectives were, so that every answer given at the time of the interview was the life story of the respondent himself. There is representation of the older generation (57 years, 60 years) who are usually used as role models, sources of information on village history and the history of livelihoods from the younger generation (34 years to 45 years). The condition of the respondents by age as shown in table 0.

2.2 Religion

The condition of the respondents according to religion is as shown in table 02.

Table 02. Condition of Respondents by Religion

Respondent Aergale Village	Religion	Respondent Blongko Village	Religion
Johni Himpede	Christians	Marten Lepa	Christians
Marsel Pontoh	Christians	Jemmy Bantung	Christians
Janes Mallo	Christians	Arnol Purnama	Christians
Henricko Manaida	Christians	Jony Janis	Christians
Markresto	Christians	Dance Yanis	Christians

Takatokole			
Karni Kakunsi	Christians	Agus Corneles	Christians

Source: primary data, 2021

Respondents based on the majority religion in Aergale Village and Blongko Village are Protestant Christians, in this study religion was made one of the many data because what happened in the community was one of the spread of religion through a cultural approach so that the culture of coastal communities usually saw religious elements in it.

2.3 Tribe

The condition of respondents by ethnicity is as shown in table 03.

Table 03. Condition of Respondents by Ethnicity

Respondent Aergale Village	Tribe	Respondent Blongko Village	Tribe
Johni Himpede	Sangihe	Marten Lepa	Sangihe
Marsel Pontoh	Sangihe	Jemmy Bantung	Sangihe
Janes Mallo	Sangihe	Arnol Purnama	Sangihe

Table 04. Culture by Gender System in Aergale and Blongko . Villages

The Aergale Village Gender System								Blongko Village Gender System							
Land				Sea				Land				Sea			
♂	%	♀	%	♀	%	♀	%	♂	%	♀	%	♂	%	♀	%
6	100	6	100	6	100	6	100	6	100	6	100	6	100	6	100

Source: Primary data, processed, 2021

Culture according to the gender system gives the same picture where the role of men on land is culturally not a problem for the local community as men can do all the work at home that is usually done by women. The housework such as sweeping, cooking, ironing, not giving birth or breastfeeding a nimbole person. Likewise with work at sea, all respondents confirmed the same role, because when they went to sea their wives had helped their husbands to be together go to sea, they both had the opportunity to go fishing.

Henricko Manaida	Sangihe	Jony Janis	Sangihe
Markresto Takatokole	Sangihe	Dance Yanis	Sangihe
Karni Kakunsi	Sangihe	Agus Corneles	Sangihe

Source: primary data, 2021

The existence of the dominant tribe in Aergale Village and Blongko Village is the Sangihe tribe, so that the cultural color of the coastal community that can be seen is the culture of the Sangihe tribe.

3 The Existence of Maritime Culture During the Covid-19 Pandemic

3.1 Culture by Gender System in Aergale Village and Blongko Village

The gender system does not refer to a specific gender (male or female). In contrast to gender, the gender system is a concept used to describe the roles and social relations of men and women. Gender defines what roles should be attached to men and women in society. This concept then forms the gender identity of men and women which is introduced, maintained, and socialized through written and unwritten social instruments and legal norms in society.

The description of culture by gender system in Aergale Village and Blongko Village is shown in Table 04.

3.2 Culture according to Client Patron System

This culture, according to all respondents in Aergale and Blongko villages, applies to small fishermen or traditional fishermen whose lives are very vulnerable because their income from fishing is only enough to meet their daily needs with their families. Very little catch or even no catch in one day can make him unable to buy the necessities of life that day. The need to continue living with his family will force him to seek loans. This forces traditional fishermen to rely on fishermen from the upper middle class or commonly called bosses. This is where the relationship between boss fishermen and small fishermen

will emerge in the form of patron-client culture, as shown in table 05.

Table 05. Culture by Client Patron System in Aergale Village and Blongko Village

Aergale Village		Blongko . Village	
Little Fisherman	Big Fisherman	Little Fisherman	Big Fisherman
Venture capital	Funds (Rp)	Venture capital	Funds (Rp)
Fishing gear repair	Funds (Rp)	Fishing gear repair	Funds (Rp)
Catch	Funds (Rp)	Catch	Funds (Rp)
Daily needs	Funds (Rp)	Daily needs	Funds (Rp)
Urgent need		Urgent need	

Source: primary data, processed, 2021

The patron-client culture in Aergale Village and Blongko Village occurs in addition to being based on economic relations as well as social relations. Where it can be seen that there is a dependence of fishermen's funds (Rp) on the boss for business capital, repair of fishing gear, sales of catches, daily needs, and urgent needs. However, social relations cannot be described in terms of profit and loss because if there is an event, both joy and sorrow, this boss will play a very important role in helping fishermen for free on the basis of humanitarian reasons.

3.3 Local Culture in Exploitation of Fishery Resources

In this study, coastal communities in Aergale Village and Blongko Village exploit fish resources by using the calculation of the moon in the sky and the distribution of fishing seasons according to the Sangihe Islands area.

In the Sangihe method of catching fish, it is found in Aergale Village and Blongko Village where the calculation starts from Kahumata pakesa but it is rather difficult to determine when it occurs, therefore the benchmark taken is the large full moon that appears in the East at approximately 18.00 WITA, namely called in the Sangihe language, limangu bulang. Then continue to rotate to the right bank, sai humotonge, sai karuane and so on until the limangu basa or dark full moon continues. After a large full moon, or limangu Bulang, the moon shrinks until it becomes a dark full moon or what is called limangu basa, after that it is tekele and then proceeds to the first calculation, which is kahumata humotonge. As shown in Figure 01.

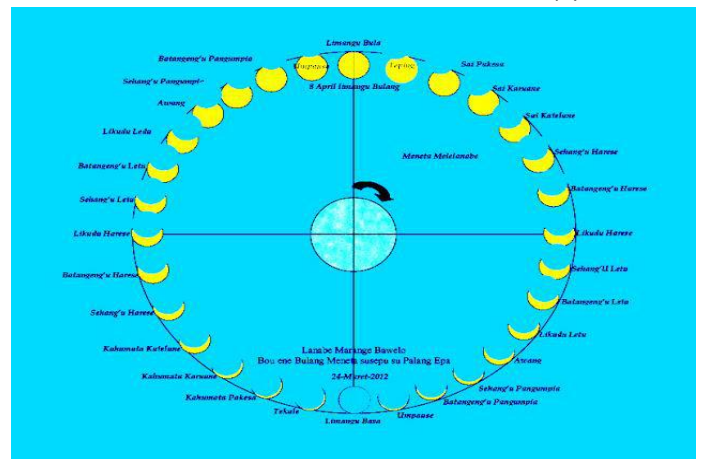


Fig.1. Circulation of the Moon in the Sky in Catching Fish according to Sangihe Culture

Source: Panamba Sangihe, 2021

Table 06. Order of the Moon in the Sky in Catching Fish by Sangihe Culture

Circulation Month	Day	Term in Sangihe regional language
Basa or dark moon, the moon appears in the East circulating to the West	1	Sai Humotonge (month one)
	2	Sai Karuane (month two)
	3	Sai Ketulune (three months)
	4	Harese Humotonge
	5	Harese Karuane
	6	Harese Katulune
	7	Letu Humotonge
	8	Letu Karuane
	9	Letu Katulune
	10	Awang
	11	Pangumpia Humotonge
	12	Pangumpia Karuane
	13	Ampause
	14	Limangum basa
	15	Tekale
Matualage, or the bright moon, the moon appears from the West circulating to the East	16	Kahumata Humotonge
	17	Kahumata Karuane
	18	Kahumata Katulune
	19	Sahangu Harese
	20	Taloarang Harese
	21	Likudu Harese
	22	Sahangu Letu
	23	Taloarang Letu

24	<i>Likudu Letu</i>
25	<i>Awang</i>
26	<i>Pangumpia Humotonge</i>
27	<i>Pangumpia Karuane</i>
28	<i>Ampause</i>
29	<i>Limangu</i>
30	<i>Tepang</i>

Source: primary data, processed, 2021

Through the description of the months in Table 06, fishermen in Aergale Village and Blongko Village will catch sai humotonge (month one), sai karuane (month two) and sai katelune (month three) which is the best time to catch fish. And in harese humotonge and harese karuane, harese katelune is a bad time to catch fish during the day because the high tide will occur at 16.00 wita (4 pm) so there will be less catches.

Besides that, fishermen in Aergale Village and Blongko Village recognize the fishing season which is divided into 4 (four) seasons, namely the shady season, the transition season, the east wind season and the west wind season.

1. The shady season starts from January to March, which is marked by very calm sea water conditions so that the fishing process runs smoothly. In this season, the catch of fish is very abundant because fishermen can catch fish without being hindered by wind and waves.

2. The transition season is a transition from the shady season to the east wind season, starting from April to May, in this season the catch usually begins to decline.

3. The east wind season starts from June to September, marked by rain accompanied by wind, resulting in relatively high waves. This is certainly quite difficult for fishermen in their activities. This season is marked by the high price of fish due to the reduced number of fishermen's catches.

4. The west wind season starts from October to December. This season is marked by rain because it coincides with the rainy season.

3.4 Culture according to Social Leadership

Leaders in Indonesian are often given meanings such as head, chairman, king, leader, coach, the leader, pioneer, guide, mentor, administrator, mover, guide, elders, figures, and so on. A leader is a person who has special skills and advantages. This special advantage will then be able to influence other people to jointly carry out an activity in the village.

Social leadership in Aergale Village and Blongko Village is based on whether or not the fishermen are active in

religious activities, both Christian and Muslim, have property, have positions in the village, have education above the community average.

An overview of this can be seen in table 07.

Table 07. Social Leadership in Aergale Village and Blongko . Village

Aergale Village	Social Leadership	Blongko Village	Social Leadership
	Religious leaders 1. Christianity a. Pastor b. Shepherd c. Elder d. Shamas 2. Islam b. Ustaz c. Ustazah		Religious leaders 1. Christianity a. Pastor b. Shepherd c. Elder d. Shamas 2. Islam b. Ustaz c. Ustazah
	Public figure 1. Formal a. Old Law b. Village Apparatus 2. Informal a. Teacher b. Village elders c. Philanthrope d. Highly educated community members		Public figure 1. Formal a. Old Law b. Village Apparatus 2. Informal a. Teacher b. Village elders c. Philanthrope d. Highly educated community members

Source: primary data, processed, 2021

Sociologically, the main tasks of a religious figure according to Soekanto (2015), are as follows:

- a. Provide a clear basic framework that can be used as a guide for followers. With this basic framework, a priority scale can be drawn regarding the decisions that need to be taken to overcome the problems faced (potential or real). If

a conflict arises, the basic framework can be used as a guide for resolving disputes that occur

b. Supervise, control, and channel the behavior of the people they lead.

c. Act as a representative of the group to the world outside the group he leads.

Formal community leaders are people who are appointed and elected by state institutions and are structural in nature, such as the sub-district head and the old law, while informal community leaders are people who are recognized by the community because they are considered worthy of being respected leaders and play a role. great in leading and nurturing the community.

IV. CONCLUSION

A Based on the results of research conducted on the Cultural Existence of Coastal Communities in the Covid-19 Pandemic Period in Sinonsayang District (Aergale Village and Blongko Village), it can be concluded that:

Culture according to the gender system is not concerned with the division of its roles in activities on land and activities at sea. Fishermen and fishermen's wives will help each other voluntarily. According to patron-client culture, it occurs because of the urgent economic interests between traditional fishermen and fisherman bosses, while socially there is harmony between communities when someone is sick and when they are sad. Local culture in the exploitation of fishery resources still uses the calculation of the moon in the sky and the distribution of fishing seasons according to the way of fishermen from the Sangihe area. Culture according to social leadership is known to have two, namely the existence of religious leaders and community leaders, each of which has a role to lead and protect the community.

In this time of the covid-19 pandemic, all of the above cultures continue to do as they have been from the past, only the culture of coastal communities which usually have to involve many people with large expenditures, is currently not being implemented.

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