

ANALYSIS OF SOCIAL CAPITAL STRENGTH AS A CONFLICT MANAGEMENT IN THE FISHERMAN COMMUNITY IN SOUTH SULAWESI: CASE OF PUTEANGIN ISLAND FISHERMEN COMMUNITY AND TAMASAJU VILLAGE

Suparman Abdullah, Mansyur Radjab, Sultan Djibe & Irsan

Lecturer in Sociology, Faculty of Social Sciences, University of Hasanuddin

Correspondent email: mansosio87@yahoo.com

ABSTRACT

Conflict is a phenomenon that has been inherent in every community, conflict occurs along with the existence of groupings of people who have different behaviors, attitudes and actions. Conflict can fight disintegration and defense in the community. Conflict management is needed to make conflict integration and resolution. Fishing communities have the ability to manage conflict, but are also very vulnerable to dealing with conflict. This study supports first, analyzing conflict management carried out by the government to support the development, secondly, analyzing the strengthening of social capital as management and resolving conflicts. The method of discussion used in this study is qualitative which discusses to analyze the potential and support of the fishing community in managing conflict. For a complete, detailed and comprehensive analysis, a case study based on two fishing community relationships in South Sulawesi was used. The two ethnic communities in question are the fishing community in Barru district for the Bugis ethnic group and the fishing community in the Takalar district for the Makassar ethnic group. Informants who replaced 17 people were selected purposively. Data collection instruments used were in-depth interviews, observation and Focus Group Discussion (FGD). Data analysis was carried out qualitatively through several stages, namely collecting data, verifying data, grouping data, displaying data and analyzing the conclusion collection. The results of this study indicate that (1) conflict management within the fishing community in integration with social and economic culture in building cohesiveness and integration, which includes local traditions and knowledge, cultural values and Islamic religious relations, local institutions and relationships, social relations and work relations as well as kinship and control of residential areas, (2) conflict management in conflict resolution is analyzed through the results of social modalities and potential conflicts in fisheries communities which include: catchment areas at sea, use of fishing gear, distribution of retainers' income income and local and national political choices

Keywords: Conflict Management, Fishermen Community, Social capital.

A. INTRODUCTION

Conflict phenomenon is something that is already inherent in each community, so that the conflict is not moving and turned into violence, then there is a need for conflict management. In the framework of conflict management, a strategy specifically optimizes the local potential as a base capital. Social capital is a capacity and capability that is owned by a community in resolving a common problem including in managing or conflict management.

Badaruddin (2003) [1] mentions the main elements of social capital including: (1) mutual trust, which includes honesty, fairness, equality, tolerance and generosity , (2) Social

networks (networks) which include; participation, reciprocity, solidarity, collaboration and justice (3) Institutions (institutions) which include; shared values, norms and sanctions.

The fishing community has a different dynamic compared to other communities, the fishing community has a uniqueness and specificity that makes it vulnerable and vulnerable to conflict. Such high potential conflict when not properly managed poses a violent threat. In line with Kusnadi, (2002) [2] in Sabian, (2007) that Indonesia as a maritime country that has the world's longest beach 81,000 km, around 9,261 villages including coastal villages and most of them are structural poverty pockets Potential functioning of conflict insecurity. Along with Kinseng, (2014) [3] which divides the types of fishermen conflicts namely: (1) Conflict of fishing classes such as conflicts between fishing laborers with boat owners or conflicts between small fishermen with capitalist fishermen, (2) Conflicts of fishermen's identity namely conflicts between fishermen groups on the basis of primordial ties such as tribal ties, (3) Conflict of fishing gear that is conflict caused by differences in fishing gear between classes / groups of fishermen. Furthermore, the classification of the fishing community can be viewed from three elements, namely (a) aspects of the mastery of production equipment or equipment such as boats, nets, and mastery of other equipment, (b) the social structure of the community that is categorized into fishermen who own production equipment and labor fishermen who only have services and personnel, (c) scale of venture capital investment, where the structure of the fishing community is divided into categories of large fishermen and small fishermen (Syamsruady, 2004; 13 14) in

B. Research Purpose

The research aims to:

1. Analyzing the conflict management conducted by the fishermen community in creating social integration
2. Analyzing the power of social capital as a management and resolution conflict Community fishermen.

C. LITERATURE REVIEW

According to Carles in Kinseng, (2014) [5] that fisherman conflicts can be classified into 4 typologies namely (1) Fishery jurisdiction, namely conflicts that concern the issue of who owns (ownership) of fishery resources, who controls access to these resources, what kind of optimal management, the role of funds should be mandated by the government, (2) Management mechanism, which involves short-term issues, especially conflicts between fishermen and the government. Furthermore, Satria et. al (2001) [6] Divide fisherman conflict into 4 types, namely

1. Class conflict is a conflict due to the dominance of fishermen in capital with traditional fishermen
2. Orientation conflicts are conflicts due to the difference of orientation between fishermen in marine resource utilization
3. Agrarian conflict is a conflict fishing ground between fishermen and non-fishing classes
4. Primordial conflict is a conflict because of differences in social elements such as social identity differences (ethnic and regional)

For basic analysis There are five stages that are commonly presented in viewing conflict phenomena. The stages are:

The pre-conflict is: a period where there is a target disagreement between two or more parties, resulting in a conflict. Conflicts are distorted from the public view, although one or more may be aware of the potential confrontation. There is tension between several parties or the desire to avoid contact with each other. Confrontation: This stage of conflict becomes more open, if only one party feels there is a problem, perhaps its supporters start to do demonstration action or other confrontational behavior. Sometimes disputes or violence at other low levels occurs between the two parties. Each party might gather resources and strengths that might seek allies in hopes of increasing confrontation and violence. Relations between both parties became very tense leading to polarization among supporters of each party. Crisis: This is the culmination of a conflict where tensions and violence occur most violently. In large-scale conflicts, this was a war period, when both sides were killing each other. Normal communication between the two sides may break, the public statements accuse and oppose the other party. Consequences: A party conquering the other, or perhaps performing a ceasefire (if war occurs). One party may give up on the urges of the other party. Both parties may agree to negotiate with assistance or intermediaries. Regardless of the situation, the level of the tension and confrontation began to decline with the possibility of settlement. Post-conflict: The situation is resolved and concludes with various confrontations, violence and tension and relationship leads to normal surplus between the two sides. But if issues and problems arise because of their conflicting targets are not well-known, this stage often returns to a pre-conflict situation (Fisher, DKK. 2000; 19) [7].

Furthermore Fisher, as quoted by Rusdiana (2015: 171) [8] uses the term conflict transformation more generally in describing the situation and overall objectives, which are as follows: (1) Prevention of conflicts aims to prevent violent conflicts from arising. (2) Resolution of conflicts aims to end violent behavior through peace agreements. (3) Conflict management aims to limit and avoid violence by encouraging positive behavior changes for The steps above are one that must be done in managing the conflict so that each stage will involve the previous stage, such as conflict management will include the prevention and resolution of conflicts (Rusdiana, 2015) [9]

The fishermen community as an entity has the potential and ability to manage problems, particularly conflict phenomena. The underlying potential is social capital. Social capital as the basic capital in a community contains several functions and roles in overcoming social problems in society, including: (1) forming social solidarity, (2) building participation, (3) as a counterweight to social relations in society, (4) generating self-sufficiency and community economic self-sufficiency, (5) as part of the mechanism of social problem management (Conflict and poverty), (6) maintaining and building social integration that is prone to social problems.

D. Research Method

This research was conducted in South Sulawesi in Barru and Takalar districts. The two districts which are locations, were then chosen by Lasitae Village, Puteanging Island and Tamasaju Village, as the analysis unit of fishermen communities.

The method used in this research is qualitative to analyze the potential and strength of the fishing community in managing conflict in creating social integration and conflict resolution. To analyze in depth, in detail and comprehensively, a case study approach is used based on two ethnic fishing communities. The two ethnic communities that were determined purposively were the community of fishermen in the Barru district for the Bugis ethnic group and the fishing community in the Takalar district for the Makassar ethnic group. Informants

totaling 17 community leaders were determined purposively. Two ethnic communities were determined by the informants totaling 17 community leaders were determined purposively. The communities were fishermen in the Barru district for the Bugis ethnic group and the fishing community in the Takalar district for the Makassar ethnic group. Data collection instruments used were in-depth interviews, observation and Focus Group Discussion (FGD). Data analysis was carried out qualitatively through several stages, namely data collection, data verification, data grouping, data display and analysis of conclusions.

E. Analysis and Discussion

The results showed that the social capital owned by the fishing community contributed as management in creating social integration and reducing the potential for conflicts that arise. This is revealed in the following explanation and analysis:

1. Fishermen Community Conflict Management in Creating Social Integration

The fishing community as an entity has internal potential in solving various problems encountered. Community as a social system as a whole has a sus system that functions in creating social integration. This means that every social system has its own mechanism and strength in building relationships and cooperation. On the contrary in the perspective of conflict that each community is inherent in conflict. This means that conflict in a community is inevitable even necessary for social change. Both perspectives provide understanding that in every community always has two main things, namely conflict and integration.

The case of the fishing community in South Sulawesi also has conflict dynamics and integration that are interesting to analyze. South Sulawesi is known as a maritime province, because most of its territory is on the coast. Therefore, the community is also known as a maritime community. As a society and maritime community is strongly influenced by the marine environment as a resource in sustaining life. The potential of the sea as a resource greatly influences social, economic and cultural life and behavior for community members. Marine resources are a source of conflict for fishing communities in South Sulawesi. Conflict in fishing communities is a phenomenon that is vulnerable to violence. Therefore, fishermen conflicts need to be managed or controlled so that they are not destructive and remain conducive to the survival of the fishing community.

Managing and managing fishing conflicts in South Sulawesi are all forms of efforts to maximize the social, cultural, environmental and economic potential internally to build cohesiveness and integration. Conflict management can take place naturally or through social engineering. Conflict management that is naturally a form of conflict resolution through mechanisms and interactions that continue to take place internally for a long time. This type of conflict management prioritizes interaction and togetherness over a long period of time. Conflict management in this form is usually a conflict resolution process that is not realized by the conflicting party and the involvement of third parties is undetectable and the time it starts is detected. This natural conflict management for South Sulawesi fishing communities is called management through time together. This means that the longer they are together, the management of conflict resolution.

Furthermore conflict management through social engineering is a form of conflict management by engineering the internal potential of the community as an integral relationship in meeting the needs of the community. This means that all the internal potentials of the community contribute to the relationship of needs in conflict management. To

understand the internal potential of conflict management fishing communities as social engineering is as follows:

a. Tradition and Local Knowledge

The fishing community has traditions and local knowledge as a practice of social life and local knowledge as a framework for meeting their needs. Fishing communities have a tradition of solving problems they face, especially conflict. Conflict as a social phenomenon, caused by the existence of various differences that arise in a community. These differences include interests, perceptions, orientation, ideology and differences in the use of tools. All forms of these differences if not managed properly lead to violence in the fishing community. The tradition of the fishing community in managing differences that arises is by way of deliberation or sipulung tudang. Approach of kinship and personhood.

The tradition of the fishing community in the implementation of the sipulung warehouse as conflict management is the involvement of community members in a meeting, then all differences and problems that arise are discussed and discussed at the meeting and the result is a joint consensus. kinship and figure. The tradition of sipulung tudang is a means of consolidating differences to produce agreement in solving various problems. Tudang sipulung as a community tradition in resolving various differences was attended by representation of citizens led by a formal or informal figure trusted by the community. All decisions determined as a result of the sipulung warehouse are a guideline for the community in carrying out social activities. So that the sipulung tudang became a container in managing various differences to create community social integration. The tradition of sipulung tudang becomes a means of conflict prevention and resolution for the fishing community, especially in South Sulawesi.

The fishing community in South Sulawesi has a strong spirit and family ties. This strong kinship and kinship ties are based on the fact that the fishing community internally sees itself (community) as one family, one descendant and one family. These attitudes and views are based on the history of the profession as fishermen as well as housing ties and dependence on the same resources, namely the sea. This strong family bond becomes the glue between them in sulking internal integration. So that conflicts and differences that occur are easily resolved because of the high level of trust between them on the basis of kinship.

The fishing community in South Sulawesi has a level of trust and compliance with both formal and informal figures. Various problems, especially conflicts that occur can be resolved through community leaders who are owned. Several types of trusted figures for the fishing community such as religious figures, traditional figures, fishermen figures and formal figures such as village heads and hamlet heads. All these trusted figures play a role in preventing conflicts and resolving conflicts. Community leaders are internal potentials that act as conflict management in fishing communities.

b. Religious Values and Teachings

The fishing community in South Sulawesi is known as a religious community characterized by obedience and obedience to religious values and teachings, especially Islam. Their obedience and obedience to religious teachings are shown by their attitudes and actions in worship and care for religious facilities, such as their contribution to the construction of a mosque which is routinely given every return to sea. Their actions also make Friday a holiday to catch fish because they must perform Friday prayers in congregation. Their behavior and

actions based on the values and teachings of Islam facilitate the growth of awareness and the spirit of brotherhood among them.

Obedience and obedience to religious values and teachings have a strong potential to foster trust and solidarity among them. It even becomes a strong foundation in managing and managing integrated social life. The values and teachings of Islam become the glue in the social life of the fishing community, which is generally Muslim. The integration, regularity and harmony of the fishing community is very much colored by the values and teachings of the Islamic religion.

Therefore, the fishing community in South Sulawesi has never been a conflict based on religious differences, so that Islam for them is a symbol of unity and togetherness energy.

c. Local Institutions and Organizations

Each community always has the potential to be a social institution as a means of meeting the needs of its members. The fishing community in South Sulawesi has social potential as a religious institution, such as village priests, health institutions, security institutions, economic institutions such as profit-sharing systems, livelihood systems, legal institutions such as sanctions. Social institutions as social buildings are a set of rules, systems and mechanisms that govern each member of a community in meeting the various demands of human needs. Social institutions as a set of rules and mechanisms play a role in creating integration and order in each community.

The fishing community in South Sulawesi uses social institutions as a means to maintain and maintain regularity and social integration for its members. The role of social institutions is a mechanism in conflict management that is maintaining social integration, preventing as well as conflict resolution in the community.

d. Social Relations

The fishing community has a strong endurance, which is characterized by stable social relations. Social relations take place in various forms of social and religious social activities. Social relationships or social interactions for each social system are the core of social life, the fishing community as one of the social systems can survive because the social relationships run harmoniously. A harmonious relationship in the fishing community is characterized by cooperation, mutual cooperation, mutual assistance, mutual trust, mutual recognition and obedience to cultural values and religious teachings. Furthermore, harmony in social relations is manifested in the resolution of social problems such as conflicts that are carried out in a family way, almost all problems that occur can be resolved and ended internally without having to involve external factors such as a court institution.

Social relations that take place in harmony for the fishing community are not only the main capital and the core of their lives but are the main mechanism in managing conflict. Social relations as conflict management can prevent conflicts and violence and resolve existing conflicts. Harmonious social relations are the antidote for various social ills that arise in the fishing community. On the other hand, unstable social relations are the main source of social diseases such as social disintegration and violence.

Social disintegration and violence can be managed and resolved by intensifying social relations through various social and religious social activities. Social and religious activities become a means for citizens to strengthen relations and cooperation in solving problems they

face. Various social religious activities that are usually carried out by the fishing community are mutual cooperation in the celebration of Indonesian national holidays and celebrations of Islamic holidays such as the celebration of the birthday of the great prophet Muhammad Sallallahu Walaihi Wassalam.

e. Work relationship

The fishing community has characteristics with livelihoods generally making the sea as the main resource in meeting economic needs. Professionals as fishermen can be classified into several types as mentioned by the informant (Kadir Dg Situju.)

"There are many kinds of types of fishermen. We even have all types here, from the smallest types to the kind that use fishing equipment that are considered large-scale who are at sea for one week, even one month, too. Pa' pancing (one person), two or three people is Pa'lanra/pa'jala. or pukat is five people, six people (patorani) , seven people is pa'rere, and pa'rengge is 13 to 17 crew"

Data on the types of fishermen that vary in terms of the use of fishing gear and the amount of labor needed in the process of catching fish at sea. The many types of fishermen that exist illustrate the pattern of work relationships that apply in the fishing community in meeting their economic needs. The types of fishermen with a workforce of 2 are very different from the fishermen who employ 6 people as experienced by patorani fishermen, even parengge fishermen (pagae) who use labor between 13 to 17 people. The large number of workers reflects that the work as a fisherman, especially pagae fishermen, also recognizes the division of labor such as there is a leader of the capture of the sea (caddy retainer) specifically to lead the preparation and process of catching, there are specifically handling lighting / lights (palampu), there are special guarding the engine of the ship, the specific part of the ship's rudder, there is a special cooking preparing food needs and there is also a special task specifically pulling the net.

The working relationship that occurs in the fishing profession in South Sulawesi has been carried out professionally, meaning that everyone involved in the process of catching fish at sea is based on their respective fields of duty, where each part is responsible for getting maximum results. Professionalism in carrying out their duties has implications for the income earned by each fisherman.

f. Shared Place of Living

The fishing community is a representation of a maritime community that has different characteristics from other communities. Characteristics of the fishing community is the sea is the main resource in meeting economic needs, attitudes and behaviors formed in accordance with the conditions of the marine environment, living in coastal areas and islands.

Fishing communities who live in coastal and island areas are their own potential in creating solidarity. The awareness about the same residential area makes it easy to build cooperation, mutual trust because attitudes and behaviors are formed with the same environmental structure, namely maritime. Therefore, for the fishing community, the similarity of residence is a means and symbol of creating social integration. The threat of conflict can be mitigated through awareness and social solidarity of a mechanical nature, namely the similarity of residence as a symbol of maritime society.

2. The Strength of Social Capital as Management and Conflict Resolution in the Fishing Community

Conflict management is a process of making plans and controlling conditions that are not appropriate and occur between parties to the conflict. It also means a process of planning, organizing, leading and controlling various members' efforts in the organization and using all the resources of the organization to achieve a certain goal. Conflict management as a process of parties involved in conflict or third parties formulate conflict strategies and implement them to control conflicts in order to produce the desired resolution (Wirawan, 2013) [11].

The results showed that the fishing community in South Sulawesi has the potential for social capital which is a source of strength in managing and mitigating the threat of conflict. The potential social capital owned by the fishing community is as follows:

Table: Social Capital of Fishing Communities in South Sulawesi

No.	Social Capital of Fishing Communities	Shape	Description
1.	Trust	Help each other Mutual trust	1. Lending money 2. Leave the keys, guarding the house to the neighbors when they leave
2.	Institutions	1. Majelis Ta'lim 2. Pabarasanji/rate 3. Dasa Wisma 4. Ma'minasata 5. Savings and Loans 6. Karang Taruna	1. Conduct recitation every week at the mosque 2. traditional activities carried out together if you want to enter the house and caru caru ship 3. Conduct population data collection and handicraft training 4. Making shredded fish according to the potential of the local community 5. Making shredded fish as capital and efforts to drain fish potential of the local community 6. Hold a race / match every day of independence on August 17.
3.	Cultural Values and Local Wisdom	1. Abbulo sibatang 2. Sipakatau/sipakalabbiri 3. Atta'ba 4. Assipitarri (Public Forum)	1. If there are neighbors, fellow fishermen who are sick or die visit each other. 2. give rights to every person on the basis of values and norms that apply in social relations such as calling with the title daeng, pilgrimage, behaving and speaking in accordance with their respective roles 3. If there are residents who make a celebration, neighbors or other fishermen

			come with money, consumer goods or help prepare the event. 4. any social problems or activities that have an impact on society will be discussed together to make the right decision for everyone
4.	Social Norms	Norms of habit and tradition	1. Must not go to sea on Friday or on condition that after Friday prayer is done 2. You cannot go to sea if you have relatives or relatives doing a celebration 3. Put pa'rappo in the sea or a sacred place if you want to go to sea
5.	Networks		Interact with fishermen outside the village, sub-district and district to the province. Interaction is carried out in order to build a trading and capture network so that it runs well and smoothly
5.	Community Figures	1 Village Head 2 Sub-village Head 3 Sub-village Prayer Leader 4 Chair of the PKK 5 Chairperson of the Ta'lim Assembly 6 Chairman of Youth Organization 7 Pinggawa 8 Pa'palele	

Source: Primary research data, 2019

The social capital owned by the fishing community in South Sulawesi is a strength as a mechanism, procedure and principle in managing and reducing conflicts and violence. The results of the study found several potentials that could trigger or cause conflict in the fishing community. How social capital becomes a structure that inspires (cognition) community behavior and actions in conflict management and resolution. Beberapa potensi yang menjadi penyebab konflik dalam komunitas nelayan dianalisis dengan kekuatan modal sosial sebagai berikut:

a. Fishing Area

The fishing area in this study is intended as an area or location that has been used as a fishing ground by fishermen. Determination as a fishing ground is based on provisions governed by the government and based on the experience of fishermen themselves. The location and location of fishing are usually determined because there are a lot of fish in the area. Fish as one of the main marine resources becomes the target of every fisherman in meeting their economic needs. Because fish as a resource, in a conflict perspective is seen as a source of

conflict, which every fisherman will fight over. The process of fighting over fishing is a potential that is very vulnerable to conflict and violence, but this does not occur because of the strength of social capital as a mechanism and principle to reduce it.

How does social capital construct the behavior and actions of the fishing community, especially in fishing as management in conflict resolution? Social capital contributes in providing understanding / wisdom to humans that the sea is a common property so that every human being can use it to meet their needs. Social capital also contributes in constructing human understanding to work hard, competing in making a living, but the results of hard work and competition are determined by God Almighty, the creator of all that exists and the determinant of every human's luck. That knowledge and beliefs will reduce conflict and violence in the procession of fishing in the sea.

Knowledge and belief based on religious experience and teachings underlie the birth of attitudes, behaviors and actions in responding to a phenomenon. The positive and negative of a response is determined by the construction of one's knowledge and beliefs. In the case of fishermen who fight over resources, especially the location and place of capture are not responded with violence because of the strength and contribution of social capital they have.

b. The use of fishing gear

Fishermen can be classified based on the type of fishing gear used such as traditional fishing gear and modern fishing gear. The use of certain types of fishing gear also affects the production or catch of fishermen. The different catches production also determines the level of fishermen's income. Therefore different income among fishermen can cause social jealousy, as well as potential conflicts in the fishing community.

However, the phenomenon of differences in the use of fishing gear that has implications for income differences is not a reason for the fishing community for social disintegration. Because there are values and norms of social norma that are believed and obeyed by fishermen that the income is related to sustenance and hard work, there are regulators. There is even an impression in the percussion fishing community questioning especially openly questioning the income of others. The income earned by each fisherman is seen as a provision that has been determined by the almighty creator of God.

The fishing community with their belief and adherence to cultural values and social norms is a strong backrest in managing the potential for conflict not to develop into violence. Social capital owned by the fishing community constructs itself into a harmoniously integrated community. Therefore the fishing community can live in harmony and peace through the strength of the social capital they have in common.

c. Punggawa-Sawi Income Distribution

The structure of collards in the fishing community in South Sulawesi is very dominant in coloring social, economic and cultural life. Retiree mustard is a symbol of social stratification for the fishing community. The concept of retainer (leader and owner of capital) and mustard as worker (laborer), the working relationship between courtier and mustard, especially for pagae fishermen is a complementary relationship, meaning the courtier cannot do anything without the presence of mustard, otherwise mustard cannot work and earn without capital and retainer leadership.

The working relationship between courtier and mustard is complementary, but in terms of income the retainer always earns more than mustard. As a comparison of income between courtier and mustard 1 to 3 can even be 1 to 6, meaning one for mustard three or six for retainer. The very lame income between courtiers and mustard greens is a potential conflict in the fishing community.

Potential conflicts due to income inequality between courtiers and mustard must not be a trigger for violent conflict in fishing communities. Relations mustard collards not only limited to work relationships for economic needs, but more broadly a social relationship with a family relationship frame. Courtier as a leader is not only in the process of fishing in the sea, but also is a community leader who nurtures and helps in solving problems faced by the community. Sawi on the other hand also receives well the income obtained with the agreed profit-sharing system, Sawi is happy because if there are deficiencies or problems he faces they still ask for help from his staff, otherwise the courtier also acts by embracing and caring for mustard by giving bonus or other additional income.

The lame income experienced by mustard has never been protested against his retainer, because the courtier as a community leader is a social capital for the mustard in his family's social and economic life.

d. Local and National Political Preferences

The fishing community in South Sulawesi has a good level of local and national political participation, especially in regional elections and presidential elections which are quite good. Therefore the momentum of the regional head election and the presidential election is a potential conflict for the fishing community. The potential for conflict is due to differences in political choices, but the potential for conflict does not develop and lasts long. Differences in political choices can still be managed and overcome through the strength of social capital in the form of kinship and family ties, so that differences in political choices do not develop into behavioral attitudes and actions that lead to violence. This means that the strength of the influence of social capital is still stronger in creating social cohesion in society.

The fishing community has the principle that being different in political choices does not mean threatening disintegration in the community. Family ties and relatives are still the foundation in maintaining social integration, especially in overcoming differences. The difference in choice is only temporary and family and relative ties are permanent.

Furthermore, a detailed description of the potential conflict and social capital strength of the fishing community in South Sulawesi can be seen in the following table.

Table: Strength of Social Capital of Fishing Communities in Conflict Management and Resolution

No.	Potential for Conflict	Social Capital	Power	Description
1.	Fishing Area	Trust	Togetherhness, Cooperatoin	Awareness to live together
2.	The use of fishing gear	Social Institutions	<ol style="list-style-type: none"> 1. Majelis Ta'lim 2. Pabarasanji/rate 3. Dasa Wisma 4. Ma'minasata 5. Savings and Loans 6. Karang Taruna 	<ol style="list-style-type: none"> 1. Conduct recitation every week at the mosque 2. traditional activities carried out together if you want to enter the house and caru caru ship 3. Conduct population data collection and handicraft training 4. Making shredded fish according to the potential of the local community 5. Making shredded fish as capital and efforts to drain fish potential of the local community 6. Hold a race / match every day of independence on August 17.
3.	Punggawa-Sawi Income Distribution	Cultural Values & Local Wisdom	<ol style="list-style-type: none"> 1. Abbulo sibatang 2. Sipakatau/sipakalabbiri 3. Atta'ba 4. Assipitarri (Public Forum) 	<ol style="list-style-type: none"> 1. If there are neighbors, fellow fishermen who are sick or die visit each other. 2. give rights to every person on the basis of values and norms that apply in social relations such as calling with the title daeng, pilgrimage, behaving and speaking in accordance with their respective roles 3. If there are residents who make a celebration, neighbors or other fishermen come with money, consumer goods or help prepare the event. 4. any social problems or activities that have an impact on society will be discussed together to make the right decision for everyone
4.	Local and National Political Preference	Social Norms	Norms of habit and tradition	<ol style="list-style-type: none"> 1. Must not go to sea on Friday or on condition that after Friday prayer is

				done 2. You cannot go to sea if you have relatives or relatives doing a celebration 3. Put pa'rappo in the sea or a sacred place if you want to go to sea
		Networks	Interact with fishermen outside the village, sub-district and district to the province. Interaction is carried out in order to build a trading and capture network so that it runs well and smoothly	Creating cooperation and partnerships with other communities
		Community Figures	<ol style="list-style-type: none"> 1. Village Head 2. Sub-village Head 3. Sub-village Prayer Leader 4. Head of PKK 5. Head of Majelis Ta'lim 6. Head of Karang Taruna 7. Pinggawa 8. Pa'palele 	

F. CONCLUSION

Conflict management in fishing communities is an effort made by using internal potential in creating social integration and cohesion. The intended internal potential is to maximize the socio-cultural and economic potential which includes local traditions and knowledge, cultural values and teachings of Islam, local institutions and institutions, social relations and work relationships as well as kinship and similarity in the area of residence.

Conflict management within the framework of conflict resolution is analyzed through the results of mapping the strength of social capital and potential causes of conflict in fishing communities which include: fishing areas at sea, use of fishing gear, distribution of collards revenue and local and national political choices

The strength and contribution of social capital of the fishing community is able to reduce and at the same time become a means of conflict resolution based on the potential and threat of conflict that is owned by the fishing community.

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