

# Socio-Economic Conditions in Empowering Pa'belle Fishermen in Luwu

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**Abstract.** This research focuses on the dynamics of socio-economic conditions in empowerment as an effort and strategy to maintain the survival of the Pa'belle fishing community in Bua District, Luwu Regency on an empowerment basis. This research is a qualitative descriptive study with a case study approach, informants were selected by purposive sampling with certain criteria. The research results show that there are three cohesive relationships, namely: 1) family relations, where each family member has a role that supports each other in advancing the economy, 2) neighbor relations, this relationship is established through mechanical social interaction, get to know each other, become familiar and foster a high sense of solidarity with each other, 3) the relationship between the owners of capital and fishermen is called *punggawa-sawi*, the cooperative relationship is related to socio-economics, where there is a division of labor and distribution of results. Recommended research findings that the Pa'belle fisherman empowerment program in Bua sub-district, Luwu Regency should not only be patriarchal in nature which places men as fishermen and have domination rights, but also for women to have a better life again.

**Keywords:** Socio-Economy, Fishermen, and Empowerment

## 1 Introduction

The Pa'belle fishing community is a fishing community using passive fishing gear, namely *belle* with the main focus being *Malaja* fish catches. The condition of the majority of fishermen in the coastal waters of Karang-karangan, Luwu Regency, are small-scale fishermen, so they are only able to exploit fishery resources around the coast [1]–[3]. With this high fishing intensity from time to time it will affect changes in the structure of the *Malaja* fish population [4]. Such conditions can be a threat to fishermen in meeting the demands of life which are increasing day by day to be fulfilled in order to survive.

Various development programs are carried out to increase the socio-economic level of Pa'belle fishermen. As has been run by the government. Even though until now, the policies and implementation of development programs for Pa'belle fishermen are still not optimal in breaking the chain of poverty and increasing their welfare. This is because the portion of social, economic and cultural development policies in fishing communities is quite complex. In addition, fishing communities have their own cultural system and are different from other communities living in mountainous, valley or lowland areas as well as in urban areas [5], [6]. One of the social assets

possessed by fishing communities in general, the Pa'belle fishing group always prioritizes togetherness and establishes good relations in carrying out fishing activities. The nature of gotong royong is also still strong between fellow fishermen where it is very clear how cohesive they are in seeking the resources needed in the preparation, implementation and operation of the Pa'belle fishing gear. According to Nashir and Gandasari, it shows that the difficulties of community organizations in interacting or communicating with villagers are due to differences when carrying out interactions [7], [8]. Meanwhile, according to Bajari when interacting with other people, the individual looks at himself about how other people judge, treat and act towards him [9]. So that it is at this important moment that someone will know the positions that have been built and established.

Thus the researcher can analyze how the Pa'belle fishing community carries out the interaction process simultaneously with their environment. The daily life of the Pa'belle fishing community has stored and provided reality, as well as knowledge that guides daily behavior. Therefore the pattern of interaction for fishing communities with others as well as relations with the government in development programs and economic empowerment will be a determining process in improving the living standards of the fishing communities themselves.

### **3 Research Methods**

This research is a qualitative descriptive study with a case study approach [10] [12]. The case study was chosen because it is in accordance with the context of the focus on understanding individuals and their characteristics in depth with integrative and comprehensive practices to help determine solutions to the problems faced by the Pa'belle fishermen [10]. Determination of informants selected by purposive sampling with certain criteria [13] [14] while the criteria for informants in this study were 1) Management of the Pa'belle fishing community, 2) Pa'belle fishing community, 3) Local government officials in Bua District, Regency Luwu and 4) Traditional leaders who know local customs. Sources of data in this study were obtained through direct observation and interviews (primary) [10] [15] [16] and literature studies (secondary) both nationally and internationally through the Google Scholar search engine. (<https://scholar.google.com/>) and (<https://www.sciencedirect.com/>) with keywords based on research titles and processing data using applications Atlas.ti9.

### **3 Result and Discussion**

The social characteristics of the Pa'belle fishing community generally live in coastal areas close to their daily activities. Pa'belle fishermen in Bua District, Luwu Bua Regency are very dependent on changing or unpredictable natural conditions or conditions. The level of risk faced by fishing communities is very high [17] [18]. In addition, high business risks cause fishing communities to live in a very harsh natural environment which is always filled with uncertainty in carrying out daily fishing efforts [3].

#### **a. Income of Fishermen of Bua District**

Fishing communities are very dependent on catches from the sea, if they don't go to sea some fishermen change professions (looking for side jobs). In addition, when fishermen's families

experience pain, they seek treatment at the puskesmas or buy medicine at the nearest stall, and fishermen usually ask neighbors, family, and even the local Neighborhood Association for help depending on the illness they are suffering from (severe illness or mild illness). Currently, their children's school fees are sufficiently met and household expenses can also be met. Most of them are fishermen, laborers/farmers, construction workers, traders and business people who live in the Bua District, Luwu Regency.

Several fishing communities in Bua District have succeeded in increasing their welfare. However, in general, they work hard so they can save their income for savings and use to open a business. But besides that, the fishermen in Bua District took the initiative or switched professions outside of capture fisheries (side jobs) as laborers/farmers, construction workers, stalls/kiosks (selling groceries), and others. If they cannot go to sea due to weather factors bad, fishing gear is broken, the engine is broken and other things in order to supplement the family income what if they cannot go to sea.

Therefore, the income of the fishing community in Bua District can be valued at Rupiah/family card (KK)/year. Family income in terms of the type of capture fisheries business results is added to the non-capture income. The following is a table detailing the income of fishing communities in Bua District, Bua District, Luwu Regency.

The income of the fishing community in the Bua sub-district per month can be seen from the following table:

Table 1. Income of Pa'belle Fishermen in Bua District Every Month

Informant	Income Type		Total (Rupiah/ KK/Month)
	Fishermen (Rupiah/KK/Month)	Excluding Fishermen (Rupiah/KK/Month)	
1.	2.300.000,00	700.000,00	3.000.000,00
2.	2.000.000,00	750.000,00	2.750.000,00
3.	1.700.000,00	500.000,00	2.200.000,00
4.	1.000.000,00	650.000,00	1.650.000,00
5.	1.500.000,00	500.000,00	2.000.000,00
6.	1.600.000,00	500.000,00	2.100.000,00
7.	2.000.000,00	600.000,00	2.600.000,00
8.	2.500.000,00	700.000,00	3.200.000,00
9.	1.800.000,00	500.000,00	2.300.000,00
10.	2.000.000,00	500.000,00	2.500.000,00
11.	2.300.000,00	700.000,00	3.000.000,00
12.	2.000.000,00	750.000,00	2.750.000,00
13.	1.700.000,00	500.000,00	2.200.000,00
14.	1.000.000,00	650.000,00	1.650.000,00
15.	1.500.000,00	500.000,00	2.000.000,00
16.	1.600.000,00	500.000,00	2.100.000,00
17.	2.000.000,00	600.000,00	2.600.000,00
18.	2.500.000,00	700.000,00	3.200.000,00

19.	1.800.000,00	500.000,00	2.300.000,00
20.	2.000.000,00	500.000,00	2.500.000,00
21.	2.300.000,00	700.000,00	3.000.000,00
22.	2.000.000,00	750.000,00	2.750.000,00
23.	1.700.000,00	500.000,00	2.200.000,00
24.	1.000.000,00	650.000,00	1.650.000,00
25.	1.500.000,00	500.000,00	2.000.000,00
26.	1.600.000,00	500.000,00	2.100.000,00
27.	2.000.000,00	600.000,00	2.600.000,00
28.	2.500.000,00	700.000,00	3.200.000,00
29.	1.800.000,00	500.000,00	2.300.000,00
30.	2.000.000,00	500.000,00	2.500.000,00
<b>Average</b>	<b>1.840.000,00</b>	<b>590.000,00</b>	<b>2.430.000,00</b>

Source: Primary Data Management Results, 2022

Based on the results of Table 1 above, it can be seen that the income of fishing communities from capture fisheries is Rp. 18,400,000.00/family/month with an average of Rp. 1,840,000.00/head of household/month and non-captured fishery products such as: laborers/farmers, stalls/kiosks (selling groceries), builders and others are Rp. 5,900,000.00/KK/month with an average of Rp. 590,000.00/KK/month, so the total income of the fishing community in Bua District from the capture fisheries business plus businesses outside the capture fisheries business is Rp. 24,300,000.00/KK/month with an average income of Rp. 2,430,000.00/KK/Month. The income and income of fishermen is affected by the fishing season. In the west monsoon season, which starts from October to April or people often call it the rainy season, fishing usually increases. The east monsoon season, starting from April-October or what people often call it the dry season, is the minimum level of fishermen's income. Unsupportive natural conditions, limited capital and a low level of education resulting in weak socio-economic conditions [19]. The description of the poverty conditions of fishermen, among other things, can be seen from the physical condition in the form of the quality of their settlements [5] [20]. In general, poor fishing villages will be easily identified from the condition of the residential houses they occupy. The houses they live in are generally very simple, with bamboo walls, dirt floors, and limited household facilities and furniture. Other identifications that stand out among poor fishermen are the low level of education of their children, daily consumption patterns, and their income level.

Several fishing communities in Bua District have succeeded in improving their welfare. However, in general, they work hard so they can save their income for savings and use to open a business. But besides that, the fishermen in Bua District took the initiative or switched professions outside of capture fisheries (side jobs) as laborers/farmers, construction workers, stalls (selling groceries), and others. If they can't go to sea due to bad weather, fishing gear is damaged, the engine is damaged and other things in order to supplement family income if they cannot go to sea.

#### b. Pa'belle Fisherman Community Social Interaction

Social interactions are ways of connecting individuals and social groups meeting each other and determining the system of forms of these relationships regarding what will happen if there are changes that cause the existing patterns of life to falter [21]. Social processes can be interpreted

as reciprocal influences between various aspects of life together, for example influences between social and political, political and economic, economic and legal, and so on. Social interaction is the key to all social life, because without social interaction there would be no life together. Social interaction as a major factor in social life [22].

Relations with Pa'belle fishermen in Bua sub-district, Luwu Regency also show that each type of fisherman has a way of interacting with work at the Luwu Regency auction place but only as a distribution or waiting for other fishermen, namely sea retainers and Sawi who will come from catching fish on the coast. as well as on the high seas, where usually in the afternoon the fishermen return home with their catch. When the ship has docked at the wharf, the marine retainers usually come to Sawi, with the other Sawi carrying their catch, so here Sawi checks any fish and weighs it before determining the price. After agreeing with both parties, he immediately distributed it to retailers who had already collaborated with him in selling the catch and buying it at market prices. So from the sale proceeds he gets a wage or service fee of ten percent of the sales proceeds, but this is because the marine retainer has debts but if the marine retainer does not have debt he usually gets five percent in return. This data shows that the social relations carried out by fishing communities are based on the type of fishermen when they control ownership of capital, means of production and also labor [23] [25].

This working relationship can be established by itself but there is communication or there is a kinship relationship or a desire for cooperation in which sea retainers carry out a working relationship with mustard greens based on relatives who do have the ability and skills in terms of going to sea or catching fish [23] [24]. In addition, the working relationship with other parties is not based on kinship but based on the ability and expertise to go to sea where they are willing to cooperate with the agreed terms, usually cooperation with other parties, mostly outside of Karang-Karangan Village. The working relationship here is the relationship in terms of going to sea or fishing in the sea where in this case the working relationship between the sea retainer and sawi is where there is a division of tasks in which the sea retainer is the captain who serves as the commander in chief or the captain who drives the ship who runs the ship and knowing which areas to pass or places where there are fish because the retainer of the sea as a captain knows the ins and outs of waters where there are lots of fish [24]. Here a marine retainer has 60 assistants (bass) who are taken from a trusted sawi who is in charge of engine problems. In fishing operations or netting fish, there are 5 to 7 Sawi people who have their respective duties, namely 3 Sawi people have the task of throwing the nets so that the fish enter the circle, here he has the task of supervising the fish that enter the circle, so there are three more Sawi who part helps pull the nets and two other sawi have the task of picking up the fish to be placed in the places that have been prepared and arranging what is really needed but sometimes also helping to pull the nets.

Therefore, fishermen have their own tasks and they are carried out continuously, so that it becomes a daily task without having to rearrange it. With this simple equipment, it will affect the range to find fish. Because of this, the Pa'belle fishing community in Bua sub-district, Luwu Regency, when looking for more fish, has to compete with large fishermen so they are unable to compete with fishermen who have adequate facilities.

The harvests obtained are not sold directly at the auction site but instead are sold to the closest community. Because they are not sold to fish auctions (TPI), the price of fish drops, whereas if they are sold through auctions, they will certainly get a decent price. Even if they need money faster, the fishermen in this village are forced to rely on middlemen (collectors). Efforts that might be made so that fishermen are not entangled in the circle of middlemen is to develop the

functions of microfinance institutions and cooperatives that side with fishermen. Fishermen who do not have the capital to buy boats are forced to borrow money from middlemen. In a structural perspective, fishermen's poverty is not only the patron-client relationship that creates debt bondage that leads to forms of exploitation [2] [23] [25]. However, fishermen's poverty occurs due to fishermen's limited access to fishery resource control rights.

For Pa'belle fishermen, malaja fish in Bua District, Luwu Regency during the famine season which takes place in April, May and June and October, November and December each year traditional Pa'belle fishermen with sero fishing gear do not get maximum results to make a living his family. The phenomenon described is a problem faced by fishermen from Pa'belle amid uncertainty in income due to technological limitations. This problem will certainly have an impact on the level of welfare of fishermen. One of the welfare of fishermen is determined by the income level of fishermen. Fishermen's income is an accumulation of fishermen's business results which do not stand alone, but are influenced by various factors. Therefore, the income of Pa'belle fishermen in the coastal village of Karang-karangan, Luwu Regency, fluctuates in line with fluctuations in supporting factors such as capital, season, climate, fishing gear productivity, fishing area, fish price and catch quantity.

#### c. Pa'belle Fisherman's Social Construction

Social construction is closely related to the perspective or insight of society towards itself, in more detail that the perspective or insight of society is a perspective in which society is positioned as a provider institution and determines all roles for each of its members [26] [28]. For community members, this condition causes them to only have two alternatives, namely accepting the role assigned to a community member or relinquishing their membership in society.

Fishermen's social construction is a necessity that occurs in the life of Pa'belle fishermen, this occurs due to social processes through experience in carrying out traditions as a fisherman, so that the experience involved has meaning and knowledge in improving welfare [29] [30]. Weber's theory of social action that occurs every day always has meanings. Or, various meanings always accompany social action [29]. Berger and Luckman (1990:1) say that the world of individual experience is not separated from the social world [29] [31]. Several informants explained that fishermen are part of the natural life that surrounds them, Pa'belle fishermen view that they are part of nature so that the role of nature greatly determines their current and future lives through experience and knowledge hereditary. Another informant said that regarding the role of wind in fishing, the south and west winds are the most feared. Stars can also be used as a guide at night when they go further out. The star used to show the way is the morning star which often appears from the east. Signs through the clouds are also inseparable from the shape and understanding of society. If there are thick, blue, almost black clouds in the sky and the informants say that there will be a storm. Besides the form of knowledge related to navigational knowledge, matters related to tradition for fishermen groups are forms of individual belief that become collective beliefs, for example when they go out to sea they have to go down on their right foot, when going out to sea husband and wife may not fight, or show signs such as if the fishing hook is eaten or grabbed by a fish and then it breaks, that is a bad sign for those who are left on land, or a sign of the coming of a storm or if the person concerned goes out to sea there will be danger (Y.M. Informant). Instincts in fishing communities are instincts from natural phenomena that are full of mystery and even undeniable by them.

However, the forms of belief inherited by fishing communities that are magical, such as their strong dependence on nature, gradually experience degradation as a result of developments that give birth to new patterns and interactions. Permanent patterns and forms of interaction that were previously believed and interpreted as a form of collective consciousness gave birth to a parasitic culture that leads to individualism. Shifts in lifestyle often give birth to cultural shifts within individuals which have implications for the fading of social solidarity that has been cultivated, maintained and maintained [32]. The presence of modern equipment in the field of fisheries, such as the Punae, Pajeko, Pelang boats, with more sophisticated equipment systems has also influenced the cultural pattern of the community, consequently also having an impact on changing lifestyles.

#### d. Institutions and Social Control of Fishermen's Communities

##### 1) Pa'belle Fisherman Social Organization

A society is inseparable from a system of behavior that binds to community activities to meet their needs both primary and secondary [33] [34], this becomes a social entity and forms traditions, customs, norms that govern behavior. Community behavior [34]. The same thing applies to the social life of the Pa'belle fishing community, Pinedo Vasquez et al. (2001) social and cultural factors can influence fish resources [35]. In particular, the institutions for the life of the Pa'belle fishing community in Bua sub-district, Luwu Regency, are related to how the real management of territories by indigenous peoples is very much related to the relationships or relationships that they carry out to fulfill their needs in the area and in general is something that has been passed down from generation to generation. In this area, de yure, there is authority from indigenous peoples. The authority referred to here is related to the management and utilization of natural resources according to the principles of customary law with their respective characteristics. Therefore the researcher will describe this social construction based on two legal systems, namely the rules that apply in the Pa'belle fishing community and the laws that apply in the local government and the central government. Based on the findings show that the rules that apply in social values, social norms and how these rules are implemented in social control. As for what is meant by social value is related to things that are not typical individual characteristics; they are social agreements about what is right, good, to be valued, expected, desired, believed and obeyed while social norms are the result of mutual agreement and a means of assessing which ones are good and which are bad [35] [36]. Community culture will influence people's behavior in utilizing fish resources, local knowledge or traditional knowledge is knowledge that has accumulated throughout the life history of traditional communities. This knowledge is obtained through a "testing" process, by continuing practices that are considered to maintain natural resources, and abandoning practices that are considered damaging to the environment.

Social values owned by fishing communities are values derived from the culture they have, based on the results of observations and interviews social values found during the research namely, 1) Kinship is the main social bond, there are two kinds of kinship, namely narrow kinship, namely from the nuclear family, as well as extended kinship, broad kinship covering one village, even between villages. Kinship influences the behavior of helping each other as well as norms of territorial waters domination. Kinship ties, resulting in no conflicts between fishermen, both between fishermen from the same village, and between malaja fish fishermen in Bua District, Luwu Regency, 2) Control over water territory for fishing. their livelihood. Control of the territorial waters is carried out by one family or communally by all village fishermen.

Mastery is only limited for the benefit of catching fish, 3) Living together with the environment The community of Malaja fish fishermen in Bua sub-district, Luwu Regency considers their life to be part of nature itself, so that the surrounding environment must be cared for and respected, 4) Simple life, principle of life simply influence the pattern of society in catching fish. They catch enough fish, which is only 4 hours per day, so that fish resources are not depleted. 5) Mutual cooperation or mutual help, togetherness and high integrity are based on the existence of kinship ties in one village. An attitude of mutual help is carried out when installing fishing gear, looking after other fishermen's fishing gear left in the waters, giving each other's catch (for consumption purposes) 6) Unequal division of labor between men and women, level of women's involvement in a very minimal manner and is patriarchal in nature which places men as fishermen and have domination rights. In addition, according to several informants, the actions of the Malaja fish fishermen in Bua sub-district, Luwu district which support the sustainability of fish resources include: Catch enough fish by limiting fishing time to around 4 hours per day, limiting access for outsiders to catch fish, returning caught fish seeds to the waters, especially on the selamba and trap fishing gear, protecting the waters from using poison fishing gear, electricity, and rempak and preventing forests in the floodplains from being cut down by people outside the village. In addition, the norms for utilizing fish resources and ecosystems in the floodplains owned by the fishing community in Malaja fish fishermen in the Bua sub-district, Luwu Regency which can be revealed during the research are as follows: 1) Floodplain waters in the village, are fishing grounds only for village fishermen. Outsiders can catch fish in the village, if they carry out kinship ties by way of marriage, 2) Control of a lake or a tributary by a family is inherited by the family, 3) Outsiders may not catch fish in the waters of Luwu Regency.

## 2) Social Control of Pa'belle Fishermen

Pa'belle fishermen have an effort to exercise social control over environmental sustainability in fishing, the existence of this control has consequences for community members who commit violations. What is meant by social control over violations of the norms of the fishing community is carried out by the fishing community itself. This is done in collaboration with the Kelurahan apparatus and the police, especially in cases of fishing with electricity or poison. Violation cases of fishing with electricity and poison were committed by a small number of fishermen and outsiders.

If the violators come from the fishing community itself, then other fishermen will warn them directly or inform other fishermen. Although there are no social sanctions for these violations. Those who violate the norms will be shunned in society. However, if the violation is committed by someone outside the village, the case is reported to the Kelurahan. Strong social control occurs in areas controlled by fishing families, open swamps which are the main fishing grounds. Weak social control occurs over violations committed in water areas where there are only a few fishermen, such as in waters far from settlements. In addition, it has a control weakness. Weak control around the area is caused by: 1) fishermen do not take advantage of these waters, 2) the frequency of fishermen's presence is low, so violations are often unknown, 3) fishermen do not feel disadvantaged, because violations are not in the main fishing grounds. Even though it has an influence on the sustainability of fish resources in Luwu Regency.

## e. Empowerment of Pa'belle Fishermen

Community empowerment in the context of development, among other things, means that a community is part of the development actors themselves. Various aspects need to be considered



in community empowerment, including how a more advanced innovation can benefit the community, how is local culture (including local wisdom) as character and social capital [37] [38], how is the implementation mechanism and financing for the development.

In addition, the more socio-cultural characters of the community that lead to bridging social capital, it can be interpreted that the socio-cultural conditions of the community are increasingly supporting the success of a development and vice versa [37]. The fishing community in Luwu Regency inherited wise social values and norms to maintain the sustainability of fish resources. Wise actions in utilizing fish resources, applying norms and social control can inhibit the rate of decline in fish resources with urban cultural interactions, so the values and norms held by fishing communities can be weakened. To overcome this, it is necessary to strengthen fishing community institutions and adopt positive norms into formal government regulations in Luwu Regency.

The term empowerment is very often used, especially for community groups that are synonymous with farmers and fishermen. Empowerment shows an unequal situation, where there are parties who do not have the opportunity, strength, and ability to meet their needs [39]. Empowerment of a process and purpose. As a process, empowerment is a series of activities to strengthen the power or empowerment of weak groups in society, including individuals who experience poverty problems. As a goal, empowerment refers to the circumstances or results to be achieved by a social change; namely people who are empowered, have power or have the knowledge and ability to meet their needs both physically, economically and socially such as having self-confidence, being able to convey aspirations, having a livelihood, participating in social activities, and being independent in carrying out their life tasks. According to Ife (1995), empowerment contains two key meanings, namely power and weak groups. Power here is defined not only in terms of political power in the narrow sense, but also the client's power or control over resources [40] [42].

Based on the investigation, it shows that the Pa'belle fisherman empowerment program in Bua sub-district, Luwu Regency, should be related to skills, there is a stimulant assistance program for fishermen's house repairs organized by the Ministry of Public Works or the Spatial Planning and Building Service and the Social Service of the local government with the hope that fishermen will have a home healthy and livable, there is capital support and established business institutions, receive assistance and guidance from formal capital institutions such as fishing cooperatives and government capital banks, this is the same as in several other fishing areas [38] [39] [41] [43]. In addition, activities are not only aimed at men alone, but also for women. Given the function of women as mothers not only play a role in domestic affairs but also as a contributor to family income [2]. In order to increase family income, of course fishermen's wives must be given motivation to develop, foster creativity within themselves, and motivate them to always be enthusiastic and believe that they are able to change for the better, the community does not yet have knowledge about the types of fish that can be changed. into processed confectionery, thus the government can socialize the empowerment program by adopting the values and social norms that apply in the Malaja fish fishing community in the Bua sub-district, Luwu Regency itself.

#### **4 Conclusion**

The fishing community is a community whose main livelihood is in the sea with various kinds of uniqueness based on the traditions and culture of the area they live in. The social typology of

fishing communities is strongly influenced by the socio-cultural characters that characterize and symbolize their identity both through internal and external factors that influence the culture of these communities. Research on the socio-economic conditions in empowering Pa'belle fishermen shows that there are three strongest interactions in the Pa'belle fishing community in Luwu Regency, namely: 1) family relationships, where each family member has a mutually supportive role, 2) neighbor relations. This relationship is established, through social interaction so that they know each other so that they become familiar and will foster a sense of mutual need for one another, 3) the relationship between capital owners and fishermen. The relationship pattern of the *punggawa Sawi* regarding socio-economic relations, is a work relationship in which there is a division of labor and a distribution of results. From the three points mentioned, the Pa'belle fishermen exist to this day. In addition, the social values of the Pa'belle fishing community result in wise actions to maintain the sustainability of fish resources. These fishermen have strong social institutions and control with local government officials and institutions to maintain the sustainability of fish resources for violations committed by fishermen. The recommendation for the research findings is that the Pa'belle fishermen empowerment program in Bua sub-district, Luwu Regency, should not only be patriarchal in nature which places men as fishermen and have domination rights, but also for women

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