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Models of Community-Based Coastal Area Management in Galesong District

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ABSTRACT

Abrasion that continues to threaten the lives and livelihoods of local communities due to tidal waves causes the coastline in North Galesong Subdistrict to continue to regress. Structural and non-structural mitigation efforts need to be carried out to avoid material losses and casualties, as well as potential disasters that will occur. Starting from reducing abrasion, breaking waves, understanding sedimentation, making disaster paths and evacuation, regulating policies, to local wisdom in the lives of coastal communities, maximum efforts need to be made as a systemic step in reducing disaster threats. Among the steps that can be taken, there is an important role owned by the local wisdom of the community, namely so that the coastal environment can be preserved through a business. Communities located in disaster-prone locations require approaches and mechanisms for them which are carried out with mechanisms that apply in the community on an ongoing basis. Traditions that are in people's lives ranging from taboos, prohibitions, and other taboos in environmental and natural preservation provide considerable meaning and messages

INTRODUCTION

Indonesia is the second country with the longest coastline at 81,290 km. In addition, it also has claims to the Continental Shelf beyond 200 miles covering 3,500 km², territorial sea with an area of 0.4 km², and islands with an area of 2.8 million km². Indonesia's Exclusive Economic Zone (EEZ) covers an area of 5.9 million square kilometers. It consists of 17,504 large and small islands stretching from Sumatra to Papua. The ability of various energy sources, especially marine energy sources, makes Indonesia with an increasingly diverse biological level.

Indonesia has a slogan attached to this country, which is to be a country in the world with a lot of marine wealth or known as Marine Mega-Biodiversity, namely 950 coral reef biota species, 555 seaweed species, and 8,500 fish species. Among the fish species encountered, the discovery in Indonesia reaches thirty percent of the total and the high economic value of fish from various species such as squid, snapper, mackerel, shrimp, skipjack, tuna, and reef fish namely lobster, baronang, and grouper. The fisheries potential is 12.55 million hectares for mariculture potential, 2.9 million hectares for brackish water aquaculture, and 6.5 million tons/year for marine capture fisheries potential (Budiono in Yuliarta, 2021). Thus, in this world, Indonesia is the largest maritime country due to these physical facts. With this, it brings abundant resources to be utilized as an effort to improve people's welfare, as stated in the 1945 Constitution article 33 paragraph 3 that the earth, water, and natural resources contained therein are controlled by the state and used to the greatest extent for the prosperity of the people (Hasriyanti, 2021).

North Galesong Sub-district has an area of 15.11 km², of which 21.75 Ha is a coastal area with the highest disaster risk being coastal abrasion. Abrasion that continues to threaten the lives and livelihoods of the local community due to tidal waves causes the North Galesong Sub-district to continue to

experience setbacks on its coastline (Mutiara, 2018). Potential disasters that will occur as well as loss of life and material must be avoided through various efforts made for mitigation both structurally and non-structurally. Starting from abrasion absorbers, wave breakers, sedimentation barriers, making disaster routes and evacuations, policy arrangements, to local wisdom in the lives of coastal communities, maximum efforts are needed as systemic steps in reducing disaster threats (Hasriyanti, 2021).

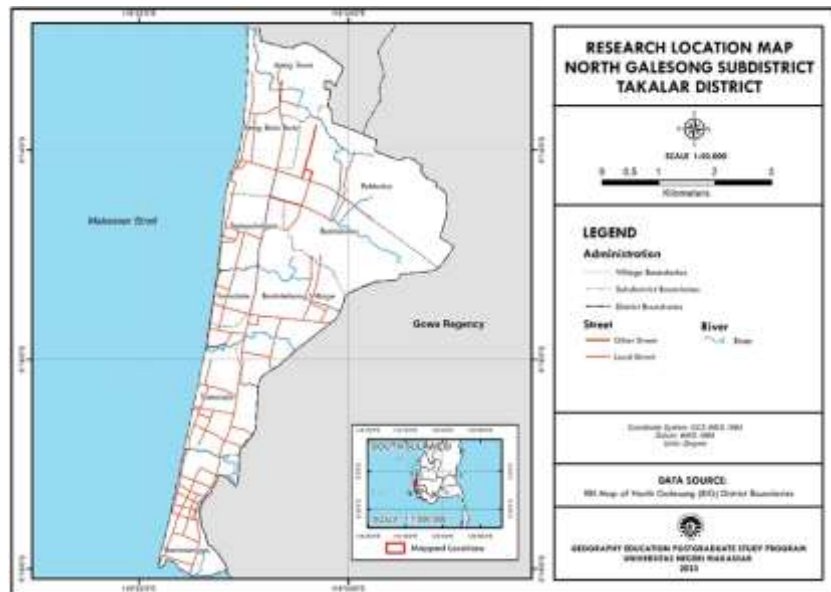
Among the steps that can be taken, the coastal environment can be preserved through a business in which local wisdom plays an important role. Communities in disaster-prone locations need to be approached and mechanisms for them that are carried out with mechanisms that apply in the community on an ongoing basis. Traditions that are in people's lives, namely the existence of taboos, prohibitions, taboos, and other things that are quite meaningful or provide messages in the preservation of the environment and nature (Ali in Firdaus, et al., 2022).

METHODS

The literature method was used in the preparation of this paper. Researchers conducted library research through collecting information related to the issues raised from various readings, then in-depth understanding was carried out by researchers so as to get a finding or solution to the problem.

RESULTS AND DISCUSSION

Research conducted by Firdaus et al in 2022 raised research on abrasion disaster mitigation with a local wisdom approach located in Tamasuju Village, North Galesong District, which is the village with the longest coastline and is experiencing severe abrasion impacts. In the study, it was explained that Tamasuju Village did not have a breakwater or embankment with a function so that the impact of abrasion could be minimized.



Picture 1. Administrative Map of North Galesong Sub-District

Abrasion is also exacerbated by high-intensity dredging for sand, which has the effect of deepening the seabed and reducing the volume of sand on the coast. Abrasion also hits fishermen's settlements near the beach, some of which are even damaged. In addition to settlements, abrasion also damages community land such as public cemeteries, up to half of which are damaged by currents that carry rocks and erode the soil.

North Galesong coastal people's main source of livelihood is the sea, as seen from the livelihoods of the people who are dominated by fishing (fishermen) and there are also those who do other jobs, namely farming (farmers). During the rainy season and extreme weather, fishing activities by fishermen cannot be carried out for approximately 10 days, with an average income ranging from Rp30,000 to Rp150,000, depending on weather conditions. Coastal abrasion mitigation efforts in North Galesong Sub-district can be done by building embankments, which of course requires a comprehensive government role. Then breakwaters that have been carried out in several places, although the quality of construction still tends not to last long, such as around the coast of Tamasaju village where breakwaters use sacks of sand which are then stacked along the coast (Hasriyanti, 2021).

In this study, the community also admitted that they have never received special education or training related to disaster mitigation, in this case abrasion disasters. If the coastal area experiences a disaster, the impact of the disaster cannot be minimized due to the lack of preparedness of the community. The importance of training by equipping the community with knowledge to find alternative sources of income when not fishing also needs attention.

The mitigation approach with community-based local wisdom is a mitigation effort that tends to be easily understood in the practice of coastal community life (Hasriyanti, 2016). Among them is the Appanaung Ri je'ne Ceremony, which is a ritual performed for the existence of gods and ancestors in the sea through making offerings to them. These offerings are in the form of offerings, in the form of rice or siri washed in the sea, areca nuts, kemenyang, by confronting the spirits of ancestors to provide luck and protection to fishermen when they are at sea (Hasriyanti, 2021).

Then there is the Siri'na Pacce festival which is an annual celebration of the North Galesong culture. The location is in Sampulungan Village which is held during the harvest season. The place of celebration is in a large tree so as to increase togetherness and care among each other to love and

protect the hometown from various disaster attacks, such as abrasion.

Mappalette Bola is a local wisdom that exists on the coast of North Galseong Sub-district and has become a culture in the area. In this local wisdom, the house is moved to a new place from the old place with a note that the house does not need to be demolished due to the impact of abrasion that can damage the house so it must be moved. Usually, it will be moved to an area far from the coast, namely to his family's house.

Next is the local wisdom of Kassiplali. This local wisdom is a prohibition against doing something that violates the rules or a taboo for the community. The meaning of this term is that the teaching to obey parents is given to the younger generation. For example, not going to sea when the weather conditions are bad. Appadekko is a long-held ritual of reading prayers and making a pilgrimage to Karaeng's grave, followed by performing the siganrang aluna batu dance accompanied by pounding papdi. This ritual has a positive impact by increasing the relationship between members of the coastal community.

Various types of fishing businesses at sea have been developed and known by local fishermen in Galesong for a long time. Patorani is one of the fishing cultures. In this culture, flying fish eggs are caught and collected. Patorani fishermen is the name known for flying fish fishermen.

There are various rituals performed in this culture that the people hold from generation to generation. In the eastern season, fishing is carried out by patorani fishermen. This is a tradition and heritage that their ancestors have practiced for decades. The search for flying fish eggs is not the same as the usual fish search carried out by fishermen because the equipment is still very simple and traditional.

In various sources and references, it is known that this culture is carried out none other than to provide positive values to keep coastal communities away from various negative situations in this case including coastal abrasion to financial

problems that generally occur for coastal communities.

The patorani ceremony tradition must be carried out by fishermen when searching for flying fish eggs. This is because it has been a habit of their ancestors to do so for generations and so that various dangers in the ocean can be warded off. There is a belief in them that when they are at sea then the sea holds a lot of danger. So, first the tradition must be carried out by the patorani fishermen. Not only that, the search for flying fish eggs is carried out with a very long distance that must be traveled by fishermen (Riskayanti, 2018).

The implementation of this ceremony involves several people including

- 1) The leader of the ceremony called Anrong guru.
- 2) Someone who in fly fishing acts as a leader called Ponggawa.
- 3) Someone who has a contribution to the ceremony who prepares equipment and all materials referred to as Ponggawa's wife.
- 4) A person who participates in torani fishing operations is referred to as Sawi.
- 5) Anrong guru, namely, the leader of the ceremony.

Before the search for flying fish eggs, various series of activities are carried out including:

a. Pakkaja (Tools for Catching Fish)

Fishing activities by patorani are carried out with a departure plan that is first carried out by preparing equipment because the most important thing in this activity is the tool. In addition, the results that will be obtained are also determined by the tools used.

b. Annisik

In this activity, everything related to equipment and boats is repaired and the boats that fishermen will use to sail must be guaranteed safety.

c. Accaru-caru

The offerings are prepared by the families of the sawi with poggawa, which include the traditional Macassar umba-umba cake, white and black sticky rice or songkolo, and bananas. Not only that, two chickens, both female and male, are slaughtered.

Furthermore, oil is prepared for the boat which has been specially concocted for generations with a distinctive odor and must. After the preparation of the offerings, the anrong guru is called so that the safety of the patorani can be guaranteed through the reading of prayers.

d. Boat Pushed Out to Sea

This activity is carried out by the patorani where there is a person who is the leader because the members are considered competent for this activity and others are not allowed to do it. Special prayers or mantras are recited during the activity of pushing the boat which includes safety prayers for the patorani fishermen both when going and returning.

e. Apparuru (Dressed Up)

Dressed with the intention that safety is maintained physically and mentally when in the middle of the high seas in catching fish.

f. Leaving for Sanrobengi Island

The island is located in the middle of the Galesong sea and is one of the community's tourist attractions. There is Sarobengi island in Takalar where the mystical and sacred term is given to the island. So, if there is a desire that members of the community have then they usually make a promise that if their desires are fulfilled they will come to the island and together have a meal.

g. Back to Land (Home)

The fishermen in carrying out their duties do not sail immediately after Sanrobengi Island. But they will return to land. Fishermen wait for a good day based on Makassar's beliefs and calculations to anchor.

h. Sailing to the High Seas

Once the day has arrived, the patorani set sail for the open sea in search of flying fish eggs. The social justice of the Galesong community is quite good which can be seen from the sense of togetherness that is owned, the high tolerance and social solidarity because in Galesong, Takalar where the culture of togetherness is still held by a rural community and the social spirit of the community is still quite strong. Syukur, 2018 "the results of Durkheim's study show that the strong family ties

and collective consciousness make unity in primitive society".

Religious activities certainly cannot be separated from a sense of solidarity or unity such as the patorani culture ritual which until now has been entrenched. Therefore, the necessities of life must be fulfilled by humans by using karsa, taste, mind, strength of reason and logic so as to create high solidarity.

All processions of the implementation of the patorani tradition for the people of Takalar, especially in Galesong, have values that are deeply embedded in the identity of the community. Local culture in their beliefs becomes the source of habits built in everyday life so that solidarity values are built (Hasriyanti, 2023). Maudu lompoa culture is a form of culture that shows the existence of solidarity, which has been described in a Durkheim view, which explains that the definition of solidarity is the condition of relationships between groups and individuals based on moral beliefs and feelings that are strengthened and shared by shared emotions (Syukur, 2018).

People who live in a group are not enough when viewed from a geographical area alone but also groups of people who form a unity in which there are tools so that the group can unite in a cultural system. The group can be united based on this value (Setiadi & Kolip, 2011), as in the patorani culture in Galesong, Takalar. In every ritual performed implies a belief that gives impetus to the belief of things that according to the Galesong community become a repellent for people living on the coast.

CONCLUSION

North Galesong Sub-district has an area of 15.11 km², of which 21.75 Ha is a coastal area with the highest disaster risk being coastal abrasion. Abrasion that continues to threaten the lives and livelihoods of local communities due to tidal waves causes the coastline in North Galesong Sub-district to continue to regress.

Community-based coastal area management is thick with local wisdom inherent in every community belief associated with natural symptoms

where the mitigation approach with community-based local wisdom becomes a mitigation effort that tends to be easily understood in the daily practice of coastal communities.

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