

The Relevance of Social Capital and Human Capital in the Economic Empowerment of the Bajo Topa Tribe in Buton Regency, Indonesia

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ABSTRACT: *This study aims to analyze the synergy of social capital and human capital contributing to economic empowerment in the Bajo Topa tribal community, Lasalimu District, Buton Regency, Southeast Sulawesi Province. The study was conducted using a qualitative method using data collection techniques in the form of interviews, limited observation, and documentation as well as questionnaires. The author does not intend to test the truth of the theories or concepts of social capital and human capital developed by experts, but these theories and concepts are used to assist in enriching the data when the generalization process is carried out. Through this study, the authors want to know the relevance of social capital and human capital contributing to economic empowerment in the Bajo ethnic community by looking at social structures both in the micro and macro scope and how relationships are established between them based on values or norms and sanctions, trust, as well as social networks (linking) as a force that can be relied upon in solving problems or shared needs (societal needs). The study also looks quantitatively at the level of social structure which coverage is most possible between social capital and human capital, and how inter-capital synergy contributes to economic empowerment in the Bajo ethnic community. The study came to the conclusion that social capital is most likely anchored on a community scale, namely bonding social capital where the level of integration and existing networking performance shows relatively high indicators due to factors: (1) ethnic homogeneity based on kinship, relatively small, mutual cooperation, and avoiding conflict, and (2) work homogeneity, namely as fishermen where working as fishermen is a place to depend for life as well as a source of family economy. The social relations of fishermen of the Bajo tribe with the owner of capital (punggawa) are not only in the patron-client dimension, but also in mutual symbiosis because the function of the punggawa is not only as financier and collector, but also as a fishermen's social security institution. It is in this context that synergy between capitals needs to be built, both social capital, human capital and economic capital by revitalizing the role and function of the retainer not as an actor but as an agent of change, as well as managing structures and relationships that bring benefits not to the each other's perspective but in a shared perspective.*

KEYWORDS: *Social structure, Social Capital, Bajo Tribe.*

Date of Submission: 20-06-2023

Date of Acceptance: 03-07-2023

I. INTRODUCTION

The most dominant social problem faced by fishermen in coastal areas is poverty. The poverty they experience causes them to have no other choice but to continue to exploit marine resources which in turn, if carried out in ways that are not environmentally friendly, can slowly damage the coral reef ecosystem as a gathering place for fish and other marine biota to grow and develop. Although accurate data regarding the number of poor people in this coastal area is not yet available, data from existing research results show that there is an incidence of poverty in several coastal communities in Indonesia.

The results of the 2016 COREMAP study in ten provinces in Indonesia show that the average income of a fishing household is between Rp. 2,750,000 - Rp. 3,500,000 per month. This figure is still below the regional minimum wage set by the government in the same year (MPA Study Report, 2016). This needs to be a concern considering that there is a close relationship between poverty and the management of coastal areas. The pressure on coastal resources is often exacerbated by the high poverty rate in the region. Poverty is often complicated because poor people are often considered to be the cause of the destruction of the coastal environment. However, on the other hand it is the poor who will bear the impact of environmental damage. Under these conditions, it is not surprising that destructive fishing practices still frequently occur in coastal areas.

Broadly speaking, there are two ways of looking at poverty. Some people argue that poverty is a process, while others see poverty as a result or phenomenon in society. As a process, poverty reflects the failure of a social system to allocate resources and funds fairly to community members (Pakpahan and Hermanto, 2002). From the results of their study in 14 coastal sub-districts spread over several provinces, it was found that generally poor fishermen had not been touched by modern technology, the quality of human resources was low and the level of productivity of their catch was also very low.

The main factor is not solely due to the strength of capital to access technology, but in fact many are caused by the lack of extension activities, technology and the low number of technology provider institutions. In general, poor fishermen, their economic life is very dependent on the owners of capital, namely owners of boats or fishing gear and skippers who are ready to provide the needs of the boat for sailing.

These indicators are not always the same in every region. In certain areas, many ship captains complain about the attitude of the crew (fishermen) who are too demanding so that the ship captain's profits are limited. In general, fishermen's ability to develop their economic capacity is limited because fishermen like this have been ensnared by debts borrowed from bosses. They usually pay this debt with the fish they catch, the price of which is set according to the tastes of the bosses.

One of the fishing community groups that still experiences many poverty problems in Indonesia, among others, is the fishing community of the Bajo tribe who live in remote conditions and are difficult to reach. The fishing community is one of the components in the structure of Indonesian society that has not optimally enjoyed the benefits of development. Under these circumstances, almost all efforts to fulfill their needs are carried out with their own strength and ability to manage marine resources.

Based on existing data, currently there are around 229,479 households in Indonesia spread over 2,650 residential locations. Of these, they include the Bajo tribe, which accounts for around 30% of the indigenous communities in Indonesia. The Bajo community is found in Riau Province (known as the duano tribe), North Sulawesi, Central Sulawesi, South Sulawesi, Southeast Sulawesi, NTT, Maluku and North Maluku (RI Ministry of Social Affairs, 2021).

The entry of foreign investors into the fishing area of the Bajo tribe fishermen into a pearl cultivation area has changed the economic system of the Bajo tribe fishermen in Boenaga (Nuryadin et al, 2015). The application of fishing technology by fishermen is often carried out in ways that actually violate the law, damage the environment, threaten the safety and sustainability of the fish source itself, such as the use of homemade bombs and poison. The presence of economic institutions, such as cooperatives, has not fully helped improve the living standards of fishermen (Rudiatin, 2016; Kusnadi, 2017; and Satria, 2018).

The various relationships fostered by these fishermen show an unequal relationship where fishermen often occupy a disadvantageous position (Ruswanto, 2020). The unequal relationship is usually in the form of a patron-client relationship, where the patron owns and obtains excess resources compared to his client. Meanwhile, a balanced relationship shows a pattern of friendly relations, such as the relationship between fishermen. Both patterns of social relations occur in groups of small-scale fishermen and groups of large-scale fishermen (Pollnac in Cernea 2018: 239-280).

In the context of the Bajo tribe, the problems faced are not only problems that occur in the neleyan community in general, but there are a number of problems that are specifically embedded in their socio-cultural life as a traditional ethnic group that still adheres to the values of the Bajo cultural tradition. In general, from our point of view as outsiders (ethic) it is certainly different from their point of view as a community that feels its own problems (emic). It could be that something they face is seen as a problem but for them it is not a problem but as the reality of their own culture, and vice versa

The life of fishermen, especially traditional fishermen, is considered as a group of poor people and is often used as an exploitative object for the owners of capital (Bailey, 2002). The price of fish as a source of income is controlled by capital owners or traders/middlemen (Mubyarto and Dove, 2005), so that income distribution becomes unequal. Symptoms of fisheries modernization do not help much and even marginalize fishermen or labor fishermen (Satria, 2011).

In order to overcome the problems described above, it seems necessary to pay attention to the dimensions of social capital. This approach is carried out to see how far the problem can be solved based on the potential and resources owned by the fishing community itself. In our society, this social capital becomes an alternative for community empowerment considering that our society is very communal and has values that strongly support the development and strengthening of social capital itself.

Attention to the social dimension in alleviating the problem of fishermen's poverty is related to changes in the development paradigm which not only emphasizes the purely material aspects but also the human aspects. This strategy is carried out through community empowerment activities, strengthening local government, and the involvement of non-governmental organizations and civil society. These efforts are often associated with social capital as a concept related to norms and networks that support collective action. Social capital provides insight

into the meaning of trust, togetherness, tolerance and participation as important pillars of community empowerment as well as pillars for democracy and good governance.

The concept of social capital is widely used in the analysis of collective actions such as family problems, social groups, schools, jobs, the business world, government, democracy, and development issues (Woolcock, 1998). Social capital also influences the progress and welfare of society (Fukuyama, 1995, 2001; Putnam, 1993; Grootaert, 1999; Dasgupta and Serageldin, 2000; Heffner, 2000). However, there are not many studies on social capital in traditional fishing communities such as the Bajo ethnic community, so this study intends to fill in the gaps in this study.

In accordance with the problem description above, the research aims: (1) To find out the social structure of the Bajo tribal community in Topa Lasalimu District which includes the community, social groups, and the social stratification of fishermen where social capital is anchored in it, (2) To find out the social structure which is the most reliable anchored social capital to overcome the problems of the Bajo ethnic community in Topa, Lasalimu District, (3) To find out the inter-capital synergy that can be applied so that the Bajo ethnic community in Topa, Lasalimu District can overcome its problems which include human capital, economic capital, and physical capital and other capital, including how it is implemented.

II. RESEARCH METHODS

This study has a qualitative (inductive) paradigm with the capital model to see examples that can be applied to the Bajo ethnic community. However, to verify and enrich the data in depth, the authors apply qualitative methods such as interviews, limited observation, documentation studies, including taking pictures of the situation and social activities of the Bajo ethnic community (Creswell, 2002:186-187). The position of the concept or theory put forward by the experts in this study is not to be tested for its validity but is used to stimulate observations and interviews in the study locations. (synthesizing).

This type of research is descriptive in the form of a case study conducted at a certain location and characteristics found in the field. Case studies are characterized by activities to collect data and information to explore the process of events or the experiences of actors in an event as a whole and in depth (Creswell, 1994:71). Furthermore, according to Denzin (1994: 236-237) it is explained that cases are studied in depth by paying attention to the context, as well as describing the activities that occur in detail. The cases found are then typically categorized to reconstruct or get the right substantive pattern in accordance with the proposed theory, namely social capital.

This research is a case study of the Bajo ethnic community in Topa, Lasalimu District, consisting of 79 families who are in a relatively small island settlement location and the distance between houses is close/easy to reach. Meanwhile, based on their characteristics, they are relatively homogeneous in terms of ethnicity and occupation. However, considering that this study of social capital focuses on the social structure in which social capital is anchored within it, the selection of respondents is carried out on several actors who are considered to represent several components of the social structure of the Bajo ethnic community in Topa, Lasalimu District. With these considerations, the selection of respondents was carried out by side random method. However, in order to be more focused on collecting data and information, the subjects or informants were selected purposively based on certain considerations according to the research objectives (Marshall and Rossman, 1989).

This case study involved a number of key informants who were deliberately selected based on consideration of research objectives, as well as information from some of the informants themselves, including (i) people who were considered to understand well various facts, phenomena, and problems of fishing communities such as the Head of the Village, Village Heads, Religious Leaders, Facilitators, and people who are the oldest in age or have lived the longest in the study location, (ii) people who are directly involved in various events/events, socio-economic activities of fishermen such as fishermen, capital owners, traders, and business networks and fishermen's mobility, including fishermen's wives, (iii) people who are considered to have broad views and can take a distance so that they are objective such as companions, NGOs, universities, and related local government officials, (iv) people who have the willingness and time to provide views and information, and (v) people who are deemed appropriate to provide information according to the data/information desired by the researcher (Spradley, 1978). Based on the description referred to, through the following table, the author presents some of the characteristics of the respondents.

In this study the data collected were qualitative data/information both primary and secondary in the form of descriptions or explanations of facts or phenomena that arose in the fishing community of the Bajo tribe related to the research question. To strengthen this qualitative information, quantitative data is also collected, for example regarding demographic or population data which is carried out directly or obtained based on secondary data available to local government parties. Sources of data/information were obtained, among others, from the fishermen of the Bajo tribe and punggawa, papalele, and kiosk/warung owners, as well as several parties involved in the network and social mobility of the fishermen of the Bajo tribe in Topa, Lasalimu District.

Secondary data collection was carried out using interview techniques, recording and documentation collected from various parties related to the existence of the Bajo fishing community in Topa, Lasalimu District, such as the Village Office, the Bombana Regency Social Service and the Southeast Sulawesi Provincial Social Service, as well as other parties deemed necessary such as Bajo ethnic researchers from Hulo Oleo University, the Sama Kendari Foundation, and Bajo Family Harmony in Kendari.

Field data/information collection was carried out for about three months in stages, namely in the period May-July 2022, the period May 2022, where at each stage the researcher lived/ settled at the study location. The process of collecting data/information in this study was carried out in three stages to the following locations:

Phase I: Licensing and Introduction. This stage was carried out for approximately 2 weeks in June 2022 where the researcher brought a research introductory letter from the Head of the Sociology Study Program to the Regional Research Agency of Southeast Sulawesi Province, to then obtain a research permit which was copied to relevant parties at the Southeast Sulawesi Province level, Bombana District, West Kabaena District and Baliara Village.

Phase II: Data Collection. After the first two weeks in June 2022 the researcher took care of permits and introductions to various parties, then the researcher collected data / information by staying in Topa Lasalimu District for approximately three months, namely between the June-July 2007 period, the January-February period 2008 and the July-August 2022 period. The collection of data/information was not carried out consecutively due to limited research costs, so it was carried out in stages.

Phase III: Termination. This stage was the end of field data collection by way of saying goodbye and thanking for the help and support of the Bajo tribe in Topa, Lasalimu District and the village and sub-district governments in August 2008.

III. RESULTS AND DISCUSSION

The Social Capital of the Bajo Ethnic Community in Topa, Lasalimu District, includes: (1) trust, (2) norms and values, (3) social networks.

1. Trust

The belief factor that is most quickly and easily accepted by the Bajo people is ethnic homogeneity. The residents of Topa, Lasalimu District, are relatively homogeneous with the Bajo tribe, so that in any matter, interactions between them take place in accordance with the norms or values that they have guided so far. They realize that they live on an island that is far from the reach of the community or other facilities, so they live by sharing or helping each other. This reality is social capital in the form of values or *sitabangan* philosophy in the culture of the Bajo tribe which means togetherness, mutual cooperation and mutual assistance. For them, fellow Bajo people are brothers (*baong same*) so that the difficulties experienced by a person or a family will be a shared responsibility.

2. Norms and Values

The decision to act is made by considering the meaning or value that exists in a person, which is guided by norms, values, ideas on the one hand and on the other hand the existence of situational conditions that are directed to achieve certain goals. These actions are influenced by the social structure, but may also not, according to rational considerations and the interests of actors (Coleman, 1990). Within the scope of the community, the Bajo tribe in Topa, Lasalimu District, has relatively homogeneous characteristics in terms of ethnicity (*baong same* with the *dansihitang* kinship system) and work as fishermen as a place to depend on life (*kalumanine* view of life). Thus, on a community scale, the individual and collective actions of the Bajo tribe in Topa, Lasalimu District are influenced by norms in the cultural elements of the Bajo tribe, namely in the form of values that are considered good and bad for something and guide themselves. to interact with other people and their environment. In this study, the authors do not provide data and information about the cultural elements of the Bajo tribe.

Objectively the social structure is deterministic, but empirically, as presented in the previous section, there are many facts indicating that individual and collective actions in the Bajo ethnic community in Topa, Lasalimu District, are not always appropriate or obedient to their own social structure, in this case the culture of the Bajo tribe. . The most fundamental change concerns elements or economic institutions where production orientation which was originally subsistence in nature, namely to meet the basic human needs of the family, has shifted to market orientation (market oriented), namely pursuing maximum profits according to market demand (supply and demand).

Changes in the production orientation of the fishermen of the Bajo ethnic community have changed or brought about shifts in other cultural institutions, including the application of simple technology towards modern technology (rowing boats to motorized boats, fishing rods and nets replaced with trawls and compressors), organizing family fishermen groups (intra-group). in an inter-group direction, the role of women from domestic household activities towards a productive economy (*papalele*, kiosk/stalls business, seaweed cultivation), as well

as a surge in consumptive lifestyles both excessive food consumption and consumption of tertiary (support) needs whose functions are not yet many contribute basic benefits unless you want to feel or enjoy a lifestyle like other communities.

3. Social Networks

Migration of residence for the Bajo tribe is common. If a fishing family no longer produces a place (or for family and kinship reasons), the family will look for a new place to live in order to have a better life. This phenomenon of migration or movement of families of the Bajo tribe within a certain period of time and at a certain frequency has formed a network of social relations among fishermen of the Bajo tribe. However, the Bajo will not survive if they only eat what they can find in the ocean so they come into contact with people on land to get other foods they need, especially fresh water. To obtain these needs, the Bajo people usually sell or exchange marine catches such as fish, shrimp, crab, octopus and shellfish for food. In the beginning, the types of food ingredients from the land consumed by the Bajo people depended on the staple food of the land people they encountered, for example rice, corn or sago, so that was also the food they consumed.

However, currently the Bajo people like rice (rice) as a staple food like other communities in general. Relations with land people are unavoidable. This is said by Zacot (1978) as a condition of their survival, a prerequisite for their survival. The search for fish and other marine resources does not last all the time because in certain seasons they cannot go to sea, such as due to weather, damage to production equipment, fishermen who are sick or limited food supplies while going to sea. In this situation, some of them started trying other types of business on land, such as farming, gardening, animal husbandry or additional income on land. In the case of the Bajo tribe in Topa, Lasalimu District, this effort was very limited.

From the description above, it is clear that even though the Bajo people live in the ocean or on remote islands far from the reach of other communities, they still get more of their necessities of life from the mainland, especially regarding their basic daily needs for food. For them, the sea is a source of livelihood as a place to depend on (kalumanine) both for self-consumption and for sale, then the money is used to buy various family necessities that are bought on land.

IV. CONCLUSION

Based on the results of a study on the social capital of fishermen of the Bajo tribe in Topa, Lasalimu District, it can be concluded that the following matters:

1. The social structure of the Bajo ethnic community in Topa, Lasalimu District, at various levels that are related to one another, includes: (a) At the community level, the Bajo ethnic community in Topa, Lasalimu District, is an ethnic community with a single social structure and is divided into three village units, namely Dermaga Village, Middle Village, and Ujung Village, which are the territorial unit of Topa Hamlet, Lasalimu District, (b) At the meso level, the Bajo ethnic community in Topa, Lasalimu District consists of social institutions which are manifested in the form of social groups in the form of families, study groups, seaweed cultivation groups, fish selling groups (papalele), kiosk/stalls groups, and groups fishermen where each group has its own mechanism in meeting the needs of its members, (c) At the macro level, the Bajo ethnic community in Topa, Lasalimu District consists of layers of row fishermen, machine fishermen, and retainer fishermen who are intertwined in a relationship that has a patron-client dimension and mutual symbiosis where the position of the retainer is a social security institution for fishermen and their families, and (d) At the micro level, the Bajo ethnic community in Topa, Lasalimu District consists of individuals who are attached to the statuses, roles and functions tied to their respective positions at various levels of the social structure.
2. The performance of social capital anchored at each level of the social structure of the Bajo ethnic community in Topa, Lasalimu District, is as follows: (a) At the community level, social capital bonding performance is high both in integration and networking aspects. Factors that influence high performance are ethnic and occupational homogeneity, neighbors within the scope of villages and hamlets on limited space/land as well as historical factors of social relations networks when they were still nomads so that the relationships that are intertwined are very thickly colored by the Bajo ethnic socio-cultural system in the form of values, norms, beliefs and mechanisms governing individual and collective actions, (b) At the level of social groups, the performance of bonding social capital is moderate where even though the aspect of integration is in each group, the network aspect is still limited or does not involve other social groups, is limited to local outreach, business is supportive and seasonal, and each group Social services have different goals so they don't involve the community as a whole, and (c) At the level of social stratification, the performance of bridging social capital is moderate, which is indicated by differences in the level of mastery of fishermen's economic activities, both production and marketing elements. The performance of bridging social capital does not function optimally because of the limited ability of capital and the reach of retainers linking social capital does not function at all, either with the government, civil society or financial and private institutions.

3. The most likely social capital to be anchored in the social structure of the Bajo ethnic community in Topa, Lasalimu District, is at the community level where bonding social capital performance is high in both integration and networking aspects. High performance is influenced by homogeneous community factors, both ethnic and occupational. In these circumstances the reach of social capital is anchored across villages, across groups and even across social layers of fishermen.
4. The inter-capital synergy that can be implemented to overcome fishermen's problems is a complete synergy, including; social capital, human capital, physical capital and economic capital

VI. SUGGESTION

Efforts to empower fishermen of the Bajo tribe prioritize independence in utilizing and managing existing capital within themselves and their networks with the aim of (1) increasing the welfare of coastal / marine communities, (2) encouraging economic growth based on local resources, (3) creating management arrangements for the preservation of coastal resources that are centered on community participation, and (4) encouraging the development of local values that are conducive to the progress of villages or coastal and/or marine communities (Satria, 2007). Moving on from the root of the problem and the principles of sustainability, to make it happen, a good strategy is needed that relies on the participation of the community and other components of society such as the government, civil society (NGOs and universities) and the private business world such as the market and banking. Furthermore, the programs or activities that the researcher recommends at the meso level are as follows:

- a. **Revitalization of the role and function of the retainer.** Punggawa as fishermen's social security institution needs to reorganize its patterns and mechanisms to encourage the emergence of new social relations forces that are more balanced, proportional and mutually beneficial not in their respective perspectives but in the perspective of *sitabangan*, *orrai lesse*, and *prosper together*. dimensions of patron-client relations, however, it is acknowledged that the *punggawa* is the only social security institution that has provided social and economic security for the families of Bajo fishermen, so it is necessary to consult with them to improve the fishing business. Growth of groups and networks of local economic institutions. The growth of local economic institutions in question is fishing cooperatives at the local level, namely in Topa, Lasalimu District. If this effort has ever failed (when it was built in the sub-district), then it needs to be reviewed why it failed, not abandoned. The spirit of cooperatives is togetherness and this is in accordance with the philosophy of the Bajo tribe so that it is necessary to try to create cooperatives in their environment (not in the sub-district) by involving the retainers as shareholders. The development of local economic groups and institutions is important to create economic resilience as a result of the dynamics of changes in the market economy. In this context, economic organizations at the local level must be strengthened and solid by developing networks at three levels; intra-community, inter-community, and supra-community (Satria, 2007).
- b. **Social guidance and training.** The spiritual mental aspect of the Bajo tribe needs to be revived as highly knowledgeable human beings in developing marine natural resources. Local knowledge, ecological wisdom, and sustainable development are central issues that need to be stimulated in the maritime spirit of the Bajo tribe. If this is done in synergy with alternative technologies, namely appropriate technologies that have been developed by BPPT which is managed by the Ministry of Research and Technology, and the Ministry of Maritime Affairs and Fisheries, there will be many alternative livelihoods that can be applied without having to force yourself to *pigi pongka* for days on end. Even in the sea breeze season and the catch is limited. The task of social guidance (motivation) and training should be carried out by various parties, both the government, the business world and civil society (NGO's and universities) in accordance with their respective core businesses so that these efforts can run from upstream (production process) to downstream (marketing). In this context, the authors emphasize the importance of institutional synergy through synchronization and coordination because these components are important for the functioning and sustainability of program/activity impact interventions on the Bajo ethnic community in Topa, Lasalimu District (and other locations).
- c. **Community-based management of marine resources.** According to Ruddle, 1999 (in Satria, 2007), community-based resource management contains a number of components, namely territorial boundaries, rules, rights, authority, sanctions, and monitoring and evaluation. Models like this can be found in various places such as *sasi* in Maluku, *rompong* in Sulawesi, and *awig-awig* in Lombok. Models like this are based on customary rights which are passed down from generation to generation but receive less attention from various parties so that they gradually fade away (see various studies conducted by Arif Satria et al, 2004). Thus, according to Satria (2007), there are three main mechanisms for implementing community-based resource development, namely; First, the mechanism for enforcing *ulayat* rights that has been developing since the beginning is still being implemented (such as *sasi*, *rompong*, *awig-awig*). Second, the mechanism for reactualization and revitalization of faded local values which is then used as the basis for developing community-based resource development. Third, the mechanism for outside intervention to create a community-based resource development model is the result of lessons learned and experience. However, it

is necessary to anticipate some of the weaknesses of this model, namely the lack of accommodation of scientific considerations in resource management considering that generally the model is based on local knowledge (indigenous knowledge).

- d. **Provision of credit schemes.** According to Satria (2007), the business of row fishermen (ND) and small fish farming (PIK) is indeed not bankable, so the government must encourage the creation of micro financial instruments that are able to penetrate the problem of fishermen's capital, one might even say: "subsidies". According to the author, Satria's opinion applies to the context of fishermen in Indonesia, but for the fishermen of the Bajo tribe it seems that more needs to be done than just subsidies, namely grants or assistance and social security. The efforts that have been made by the Southeast Sulawesi Province Social Service are appropriate in terms of providing production business assistance (in a very limited amount) and guaranteeing the lives of fishermen during the three-year training period. However, unfortunately this effort has not been fully supported by other development sectors, especially in the small and micro business sector and fisheries.
- e. **Empowerment of the role of women and fishermen's wives.** The wives and children (women) of the fishermen of the Bajo tribe (except papalele and punggawa's wives) are not much involved in fish production and marketing activities where they generally stay at home, do household activities such as cooking, cleaning, washing, clothing, and caring for children assisted by fishermen's children (women). Fishermen's sons who are considered mature enough are usually gradually introduced to knowledge and skills in marine life and then gradually begin to be invited to go out to sea. The low participation of women in the fisheries sector where 75% are unemployed because the socio-economic structure of fishermen in Topa, Lasalimu District, provides very little opportunity for women workers to participate. Outside the home, the wives and women of the fishermen are limited to activities on the coast such as mallanra, namely catching fish, shellfish, crabs, and shrimp (or mata seven when the season arrives); looking for firewood from dry mangrove tree trunks or branches to be used as wood fuel for cooking; or gathering at other fishermen's houses or in stalls accompanying stall owners selling stories while waiting for their husbands to return to sea. The important role of the fisherman's wife is more devoted to managing household affairs, including the distribution of fishermen's income for their daily basic needs. In order to change the role of a fisherman's wife from a traditional role to a productive one, for example being a fish processor/marketer, the fisherman's wife must obtain approval from her husband, children, parents, in-laws, relatives, friendly relations with fellow residents and the retainer. There is reluctance on the part of the Punggawa to agree that fishermen's wives work as fish processors/marketers even though the wife has full support from her family to work.
- f. **Outreach/accessibility of government programs.** Empowerment of fishing communities needs to be based on the spirit of regional autonomy which is understood as a form of shared commitment to increase the capacity of citizens and the accessibility of basic social services for their citizens. For this purpose, it is necessary to increase the coordination and synergy of cross-unit SKPD programs in the regions by linking pro-poverty programs/activities in the context of increasing the social welfare of the Bajo fishing community. These pro-poverty programs/activities include Joint Business Groups, Natural Disaster Management, Family Hope Empowerment, Direct Cash Assistance, School Operational Assistance, National Program for Community Empowerment, Community Health Insurance, People's Business Credit, and others.

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La Ode Sahaba, et. al. "The Relevance of Social Capital and Human Capital in the Economic Empowerment of the Bajo Topa Tribe in Buton Regency, Indonesia." *International Journal of Business and Management Invention (IJBMI)*, vol. 12(7), 2023, pp. 01-08. Journal DOI-10.35629/8028