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THE PATRON-CLIENT RELATION IN FISHERMEN COMMUNITY

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ABSTRACT

This study aims to reveal the phenomenon of patron-client on fishing communities. The research method used a qualitative descriptive, and the approach is phenomenological. It is intended to provide a description of the meaning of the object research. The results show that the phenomenon of the relationships contained in the patron-client are: (1) the form of patron-client work relation called Pinggawa-Sawi. (2) the kinship system is the basis of patron-client. (3) work relation of patron-client is a role. (4) there is a domestication role of patron to client. (5) patron-client relationship contains of compliance. (6) there is a conglomerate practices in the patron-client.

Key words: patron-client relation, pinggawa-sawi

1. INTRODUCTION

Pelras (1) reveals that the word “patron” is derived from the Latin, the “Patronus” which means nobility, “client” is derived from the word “client” which means followers. Furthermore, it is said that the patron-client relationship significantly unequal between a nobleman with a number of ordinary followers based on the exchange of goods and services in which the dependence of the client to patron and rewarded with protection support to clients.

Furthermore, Pelras (2) confirms the patron-client ascription criteria that relating to the status system of society. That means that if an individual is a nobleman, then automatically it’s status as patron, but if the individual is the commoners or slaves, then it’s status as a client.

Based on Pelras definition above, that too much emphasis patron-client relationship is synonymous with nobility-ordinary, very inflexible used on existing “Kepinggawar” relationships on fishing communities in Tamalate village. That is so, because in the relation of Pinggawa-Sawi in Tamalate village, the nobility status is not automatically become as patron (Pinggawa). Even from number 16 of “Pinggawa Lompo” (big boss), number 87 “pinggawa c’adi” (Pinggawa Pa’rengge), 43 people, as “pinggawa joplo” and “pinggawa fiber”, both are 96 people in Tamalate village, They are only have Hajj status and not the nobility. Likewise, on the Sawi did not reveal the status of nobility.

For Rhodes and Marsh (3), the interdependence mechanism between the patron and client grow through an exchange between actors. Furthermore, interaction and resource sharing mechanisms in the network that will happen repeatedly and continuously in a long period of time in everyday life (Rhodes and Marsh, 1992)(4), (Klijn and Koppenjan) (5).

Furthermore, Scott (6) says that the patron-client relationships grow and flourish because: (1) absence of significant difference in the control of wealth, status recognized by the community in question, (2) there is no guarantee of physical safety, status, position or wealth, (3) the existing kinship no longer able to function as a means of protection for personal safety and well-being. Therefore, this paper examines the phenomenon of the relationships formed between patron and client in a fishing community in Tamalate village, district of Takalar.

2. RESEARCH METHODS

This study is classified as qualitative descriptive research, and phenomenological approach. Qualitative research methods used to examine the condition of the natural object, where the researcher as the key instrument. The collected data used triangulation techniques which were analyzed through inductive and qualitative. Research results emphasize the meaning rather than generalizations (Sugiono). (7)

The primary data on the fishemen, the key informants were: (a) the Pinggawa; (b) Juragang; (c) Sawi.
3. RESULTS AND DISCUSSION

1. Work relation in Patron-Client structure

Groups of fishermen in the village Tamalate comprised of various types and in a relatively large amount. However, the dominant of them is a group of pat’anging fishermen with 16 to 17 members of Sawi. Each Sawi in a group, has a major role to be played at the time of the group doing the fishing operations. Between one role to another role resembles structure in a very strong work relationship, because it has been going on repeatedly in a high enough frequency and independent from each other which can’t be separated. The role of the group is based on the division of labor in relation actor relationships within pat’anging fishing will be more obvious when the group started to perform shipping and fishing operations at sea.

Basically everyone who participated in the group of pat’anging fishermen called “Sawi”. Nevertheless, social stratification found in the group of pat’anging fishermen, where Sawi is leading in his circle in terms of venture capital ownership and have the ability to organize capital and labor is the sawi that has a role as a big Pinggawa’ (Pa’pate). Likewise, the popular Sawi in his group who have skills and knowledge of the ways of shipping as well as knowledge about the ways of fishing, got the role as “pinggawa boat” (Juragang). Later, other Sawi is a member of the group that was given the role of each by pinggawa boat, which is tailored to the needs of the group during shipping and fishing in the sea. There are major roles regularly given to certain Sawis - there are additional roles as needed when performing group operations at sea fishing.

Members in this group have a very strong relationship structure and related to each other in meeting the needs of the working group. Therefore, this group is referred to as the working group that have the same goal and the main fishing. The division of labor in the group is the basis of forming relationships in the structure pinggawa-sawi. Then, through a looping action that takes place between actors of pinggawa with sawi in a long enough time span, especially the structure of each actor to perform its role, the structure itself pinggawa-sawi growing relationships strengthened or institutionalization. The strength of the structure in relation pat’anging fishermen not only occurs horizontally, but also gained a higher level vertically.

The ways usually done by pinggawa pat’anging when delivering to large Pinggawa is “there is excess production that had me sold to members of mustard add a little bonus”. Therefore, when a large Pinggawa got delivery of another person or another group of fishermen that there is a small portion of production sold by his pinggawa pa’renggenya together his sawi, then great Pinggawa always answered that it was a bonus to be distributed also to the sawi.

Strategies that pinggawa pat’anging and large pinggawa done are not to early to tell about the sawi excess production targets that are already allocated as a bonus, has created the sawinya sympathy towards those who are considered wise attitude. In such circumstances, it is considered that pinggawa pat’anging wise in bonuses to sawi, big Pinggawa was deemed expedient to an offense they had committed.

2. Kinship system in Pinggawa-Sawi relation

In the system of Sawi recruitment in the past, they prefer the family net relationship. Therefore, when a pinggawa need sawi, they will look at a dump of his family or his wife’s family. But now, when a pinggawa need a sawi, then the family is no longer a top priority and even had a lot of sawi were recruited as members of fishing groups Pat’anging are people who come from Jeneponto district and Bantaeng district, which was not dump family of large and Pinggawa Sea. Basically, a big Pinggawa (Pa’pate) and pinggawa boat (Juragang) prefer the immediate family as his sawi. According to them, that using the power of the sawi family still better, than using other people of unknown origin. For them, recruit personnel from the sawi family, are usually easier to control and has a value of honesty and compliance are quite high compared to the sawi family that is not. However, often there is also a non-member of the sawi family which has a value of perseverance, honesty and compliance are quite high. Therefore, sawi so usually sought to be maintained by pinggawa (Pinggawa large and Juragang) through the act of domestication and even sometimes treated as though they resemble family or pseudo kinship, in order to settle in the group as a member of the sawi anyway. Sometimes, from the sawi family that is usually a bit lazy, less honest, and less adherent, so often reprimanded pinggawa directly from the boat. Even the bonus is usually given to the sawi, much less when compared with non-sawi family, but it has the spirit of the work, honesty, and high adherence.

3. Member role in the transitional-season

The role by each member Pat’anging not limited to the west season, but also during the transitional season, and East season. It is said that, because of the group remains pat’anging fishermen fishing in the event of a change between the three seasons. Another case when the element has entered the “full moon” (8 days a month to 17 days a month), then the general fishing (pa’rengge, pa’jojor, and pa’fieber) do not go to the sea.

The role to be played by each member of the group of fishermen Pat’anging, especially when the group performs in marine fishing operations, remain adapted to the system of division of labor that has been set by pinggawa pat’anging. Each member of sawi has a major role and the role of coordinating extra sawi once more in the same role, such as the helmsman’s role as interpreter and engineering, the role of interpreter lights, the role...
of using nets, using passodo', and a role of cooking. Each member of the sawi that has got a major role given by pinggawa pa'tenenge (juragang), they must be able to perform as expected during the voyage and group fishing in the sea. Often the roles are considered highly important in pa'tenenge fishing groups, especially when the fishing is in progress, then entrusted to an experienced sawi field for the coordination of each of sawi helped by instruction pinggawa boat.

For a pinggawa pa'tenenge or juragang, has responsibility for the safety of the group during shipping and fishing, until when the production of fish brought to the auction. After that, then great Pinggawa responsible for distributing or determine the price and finding a buyer.

One of the roles pinggawa pa'tenenge considered important in organizing the group, is "determine when the group had to go to sea". Delegating this role to a pinggawa pa'tenenge of Pinggawa large, as it is believed that pinggawa pa'tenenge know and understand the things pertaining to "pangissengang", especially "rasoned Passmoimbalang" and "groaned Pasboyo-boyoang". Therefore, when pinggawa pa'tenenge have declared to Pinggawa large group will depart on the day specified, all materials shipping and fishing needs promptly prepared by the group.

4. Patron domestication to client

Taming action or domestication conducted by a large Pinggawa against Pinggawa Pa'tenenge, and sawi, have differences. Likewise, there are differences in the domestication action of pinggawa pa'tenenge against his sawi as a member of the working group.

In addition, those who received ratings of pinggawa pa'tenenge as perseverance sawi and values that have high compliance with the group in carrying out its responsibilities, it is often given as bonuses. Even for sawi is not fixed and is considered diligent often given additional charge of transport by pinggawa to return home, when the group does not go to sea. Colliers are not fixed in value then skillfully and diligently by pinggawa pa'tenenge, usually gets the domestication action repeatedly from pinggawa pa'tenenge. Therefore, there are some among them who according to information, has become fixed and sawi got residential facilities of large Pinggawa. Even some of them have been married to a native of the Takelan and settle in this area until now.

As the initial members of the group who has been a permanent member of the sawi, they tend to be treated by pinggawa that seemed to resemble a family member as pseudo kinship. Regarding the fulfillment of the needs related to residential facilities and day-to-day living needs, if the group does not go to sea always gets attention better than the sawi is not fixed. That is, if sawi was perceived to have a good performance against the group. Likewise, when some of the women who want to do "ceremony passill" for his wife who was 7 months pregnant (7 months womb ceremony) or labor cost disadvantages wife will give birth, want to carry out his "hakikah" event or birthday ritual, or experiencing grief, it easily gets borrowing money from the big Pinggawa. Borrowing large sums of money are usually asked directly to Pinggawa large, medium loans in relatively small amounts, usually they only ask to pinggawa pa'tenenge.

5. Obedience exchange on patron-client relation

It could be said that the actions of a large Pinggawa is at the AGIL level of structure and the level of significance, the structure of domination, and legitimation structures, have constructed the actions of sawi into an action that always put safely. In addition, the process has been constructing the sawi into a way of thinking that possess incantation action "unconscious motivation". In the sense that the sawi has the inability to give expression to the spoken word or action Pinggawa large, although it is a desire that potentially directing his actions. Furthermore, the process of AGIL and signification, domination, and legitimacy large Pinggawa at the sawi, also embody the actions of sawi that always tend to have a "practical consciousness". It is intended that self-awareness refers to the sawi against the rules that apply within the group based on the practical knowledge that sometimes they can not describe. Therefore, the dimension of consciousness is what can be said as the most important and is the key in the patron-client relationship, so that the frequency of the action that has been formed gradually force structure, then the structure was re-construct the action of the sawi and pinggawa in fishermen groups. It can take a look at how loyalty, obedience, fascination, and adherence to pinggawa a little sawi and Pinggawa magnitude, which has gradually strengthen and reinforce the network structure among them.

6. Conglomerate practice on patron-client relation

Conglomerate practices in this paper are intended that the business developed by large Pinggawa who have the spirit of capitalism through expansion and domination of capital is done centrally in the field of fishing. Business diversification and capital formation undertaken by large pinggawa tend to be natural. That is so, because so far there has never been obtained by pinggawa coaching than others or local government, widening the ways of business or capital formation that is being done in his efforts.

Large Pinggawa initially concentrate its capital through to fishing by providing boats and gillnet fishing gear, and he began to open a shop businesses that provide materials subsistence fishermen, such as : rice, noodle, d Tee, sugar, cigarettes, kerosene, diesel, and so coffee, in order to supply the necessities of life for fishermen no longer have to buy in other shops. Then, a large pinggawa develop a chicken farm and to cooperate with businessmen from Makassar City. All development efforts have been using the authorized capital of the results of fishing that has been done. Development efforts that are being developed now is to provide the materials fishing equipment needs with regard to shipping and fishing in the sea. In addition, large Pinggawa cooperating with businessmen from Makassar City to hold a fishing equipment shop is traded.
Nevertheless, the expansion and control of their business tend to have a weakness, because it depends on the source of capital, that is, from the results of fishing efforts, and developed in other trading business outside the field of fisheries. Of course all of the implications on the business activity of fishing is still a mainstay in its development. One of the characteristic changes in the structure of social relations of patron-client culture in groups of fishermen rich pa'rengge and expanding business mastery is the power structure tends to be more curb or constraint, when compared with a group of fishermen poor pa'rengge (no expansion and domination businesses) that powers the patron-client structure which is still empowering.

The social formations of fishermen from the originated traditional system based on the principle of "sirna pace", has changed to be more commercial, and then rapidly changing in the direction of the capitalist system. Capitalization forms or practices conglomerate which is run by a large PInggawa in Tamalate village, can be seen from the dominance of the business sector and the fisheries trade.

In the latest business development, it efforts undertaken large PInggawa without the knowledge of a pinggawa pa'rengge and sawi, that big PInggawa has worked with owners of large stores and equipment marketing agencies fishermen who live in the city of Makassar city. Expanded access trading business is done to facilitate large PInggawa in supplying goods and fishing gear that complements merchandise in his store.

This means that although there is a great effort PInggawa in business practices, but the use of capital still prefer the provision of goods or equipment fishing needs. This condition is increasingly suggests that gains a pa'pelele related to fishing, the more varied with the acquisition and expansion of businesses in the form of sales of goods and materials supplies subsistence fishing during shipping and fishing in the sea.

4. CONCLUSION

Status in the patron-client relationship, an individual's position in relation to other individuals in the group. Therefore, although there are individuals who have a singular position, but the role that must be played to be double or more than one. The incumbarance of social status to the role played by each member of the sawi on pa'rengge fishermen, always based on a system of values and norms that apply in relation to the group system.

Closeness of the working relationship and the level of compliance of a member of the sawi, either fixed or not, as long as the group is in the middle of the sea, generally still has a fairly high compliance against pinggawa pa'rengge. Compliance among large value Pinggawa, pinggawa pa'rengge, and sawi resembling "social contract" in the group, so that the patron-client relationship can still survive.

In the patron-client relations, although the compliance values are not delivered orally among them, but it is growing on its own as a result of the strength and power of the prerequisites significance AGIL functions performed by the skipper and large PInggawa - Sawi, as well as the strength of capital domination and equipment from PInggawa large, so that the legitimacy of the outcome measures specified in a large group of fishermen by PInggawa, has created the conditions that brought Sawi must adhere to any decision made by a large PInggawa as owners of capital production.

Employment of sawi family grove is one of the major PInggawa strategies to strengthen social control. However, when expectations can not be achieved, then the big PInggawa usually remain hanging his hopes on pinggawa boat. To a large pinggawa (pinggawa lombo), recruited from the sawi family grove trustworthy to control and supervise the same time when there is a deviation action of other members of the sawi. Furthermore, the culture of "sirna pace" in the fishing Tamalate village tend to be packed as if to mean a culture that can strengthen family relationships, a sense of togetherness, and a sense of unity among them in bear ups and downs experienced with the group. But all of that, "there are expectations that lead to the most important economic interest for a large PInggawa as owners of capital". But behind all that, "there are expectations that lead to the most important economic interest for a large PInggawa as owners of capital".

Therefore, the trends in this group is pursuing the excess over the value (Mehrwert) and hoarding measures (Akkumulation) capital committed by pa'pelele. This means that the excess of the value (Mehrwert), which obtained through results of operations PInggawa major fisheries, and has led to the concentration (Konzentration) capital on the type of animal husbandry and trade, including efforts related to the needs of fishermen. There is a tendency of some types of businesses that are held by a large PInggawa, special efforts related to fisheries and provision of materials and equipment subsistence fishermen, still a mainstay priority to hoard (Akkumulation) capital.

The description above confirms that the patron-client relationship is a special case of the relationship between two people, mostly involving instrumental friendship, where someone with "higher socio-economic status as patron that uses its influence and resources to provide protection and benefits to a person with lower status as client who in turn reciprocate the gift with the support and assistance, including personal services to the patrons". Patron in addition to use its power to protect his clients, he also uses his powers for profit or reward in return for protection.

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