



## The Role of Social Media and Local Wisdom to Puger Fishermen's Social Resilience on Sea Accidents

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### Abstract

Sea accident often occurs in Puger every year. It does not make Puger's fishermen give up, they are able to survive and increase in number. This study aims to reveal the hidden veil behind the social resilience to sea accidents by analyzing communication network and the sociocultural of the fishing community. The research uses a phenomenological approach. This study shows that the fishermen build communication networks through cellphones and radio communication community to exchange information on important events at sea. They also keep local wisdom activities consist of Petik Laut, recitation congregation and client patron's relationship. Petik Laut and recitation congregation vertically interpreted to increase their belief in God Almighty providing safety and horizontally increasing solidarity, building mutual awareness of helping each other in difficulties and strengthening the patron client structure to overcome financial problems as a result of sea accidents. Therefore, social media and local wisdoms reinforce social resilience.

**Keywords:** social resilience, sea accident, social media, client patron

**Paper type:** Research paper

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Received: 16 August 2020; Received in revised from: 29 October 2022; Accepted: 30 October 2022; Available online: 31 October 2022

**Cite this document:** Komarudin, Koko. dkk. (2022). The Role of Social Media and Local Wisdom to Puger Fishermen's Social Resilience on Sea Accidents. *The Journal of Society and Media*, 6(2), 422-443. DOI: 10.26740/jsm.v6n2.p422-443

## **INTRODUCTION**

Communication technology has been developing so rapidly through various innovations. There are various types of social media that can be accessed easily. Television, radio, print media and mobile phones are effective means of interacting and bridging the channels for conveying the interests of various levels of society. Research data states that interpersonal interactions in adolescents are strongly influenced by comments from their social media friends from the results of their posts (Azhar, 2018), while the selection of models on social media becomes the main reference in carrying out social actions, as if it is a major need (Udu, 2015). Social media has now become a part of people's lives, including Puger fishermen. The types of communication tools used by Puger fishermen are Hand Phone (HP) and Handy Talky (HT) through membership of the Indonesian Amateur Radio Organization (ORARI) or Indonesian Amateur Radio among Residents (RAPI). They build a communication network community to share information on any factual events at sea such as the presence of fish, weather, currents and accidents at sea. The location where accidents often occur is in Pelawangan.

The Puger fishing community is able to survive and even thrive, in the midst of various natural challenges that can result in many casualties, especially when going in and out of Pelawangan. Pelawangan is the exit and entry route for fishing boats to go to sea, squeezed between rock cliffs and break water and the southern sea waves are quite large and the current is strong. This unique geographical condition causes sea accidents almost every year. It was recorded that in 2018 nine times (two Payang boats were hit by the waves and dozens of fishermen died (Kusnadi, 2020), based on data from Polairud Puger there were 16 accidents with 8 deaths in 2019 and there were 9 accidents 3 people died in 2020. four boats in Pelawangan Puger, Jember Regency, were crushed by the waves in March 2021, causing one crew member (ABK) to be reported missing in the accident at sea (Aliansyah, 2021). This incident did not make fishermen give up and stop working as fishermen. Fishermen return to their usual fishing activities (Kusnadi, 2020). They are still facing difficulties, even the numbers are increasing. Data from the Jember Regency Fisheries Service in 2020 has the highest number of 10,329 people out of 14,970 people or 69% of all Jember fishermen.

Some researches have been conducted on sea accidents both in Indonesia and outside Indonesia. Riset by (Peter et al. 2005) examined the causes and efforts to prevent sea accidents in Australia in the period 1992-1998, (Wu and Hilliard, 2005) in the period 1997-1999 examined ship accidents in Canada, (Kim et al. 2011) the causes of accidents in Korea during the period 2005 – 2009 years. Data from (Zappes, 2013) in the time period from 2005–2010 in Brazil and in his study investigated fishermen safety work management in PPI Baturakas district Pangandaran. The study is more concerned with identifying the various factors that cause casualties and efforts to be made to reduce accidents at sea. Meanwhile, research related to social resilience in Indonesia was carried out by (Anugrahini 2018); (Hendri and Firdaus, 2021); (Missasi and Izzati, 2019); (Lestari, 2007); (Mir'atannisa et al. 2019); (Kurniawan and Susilo, 2021). The concept of social resilience can provide positive support for social impacts so that people are able to keep their livelihood.

These studies have become lessons learned to reduce the number of accidents and minimize the number of victims. The number of accident victims in Pelawangan Puger can be reduced by providing fishermen with awareness and knowledge of safety at sea. One of the efforts that can be done is socialization that is integrated with local wisdom. This is because in general people trust community leaders more when compared to various recommendations made by related institutions (Birmingham, 2018).

A study that correlates sea accidents, social media and local wisdom serves as an essential complement to the previous research on sea accidents in fishing communities. Riset by (O'Connor, 2005) about the causes and prevention of boating fatalities describes as material causes but different with Puger Fishermen's. The fishing community actually has an identity and uniqueness with various local wisdoms. Local wisdom that exists in the coastal community of Puger include Petik Laut traditions, client patrons and recitations. These activities are generally fishermen's routine activities. Through local wisdom, the delivery of work safety guidelines can be conveyed and build awareness of sea safety more optimally so that victims of ship accidents can be suppressed. Based on the above, this study aims to analyze the role of social media as well as local wisdom which consists of

Petik Laut tradition, client patrons relationship and religious activities in the coastal area of Puger in supporting accident prevention and minimize victims, especially in the Pelawangan area, Puger District, Jember Regency.

## **METHODS**

The research method used in this study is a qualitative perspective with a phenomenological approach. A phenomenological approach is applied to gain an in-depth understanding and interpretation of the meaning of local wisdom for Puger fishermen in daily life and livelihood. Facts in the field, there are three things that are inherent in the lives of fishermen, namely Petik Laut, recitation and patron-client relationship. Researchers used a qualitative approach with a phenomenology in order to understand the views of fishermen in carrying out the various local wisdoms and feel what difficulties they face in carrying out their work. Excavation of the data was done through participant observation and in-depth interviews. Informants in this study were fishermen, religious leaders and community leaders. The number of informants as many as 12 people. The time of data mining starts from January 3, 2021 to December 09, 2021. The research time is long enough to reveal the socio-cultural factors that strengthen social resilience, of course there are phenomena that need to be revealed why the life of the Puger community undergoes these values and cultural rituals. Researchers observed the activities of fishermen starting from the preparation stage, going to sea and docking to unloading the catch, observing and visiting the implementation of the Petik Laut tradition, the place of recitation and patron-client relationships. Furthermore, analyzing the use of social media in every fishing activity includes the type of media used, the goals and benefits obtained by fishermen.

## **RESULTS AND DISCUSSION**

### **Local Wisdom**

Local wisdom is defined in various ways, including according to (Keraf, 2005) local wisdom concerns the knowledge, experience and customs of the community as well as understanding the relationship among all inhabitants of the ecological community. In (Antaryana, 2009) defines it as the understanding of natural languages by the community over a long period of time and then becomes

a knowledge system that is used to manage nature (Djajadi, 2014). A set of knowledge along with the rules and norms that apply basically comes from the adaptation of community. Adaptation to an environment forms certain patterns of thought and action as a way to live in harmony with the environment, fellow members as well as themselves. In (Priyatna, 2017) describes that it can be understood as ideas, values, local views that are wise, full of wisdom, and of good value. Ini (Wiradimadja, 2018) local wisdom functions as conservation and preservation of natural resources, development of human resources, development of aspects of culture and science, advice, beliefs, literature and taboos, social meanings for example communal/kinship integration ceremonies, meaning ethics and morals, meaning politics, for example the power of patron client. Some of riset find about morale reasoning and how it can applying in journalistic practices (Martono, 2017), rule of pepatah adat of Minangkabau people contains intercultural values which contribute to the formation of self identity (Moeis et al. 2022). From (Fakhriati and Erman, 2022) study find that resilience include local wisdom based on Islamic norms and other riset on local wisdom about the environmental communication campaign need religious symbols and cultural idea (Primayanti and Puspita, 2022).

Referring to these various opinions, local wisdom reflects the uniqueness of a society whose ownership is not individual, yet generally communal, open and implemented in daily life as well as a form of the existence of the community. The manifested existence is a form of unification of knowledge, belief, understanding or insight as well as customs or ethics that guide the behavior of each individual in the community. Local wisdom in addition to increasing community togetherness, also has an important role in uniting human life with nature. Some forms of local wisdom that are inherent in the life of the Puger fishing community include the culture of Petik Laut, client patrons and recitation congregations.

### **Social Resilience**

Social resilience is the ability and capacity of a social system to maintain its social integrity or integration, during and after being disturbed, both from internal and eksternal (Kinseng, 2019). Furthermore, at the empirical level in this study, social resilience is needed in dealing with the frequent occurrence of sea accidents that occur in Pelawangan Puger. Accidents are often caused by natural conditions

notably the strong current. Even though there are frequent accidents, the Puger fishing communities are not deterred from going to sea, even traumatized. From this reason, researchers became very enthusiastic to study in fishermen Puger community. They showed their integrity in living life, even though they had been and were experiencing various pressures and threats of accidents.

According to (Missasi and Izzati 2019), the influence factors of resilience are as follows: Spirituality. This is one of the factors that can reinforce resilience. Spirituality and resilience are two factors that influence one another. Spiritual is an internal drive that determines resilience in individuals. Spirituality relates to religious activities such as recitation, rituals of worship and belief in religion as a belief in the existence of God Almighty.

Self efficacy. This is one of the factors that affect a person's ability to be resilient. Self efficacy is related to a person's perception of the abilities they have. Self-efficacy causes a person's level of resilience to vary, so when it is felt that he has less ability to do one thing, he tends to have low self-efficacy.

Optimism. Every individual in social life needs the ability to adapt in the face of adversity. Optimism as a way to amplify resilience in the hope of getting positive results in the future, something that hasn't happened is expected to become a positive event that gives benefits to individuals by optimism. Having positive beliefs is also as the energy of moving forward to fulfill the task even though accidents often occur in those places. Of course, individuals who have an optimistic attitude should have confidence in the strength they have. As a fact, optimism confidence is sometimes supported by objects that have the power to protect them.

Self Esteem. Resilience is influenced by the self-esteem factor, which is the way individuals judge and view themselves. The higher a person appreciates himself, the higher he has a self-esteem as well.

Social Support. This is one of the factors that affect resilience. This support can come from family or society. The results showed that social support and self efficacy can significantly affect resilience.

**Figure 1.**  
**Illustration of Resilience Factors**



*Source: Authors' analysis based on studi references*

Figure 1 is an illustration to facilitate how close the relationship between one resilience factor with another. Unsupportive social conditions can affect the subjectivity of each individual, even though they already have good abilities in spirituality, Self Esteem, optimism and self efficacy will not necessarily produce resilience that can be used to face disturbances and challenges in life.

### **Patron Clie**

Fishermen are a community consisting of several interrelated groups, interacting and building relationships that are patterned to form a social structure. The characteristic inherent in the social structure is a strong relationship between the patron and the client (Satria, 2002). Uncertainty and various dynamics at sea which are full of risks, such as accidents at sea make the patron-client bond formed. Fishermen build cooperation with patrons as an effort to maintain their survival to be able to go to sea, so that patrons for fishermen are socio-economic security. This is in line with (Scott, 1972) that the patron-client relationship has a reciprocal relationship that is mutually beneficial and still has a protective relationship or friendship bond. In Puger fishermen who run as patron roles are Pengambe and skipper. Pengambe and skipper provide capital loans to go to sea including additional costs in the event of an accident.

### **Recitation Congregation**

The majority of the Puger fishermen community are Muslims. Places of worship in the form of mosques and prayer rooms are easy to find in the area. They commonly join religious activities for example routine recitations every Friday night (Jumat Manis) and tahlilan especially if someone dies. Recitation activities are formed according to the congregation members. Each congregation has a kiai or someone who leads the recitation activities. Activities carried out include reading the Koran, tahlil and prayer. After finishing, usually the congregation members or the fishermen discuss sharing information and experiences including talking about fishing activities.

This study has succeeded collecting data from fishermen in the field, regarding the forms of accidents at sea. Based on this information, the researchers explored further information for analysis related to the factors causing the accident and the implications caused as a result of the fishermen's experienced sea accident.

### **Social Media**

Social media is part of the means in building social interaction, but this media is much more complex and can be more effective than other means. Through the media that has a variety of information flows in any form can be quickly identified making it easier to make decisions or respond to them. According to (McQuail 2000), there are six perspectives on the role of the media in people's lives, namely: first, the mass media as a window on events and experiences, through the media it is easier to see events and experiences that occur outside. Second, the media can be used as a mirror of events in society and the world, implying a faithful reflection. Third, the mass media as a filter, or gatekeeper Fourth, the mass media can also act as a guide, as a guide or interpreter. Fifth, see the mass media as a forum for presenting various information and ideas to the public. Sixth, the mass media as an interlocutor is a place for various forms of information, but also as an effective communication partner.

### **The Implications of Sea Accidents to Puger Fishermen Community**

Sea accidents have serious implications for the lives of fishing communities in the Puger area, in the form of loss of life, material losses and social impacts. Loss of life arises in the event of an accident resulting in the death or loss of a fisherman



in an accident at sea. Material losses arise due to damage or loss of fishing boats and equipment used. Likewise, fish catches that are not obtained by fishermen due to accidents do not generate income for fishermen and ship owners so that they cannot provide a living for their families. In general, fishermen in the Puger area are the heads of families who are the backbone of their families in earning a living. The occurrence of an accident at sea that caused fatalities resulted in the family losing the head of the family as well as losing the breadwinner for the family. This has an impact in the form of increasing poverty in the Puger fishing community which results in social impacts and other derivative impacts.

In addition, this study produces several findings that are relevant to the topic that is the subject of discussion in the form of forms of local wisdom in the Puger fishing communities that play a role to strengthen social resilience to cope with the implication of sea accidents, namely Petik Laut tradition, recitations congregation and client patron. Petik Laut which is also known as sedekah laut. It is one of local wisdom which is held every year in the month of Sura or Muharam. This local wisdom tradition has been carried out since 1894 by fishermen in the Puger area (Agustina, 2017). Initially the ceremony was only held by the fishing community in a simple way, in the form of a group of fishermen who carried out marine offerings. The offerings are mainly in the form of goat or buffalo heads, chicken, flower offerings, fruits and tumpeng rice along with the side dishes. This tradition is growing and is not as simple as what the previous fishermen did. Currently, Petik Laut is still being held, but it is not only carried out by a group of fishermen but becomes a formal ceremony accompanied by a series of prayers, then followed by a carnival by bringing offerings to be floated. Wayang kulit performances and exhibitions of development results are even held as part of this tradition. Since 1993 this traditional ceremony has been packaged in such a way as to become an annual tourism activity by the local government (Meirina, 2010).

The implementation of Petik Laut tradition can be viewed from several aspects, namely spiritual aspects, socio-cultural aspects and psychological aspects. According to the spiritual aspect, this tradition is carried out as an expression of gratitude to God Almighty for the abundance of sustenance obtained from the sea. In addition, this tradition also contains meaning as a form of prayer for protection, security and safety from all dangers while carrying out livelihood activities at sea (Agustina, 2017). In the social aspect, this tradition shows the relationship between

the fishing community and the general public. Through the implementation of tradition, close and intimate social relations are established (Dewi, 2017). This tradition also creates a relationship of mutual need and togetherness so as to minimize the egalitarian nature of coastal communities in the region (Qomariyah and Sholihin, 2019). Meanwhile, from the psychological aspect, prayers offered to God through Petik Laut events and harmonious relationships between communities create a conducive psychological atmosphere for fishermen so that fishermen have peace of mind in carrying out fishing activities in the sea.

The Petik Laut tradition indirectly plays a role in minimizing accidents at sea for the fishing community in the Puger area. First, prayers and Sedekah Laut in traditional events give fishermen confidence in the existence of protection from God Almighty. In addition, they also believe that with alms, nature will provide reciprocity in the form of friendly sea conditions. This belief has an effect on increasing self-confidence in carrying out activities at sea. When faced with situations that can lead to accidents at sea such as damage, illness or bad weather, this confidence creates calm so they can think clearly in those situations. A calm attitude and a clear mind make the fishermen able to take the necessary steps to save themselves so as to avoid accidents. Second, good social relations between fishermen who are influenced by the implementation of traditions lead to good communication and cooperation within the community. Through communication they will provide information to each other when there is weather or other unfavorable natural conditions at sea. Good cooperation is also established with fishing activities that are carried out together so that it is easier to get help when one of them faces individual or technical obstacles.

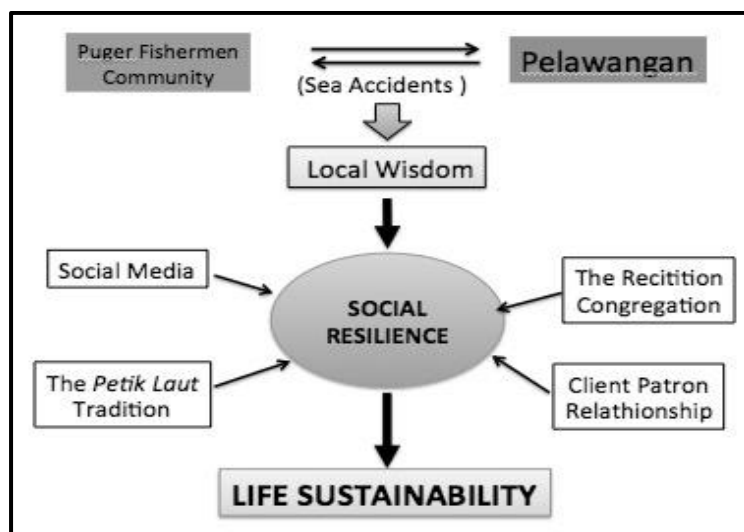
Fishermen build cooperation with patrons as an effort to maintain survival and be able to still go to sea. Hence, patrons have essential function as socio-economic security for fishermen. This is in line with (Scott, 1972) that the patron-client relationship has a reciprocal relationship that is mutually beneficial and still has a protective relationship or friendship bond. In the social structure of the Puger fishing community, it is known that there are those who act as skipper, labor fishermen and pengambe. The skipper is the owner of the boat and the provider of capital who usually does not go out to sea. Labor is a fisherman who manned a boat at sea, consisting of the captain and pandega or ship crew. While pengambe is the

party who lends money to the skipper. The compensation is that the skipper has to sell fish from fishermen to pengambe. In Puger fishermen who play the role of patron are skipper and pengambe. Pengambe and skipper provide capital loans to go to sea including additional costs in the event of an accident at sea. Meanwhile, labor fishermen who go to sea are clients of these patrons.

The patron client relationship has impact economic and non-economic aspects. The economic aspect is the existence of a capital system, buying and selling, managerial, profit sharing and marketing. The skipper is the owner of capital in the form of ships, equipment and funds for fishing operations by fishermen. The fishermen who go to sea are led by the captain who carries out the management of fishing by leading and dividing the tasks of the crew on the ship. Capital is also provided by the owner for the skipper who needs additional capital. The skipper and fishermen then carry out profit sharing after the transaction of selling the caught fish to pengambe to be marketed. The skipper as a patron also plays a role in non-economic aspects in providing assistance to fishermen as clients when they go to sea and when they are not fishing. If the ship at sea is damaged, pick-up and delivery of assistance will be carried out at the costs borne by the skipper. Likewise, when the fishing season passes or other causes such as natural or personal factors that do not allow fishermen to go to sea. At that time the skipper provided guarantees or assistance to the fishermen to meet their daily needs.

**Figure 2.**

**Social Resilience Puger Fishermen Community**



*Source: Authors' analisis based on data Primer, 2022*

Figure 2 explains that social resilience is reinforced the Puger community by the Petik Laut tradition, recitation congregation and client patron relationship. In social reality, the factors causing accidents can be measured using a positivity approach, for example equipment readiness, weather conditions. But when an accident is caused by a form of behavior in the form of a belief that causes carelessness, or behavior related to spirituality, of course this is not a mathematical thing that can be measured. Therefore, phenomenology is able to provide a solution approach to these social phenomena. As in the client patron, the skipper's role as a patron to the fishermen as their clients causes the fishermen to be able to focus and concentrate fully on the technical and operational activities of fishing in accordance with their duties on board, because capital problems and other assistance have been supported. This creates a mental attitude in the form of alertness and good reaction when facing obstacles at sea which in turn reduces the potential for accidents at sea. For example, when at sea the fishermen face bad weather, or damage, usually the fishermen take refuge on the island of Nusa Barong, which is located about 3 miles south of the coastal area of Puger. They stayed there to wait for help from the skipper who would definitely look for the ship if the ship had not returned in time. Meanwhile, when fishermen are on land and bad weather occurs, they choose not to go to sea without worrying about their income because the skipper will bear their daily needs as long as they don't go to sea. Without the help of the skipper at that time, bad weather did not prevent them from going to sea which could result in accidents at sea.

The majority of the Puger community are Muslims who are already attached to the tradition of recitation. Recitation among the fishing communities of Puger means gathering together to read the letters of the Al Quran (usually Surah Yasin), tahlil sentences, and prayers. Places of worship in the form of mosques and prayer rooms that are easily found in the area are often the place for routine recitations every Friday night (Jumat Manis) and tahlilan, especially when someone dies and on Islamic religious holidays. Not only in places of worship, recitations are also held in people's homes on certain occasions when they have a purpose such as weddings and circumcision. Recitation activities are formed according to group members. Each congregation has a cleric who is the one who leads the recitation activities.

Important aspects of religious activities in the form of recitations in the fishing community are social, communication and information exchange. From the social aspect, recitation activities are a place for fishermen to meet and stay in touch with one another. After completing the recitation, usually the members of the fishing recitation congregation take time to talk and discuss sharing experiences, including talks about fishing activities. The existence of socialization in the form of recitation activities is a means for fishermen to establish communication that strengthens relationships and closeness within the fishing community of the Puger area. The establishment of good communication is also a means of exchanging information not only about fishing activities but also about households, families and even personal matters. Furthermore, this communication and exchange of information led the local community to care for one another and not to help each other. The interpersonal relationships that exist from this recitation activity then play a role in forming a systematic relationship based on the nature of collegiality (Fajar, 2011), as also expressed by Koentjaraningrat in (Fajar, 2011) that people in small communities cannot fulfill their needs without the help of others.

Recitation congregation activities indirectly play a role in reducing the occurrence of accidents at sea. First, the recitation is a religious activity held to pray for oneself, family and ancestors and draw closer to God Almighty. This is believed to provide protection, safety and good luck in various community activities including protection from harm when going to sea. Second, close communication creates closeness and intimacy among local fishermen who are carried away in daily activities, including activities at sea. This creates solidity and strong teamwork that forms mental resilience in overcoming problems at sea, including in dealing with potential accidents. Third, the exchange of information in various fields facilitates cooperation and mutual assistance among fishing communities. For example, a fisherman who has personal problems such as health problems or family problems is a vulnerability that can cause accidents at sea. Information about this makes other fishermen who are more prepared to take their place. Likewise, natural and weather information from fishermen who return from the sea is very helpful for their colleagues in preparing for their next fishing activity.

Findings in the local wisdom of the Puger fishing community consists of Petik Laut, recitation and patron client relationships activities form a safety culture or safety performance among the fishing community. The creation of this culture

also plays a role in reducing the potential for accidents at sea, especially those from human factors (Havold, 2009). The Petik Laut tradition that has been passed down from generation to generation is a means for the fishing community to actualize their gratitude and gratitude for the marine products they get. The fishing community, which is predominantly Muslim, strongly believes that with gratitude and gratitude, they can continue to obtain marine products to meet their needs and welfare. On the other hand, if they are ungrateful and ungrateful, they also believe that calamity will befall them, including accidents at sea. Likewise, the pattern of patron-client relationships and recitation activities are very influential in strengthening cooperation, communication and exchange of information among Puger fishermen so that a culture of mutual help is realized.

The role of the Petik Laut Tradition. Petik Laut ceremony has become an important part of the local wisdom tradition inherent in the life of the fishing community in the Puger area. This ceremony is more than just a ritual and has a meaning that has a strong influence on the lives of the coastal community of Puger. Several points that explain this are, first, the Petik Laut ceremony has been held for generations by the fishing community. Second, activities that were not previously just as simple traditional rituals, but it has also become more complex ceremonies dealing with Islamic nuances. This is indicated by the reading of the Al Quran, Sholawat, and Islamic prayers. This phenomenon also proves Peter L. Berger's theory that culture and religion always reinforce each other. Third, this tradition has evolved from its original meaning for fishermen to gain safety, benefits and blessings from the sea, to become a means of dialogue, establish communication and compromise as well as fellowship with nature (Abdul, 2009). They are sure that the rulers of the ocean will no longer ask for casualties and get abundant catches to meet the needs of their families. As a result, Petik Laut itself has become like a part of religious teachings that build the beliefs of the fishing community.

The research hypothesizes that the local wisdom of Petik Laut tradition plays a role in reducing marine accidents in the Puger area. Referring to Franz Magnis Suseno that existing traditions are always the basis for individuals to behave. There are several things from the research findings that support the proof of this hypothesis. First, through this tradition, fishermen believe that they have had a spiritual dialogue with the rulers of the oceans, so they really consider the code of

nature as a warning, and they obey. When there are signs such as bad weather, big waves and strong winds, fishermen believe that nature is warning them not to do activities at sea. As a response, fishermen on land postponed their fishing activities. Meanwhile, fishermen who are at sea take refuge on nearby islands or return to the beach. Second, the social communication that exists from this tradition makes fishermen proactive to remind each other about natural conditions and help when other fishermen face difficulties. These spiritual and social aspects play a role in amplifying the psychological condition of the community so that they do not ignore the signs of nature and the difficulties faced by other fishermen. They adhere to these two aspects as part of religious teachings that are attached to the meanings of the Petik Laut tradition. Thus, the occurrence of sea accidents caused by natural factors, human factors and technical factors can be minimized.

The role of Recitation congregation. Recitation congregation is also a sort of local wisdom that is closely related to the life of the Puger community. Almost all fishermen in Puger are members of the recitation congregation, so the influence of this activity from both the social aspect, communication and information exchange covers almost all fishermen in Puger. This recitation is not only held as a regular event every Friday night, but also when the fishermen are happy or sad. They are happy as in religious commemorations and celebrations means that they are grateful for the blessings and blessings given by God. Grateful humans will be given additional favors, while if they are not grateful then disaster will come. The recitation when the fishermen get a disaster such as death and disaster means that they ask God for forgiveness and pray to be kept away from disaster or calamity. Because of the close attachment of this tradition, the fishing community relates it to their activities at sea. Abundant results and safety are believed to be a blessing from the recitation tradition.

Recitation activities in the Puger fishing community are part of important activities that play a role in preventing accidents at sea through the aspects contained therein. First, the social aspect fosters concern and a feeling of sharing the same fate among fishermen who are members of the recitation congregation. They also find it difficult when other fishermen get into trouble or problems, including when carrying out activities at sea. On the other hand, they also feel happy when their fellow fishermen return safely and bring a lot of catch. Second, the communication aspect that exists from the relationship between the congregation

of the recitation makes it easier for fishermen to get assistance. Third, the aspect of information exchange arising from interpersonal relationships and communication among recitation congregations is very useful for fishermen in order to avoid problems that can cause accidents at sea. The exchange of information through such communication forms the vigilance of the fishing community. The attitude of mutual care and vigilance forms a safety culture or safety performance among the fishing community of the recitation congregation which then plays an important role in avoiding accidents at sea.

The role of Client Patron Relations. The study also found that the Client Patron relationship has become a culture that has transformed into the local wisdom of the Puger fishing community. This relationship is a form of symbiotic mutualism that creates a situation of interdependence between the skipper and the Pengambe as Patrons with the skipper and fishermen as clients. In terms of the patron-client relationship between the skipper and the fishermen, the skipper owner of the ship needs fishermen to obtain fish and fishermen need boats to do work at sea and help when need money in Laeb season. Laeb season is difficult to catch fish, so fishermen can not make money. On the other hand, both the skipper and the owner will both suffer losses if something happens to the ship and does not catch fish. As a result, pengambe does not have commodities to market. The pengambe as patron suffers losses due to the capital that is not returned. Therefore, Pengambe also give information about the weather dan warn safety fishing.

The research hypothesis states that the Client Patron relationship has a role in preventing as well as assist to minimalize accidents at sea. In the economic aspect, this relationship causes each party to mobilize its resources to prevent accidents at sea. The skipper carries out maintenance and care of his ship to ensure the readiness of the ship to operate at sea. The skipper also sent assistance for his ship at sea that was having problems. In addition, the skipper also provides assistance for fishermen who are familiar with operating their boats while they cannot go to sea to ensure that their boats are manned by the right fishermen. Meanwhile, fishermen muster their energy, mind and skills and take risks to crew the skipper's ship in catching fish. In the non-economic aspect, the patron-client relationship creates a sociological bond between the patron and his client. This bond will be broken if one party does not use its best resources. If the skipper doesn't care



about the condition of the ship and the lives of the crew, the fishermen will choose another skipper with a better condition for the boat to go to sea. On the other hand, if the fishermen are negligent in operating the boat, the skipper will look for better fishermen to man the boat. The situation in these two aspects causes the formation of a safety culture or safety performance which plays a role in minimizing accidents at sea.

The role of social media. Based on observations and results of in-depth interviews, informants use mobile phones (HP) and Handy Talky (HT) as a social media tool. They join the Indonesian Amateur Radio Organization (ORARI) and Indonesian Amateur Radio Inter-Population (RAPI) as their social media community. They take advantage of using social media comprised of first, getting easy information about accidents at sea and providing assistance and learning media so that these incidents do not happen again in the future. Second, information is obtained quickly and factually in real time according to actual events. The communication network that has been built also makes it easier and can respond quickly to any incident that requires assistance and immediately communicates with the authorities. Third, they can filter all forms of information and can cross checks from news that is widely circulated. Fourth, the information obtained from the media can indicate the direction of various alternative choices. Fifth, they can share ideas, ideas, suggestions or feedback on how to deal with accidents at sea. Sixth, being able to access various information and ask questions when you want to get information at sea or solve fishermen's problems, especially marine accidents. Hence, social media underpins social resilience Puger Fishermen.

## CONCLUSION

The Puger fishing community shows the ability of social resilience in the face of natural pressures in Pelawangan which resulted in sea accidents. They can sustain their livelihoods supported by their local wisdom. The internalized local wisdom continues to be carried out, namely the Petik Laut ceremony, recitation congregation activities and the close relationship of patron-client as well as the role of social media. Petik Laut is not only used as a mere tradition, but also meaningful in the life of fishermen. Its meaning covers spiritual, socio-cultural and psychological aspects. They feel the growing belief in God's power, self-confidence and cooperation and establish communication in carrying out activities at sea. This

is reinforced by the recitation congregation routine. Fishermen get positive impact from recitation such as forming confidence, strengthening interpersonal relationships, communication and information exchange, strengthening solidity, team work and a culture of mutual assistance among the fishing community. Uncertainty in income, material and immaterial losses due to sea accidents encourage the growth of caring attitudes, mutual help and protection and strong social ties. This creates a strong patron-client relationship as part of the Puger community structure. These various forms of local wisdom also characterize the social resilience pattern of Puger fishermen in realizing a safety culture or safety performance of the fishing community to sea accidents in Pelawangan Puger. The values of local wisdom are strengthened by the use of social media. Fishermen do not only take the benefits of social media for communication purposes, but also educating and transforming the values of local wisdom as well as networking media to share information and experiences to prevent sea accidents. For this reason, local wisdom and social media have underpinned and strengthened Puger Fishermen's social resilience.

### **Funding Acknowledgments**

Thank you to Puger Subdistrict Head, Head of The Village Puger Kulon and Puger Wetan for allowing us to conduct research at Puger. Highly appreciated to Religious Leaders and Community Leaders, Chief of Navy Post, Chief of Polairud Puger, Chief of Puger fisherman association communication forum who have assisted in the data collection process. We also thank the research team for their assistance to accomplish this research.

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