

Supply Chain Strategy and Economic Activities in Traditional Fishing Communities of Families in Serang Regency, Indonesia

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Abstract- This study encompasses the supply chain model of distribution of the fishing industry. A family is a place where interactions between individuals and the larger community happen. The first social interactions that children have are with their mother and other family members. This was a qualitative study using a case study approach to thoroughly understand the family-based culture of fishing families in Banten Province, Indonesia. The results of the study revealed that family-based childcare was liberal, and the children were allowed to choose their own activities. Childcare within a family whose mother worked abroad was undertaken by the father, and part of the economic needs were fulfilled by the mother. For families that had more fishing gear, some were able to give fishing equipment to their children, both married and unmarried, to help with their family's economic needs.

Keywords- Supply chain strategy, fishing industry, culture, family, traditional fishermen.

1. Introduction

The family plays a central part in social life and can be considered the smallest social unit in a community. The family is where children first experience social interactions, and it is the most important place for children to grow and develop. Consequently, many aspects of personality are formed in this environment. A family is where socialization between individuals and the larger community first happens, through children interacting with their mother and other family members. Children's attitudes and behavior develop in the family through socialization, and as they develop, they are introduced to the expected values, norms, and behavior within the family and the wider community.

Some obstacles for parents in Indonesia in caring for their children are income, time, and parents with a low level of education. Economic factors are one of the problems in traditional fishing communities. Families usually have only a moderate income, which means that both husband and wife must work to fulfill their daily needs. Economic limitations on the family also have an impact on fulfilling their needs. Traditional fishermen in Banten only earn around Rp 1,500,000 (US\$ 104), / month which is just enough to fulfill the food needs of the family, but this means that

they are unable to fulfil other needs, such as education and recreation.

In the culture of Indonesian society, if the economic needs are not met by the husband alone, the wife is encouraged to help her husband. In fishing communities, the wife either helps her husband to work as a fisherman, or she works in some other job. To help her husband, women have to carry out both domestic work and work outside the home. This study focused on childcare in the traditional fishing communities of Banten Province and especially on those families where both the husband and wife had to work to meet their economic needs.

2. Methodology

This study employed a qualitative method to investigate family-based cases and explore the family-based childcare culture of fishing communities. This study sought to explore and understand how parenting worked in a fisherman's family. Data were collected through participatory observation by looking directly at the situations of fisherman's families, including families where the wife also worked. Research informants were from the Sugiri, the Heri, and the Dodi families. The author conducted an in-depth interview to obtain information about the culture of childcare and documented some photographs and the proprietorship certificate of a boat.

3. Results and Discussion

3.1 Traditional Culture of Fishing Communities

Indonesian fishing villages are usually located on the coast, near the fish auction. In Lontar fishing village, Tirtayasa Sub-district, Serang District, Banten Province, there were two groups of fishermen with different statuses, namely boat owners and people who just worked as a fisherman. The people who just worked as fishermen collaborated in various fields. [1] stated that social relations were carried out through economic needs in the form of fishing gear mastery to sell the catch.

Boat owners were fishermen who owned boats and facilitate the loan of the boats at the same time, while people who just worked as a fisherman were those who had the expertise and energy but did not own their own boats. In this fishing village, the

boat owners had no expertise in using their boats. The boat owners rented their boats to relatives for them to operate.

There were few inland skippers (capital owners) in Lontar fishing village who contracted fishermen because of the absence of capital and fishing gear. The fishing community did not depend on capital owners or the facilities and infrastructure of the owner, but they relied more on the Fish Auction (TPI) as a place of transaction, without involving inland skippers to sell their catches. The end of the relationship between capital owners and fishermen encouraged fishermen to use TPI as a potential sales location. If a fisherman applied for a loan at one of the stalls or the fuel bases, he would only pay the amount of loan he got.

Most of the fishing families in Lontar village depended on the catches to fulfill their daily needs. Relying only on the catch would mean that the family was vulnerable to seasonal variations. This seasonal life forced women to work to obtain additional income.

The nature of fishing for a living demanded that the wife works in a job outside of her husband's profession. Dodi (47 years old) had two boats and fishing equipment but had never fished himself. He had three children. He bought his boats and fishing equipment after working in Saudi Arabia for seven years. The boat was operated by his relatives. Heri (28 years old) had a 5-year-old child, while his wife was a migrant worker in Saudi Arabia for one year. Sugiri (61 years old) owned a boat and operated it himself. His wife was a cake seller at the school near their home and also sold cakes around the village. They had six sons. Juju's (32 years old) wife was a housewife. She often helped Juju to repair their damaged fishing equipment. They had a 3-year-old child.

What Dodi earned after working in Saudi Arabia enabled him to buy two boats and some fishing gear. The boats and fishing gear were given to other family members to operate. Since the existence of TPI, the capital owner did not have to pay any retributions. [2] revealed that traditional fishermen were highly dependent on the capital owners (*langgan*), who they got their capital from and gave their fishing catch to. Moreover, *langgan* decided the price and fish marketing. The sales from the fishing catch were divided 60:40, with 60 percent of the income given to the capital owner and 40 percent given to the boat owner. The boat owner then gave 10 percent to his fishing crew. The crew was not responsible to the capital owner. Even if there were two crew members, they still got 10 percent each. The crew's share was handed over to the boat owner who then distributed it fairly [3-5].

Another informant, Sugiri, had two boats and fishing gear. His first boat was operated by himself assisted by his son, who was still unmarried, and sometimes by other people who were not relatives. The second boat was operated by his other son, Juju (32 years old), and assisted by a crew who were not relatives. This family had two boats and fishing gear as a source of income. Juju had the authority to fully

manage the boats and fishing gear without having to consider profit sharing. His parents did not calculate how much catch he should give, but usually, Juju gave them what he thought was appropriate [6].

3.2 Character and Education

The fishing community generally faced both income limitation and economic access limitation. This situation sometimes forced fishing families to turn to other ways of fulfilling their needs, including the wife working to gain additional income. Also, it was not uncommon for fishermen to take shortcuts to depend on the capital owners (inland skippers) to fulfill their daily needs.

The fulfillment of household economic needs, especially clothing and food, was a priority for fishing families. In addition, education was considered important so that it includes as a priority, although it was not a special target for the development of children. In [4] stated that the community lacked an understanding of education as a priority because of the low-income level of the families and the socio-cultural conditions. The presence of a fish auction in Lontar severely affected the social and economic balance of the fishing community, which used to depend on inland skippers (capital owners) and was now turning to sales made in the auction system.

The fulfillment of a family's needs, compared to other living needs, was a very dominant factor in the daily struggles of the fishing community. Supporting a particular lifestyle, such as adopting communication technology, was not a priority for fishing families in Lontar. Communication technology for a fisherman's children was not important because they could almost always meet face to face. As Sugiri explained:

Over this time, we always gather at home, only in the morning, my wife goes outside to sell her cakes at the school near home or around the village. So, these kinds of activities do not require a sophisticated tool to communicate. Also, children are well monitored because they study at school near home.

This interview revealed that the interactions between the family members in Lontar did not need technology because they met every day and communicated face to face. The increasing use of communications technology did not affect daily life for fishing families in Lontar. However, they did use it when they needed to communicate with their relatives working abroad. As Heri said:

People who are separated from their relatives need communication technology to feel close to them. A husband whose wife is working abroad needs communication technology so that they can talk with each other about the family situations. Video calls let people talk like they were face to face. Education for children entirely becomes Heri's responsible, both from the aspect of character education, religious education, and formal education.

Mobile phones were a way of providing education for Heri's family, but long-distance communication did not have a direct impact on the family. Heri revealed

that he directly communicated the basics of education to his children. Communication technology did not have a direct positive impact on Heri's children. Technology only reduced his children's longing for their mother. The conclusion was that Heri cared directly for his children, both by taking care of them every day and by finding them a school for their formal education.

It was possible to increase family income by working abroad, and this also reduced the dependency on fishing products. The involvement of women in work was more the result of economic factors than of the women wanting to realize their dreams. In the Heri family, they had a desire to have a house and live independently. His wife decided to work abroad because it was rather difficult to find a job in their hometown, so she became a worker in Saudi Arabia. She also wanted to build a house, be reunited with her children, and provide the best education for them. Even though her children were still very young, the opportunity to work was taken.

Traditional fishermen need the support of government. This can be done by providing comfort and safety from the threat of middlemen, foreign and illegal fishing entrepreneurs that always affect the selling price of fishes caught by traditional fishermen. Owing to the fact that Indonesia aims to transform into global maritime axis, maritime defense and protection from upstream to downstream are compulsory. This phenomenon occurs due to economic liberalization as the consequence of international trade that should not undermine the government's efforts in protecting traditional fishermen. The main purpose of such trade is to protect national economic interest from negative influences and from adverse or unfavorable situation/condition of international economy/trade and for traditional fishermen. This study aims to investigate how to determine the supply chain system strategy of the price efficiency for traditional fishermen in the southern coast of Java Island, and to find out how to determine the market selling price of the fish to improve the competitiveness of traditional fishermen.

Parents still provided guidance and direction in pursuing knowledge and experiences for their children. The will of the parents was not imposed, but rather a guide for their children. This gave children freedom and did not force them to mind the future, but guided them to achieve what they really wanted. For example, a child who was studying at the Vocational High School (a child from the Sugiri family) had no desire to continue his education to a higher level, even though his family had encouraged him.

Juju also had this liberal approach to his children. Even though his child was still young, Juju let him play with anyone. In Lontar fishing village, relations between families were very close, allowing children to play with and protect each other.

Dodi's (capital owner) children were being educated at the junior high and senior high schools. His family had great hopes that his children would be successful and would not have to work as fishermen. Giving encouragement or motivation to his children

was something that was often done together with his wife so their children would be diligent at school. Dodi and his wife always motivated their children not to despair quickly and give up.

Children's orientation for their future requires support both morally and materially from their parents. For example, Heri and his family still lived with his parents, so it was hard to realize his dream if he only relied on income from the sea. Therefore, he discussed the issues with his wife and decided that his wife would leave for Saudi Arabia as a migrant worker. Childcare was entirely handed over to Heri, with the assistance of Heri's parent-in-law. As a fisherman, he worked in the morning from 4 a.m until 9 a.m so that he still gave full attention to his children.

To communicate with his wife, Heri used the telephone. Communication was well established, and they had earned money to build their own house. According to Heri, his wife's salary was around Rp 3,500,000/month, excluding daily expenses. Based on the contract with her employer in Saudi Arabia, Heri's wife was expected to return home towards the end of 2019. In [1] proposed that women having multiple roles were laid on the life they face. They are in a situation where sea life is uncertain, but still, have to meet the needs of children and their families.

4. Conclusion

Supply chain strategy of fish catches requires the role of local government policy to manifest fishermen welfare, fish production, local revenues, and fishermen convenience to retain their profession. The characteristics of traditional fisherman culture in Lontar, Banten Province, Indonesia were focussed on the family, so are the association of fisherman children. There were few boundaries in fishing communities, so the family environment was still the glue for social relations. To take care of children, fishing families applied a family-based approach. For example, Dodi's family, who were the capital owners, educated their children and prioritized liberal principals, even though they had the economic capacity to direct their children's lives, they let the children decide what they wanted. Sugiri, too, chose to apply family-based childcare for his children by providing them with a boat to support the family economy. While his wife was working in Saudi Arabia, Heri also used family-based childcare by involving his mother as a carer for the children.

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