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Local Wisdom of River Fishermen Anjir Village Serapat Muara

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Abstrak

Kondisi lingkungan dan sumber daya alam saat ini tidak banyak menggunakan kearifan lokal dalam pemanfaatannya, dilihat dari adanya pencemaran di wilayah perairan akibat adanya limbah dan penggunaan alat tangkap illegal tentu menjadi ancaman bagi populasi ikan-ikan diperairan tersebut. Hal ini menyebabkan perlu adanya kesadaran dari masyarakat yang tinggal di sekitaran wilayah tersebut untuk menjaga dan melestarikan potensi kemaritiman yang mereka miliki. Satu diantaranya yakni dengan memanfaatkan kearifan lokal. Tujuan dari penelitian ini sendiri yakni Mendeskripsikan bentuk-bentuk kearifan lokal nelayan sungai desa Anjir Serapat Muara. Penelitian ini menggunakan metode deskriptif, dimana peneliti menjelaskan mengenai apa saja bentuk-bentuk kearifan lokal nelayan sungai desa Anjir Serapat Muara. Teknik pengumpulan data yang telah dilakukan yakni dengan mengamati jenis alat yang dipakai dan lokasi untuk menangkap ikan, wawancara kepada nelayan mengenai pengetahuan yang dimiliki oleh mereka dan melakukan dokumentasi dalam bentuk foto dan rekaman. Instrumen dalam penelitian yakni peneliti itu sendiri. Teknik analisis data dilakukan dengan reduksi data, penyajian data, dan menarik kesimpulan. Uji keabsahan data dengan menggunakan perpanjangan pengamatan, *membercheck* dan triangulasi. Pengetahuan lokal nelayan sungai desa Anjir Serapat Muara yakni berupa pengetahuan nelayan dalam menentukan waktu yang tepat untuk menangkap ikan yakni pada malam hari dan mengetahui terjadinya pasang surut air sungai, selain itu para nelayan sungai ini juga memanfaatkan keahlian mereka dalam menangkap ikan dengan menggunakan alat-alat pancing tradisional Banjar seperti rengge, rempa, unjun dan keranjang undang.

Kata Kunci: Kearifan lokal; Nelayan Sungai; Alat Pancing Tradisional

Abstract

Environmental conditions and natural resources currently do not use much local wisdom in their use, judging from the pollution in the waters due to waste and the use of illegal fishing gear certainly poses a threat to the population of fish in these waters. This causes the need for awareness from the people living around the area to maintain and preserve their maritime potential. One of them is by utilizing local wisdom. The purpose of this study itself is to describe the forms of local wisdom of river fishermen in Anjir Serapat Muara village. This study uses a descriptive method, where researchers explain what are the forms of local wisdom of river fishermen in Anjir Serapat Muara village. Data collection techniques that have been carried out are by observing the types of tools used and locations to catch fish, interviews with fishermen about the knowledge possessed by them and conducting documentation in the form of photos and recordings. The instrument in research is the researcher himself. Data analysis techniques are carried out by reducing data, presenting data, and drawing conclusions. Test the validity of the data by using observation extension, *membercheck* and

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triangulation. Local knowledge of river fishermen in Anjir Serapat Muara village is in the form of fishermen's knowledge in determining the right time to catch fish, namely at night and knowing the occurrence of river tides, besides that these river fishermen also utilize their expertise in catching fish using traditional Banjar fishing tools such as rengge, rempa, unjun and invitation baskets.
Keywords: Local wisdom; River Fishermen; Traditional Fishing Tools

PRELIMINARY

Indonesia is a country that has a plural society, ranging from language, culture and natural resources. The plurality of people and different regional conditions can shape a community's behavior and outlook on life. That diversity also forms a distinctiveness of society in acting and behaving towards its environmental and social conditions related to local wisdom. Local wisdom is defined as all forms of wisdom based on values and norms of goodness that are believed, determined and maintained by a group of people who are in a certain environment or region for generations. Local wisdom in this case is understood as an ability and knowledge of the community in acting, carrying out activities and surviving by using the wisdom they have and believe in their lives (Singsomboon, 2014; Hilmi, 2015 Susiati et al., 2021).

One example of a community that has local wisdom in managing maritime potential is river fishermen in Anjir Serapat Muara village. River fishermen in the village have the ability to utilize the potential of natural resources in their environment by paying attention to environmental conditions and the sustainability of resources in the Barito river. River fishermen in utilizing natural resources use environmentally friendly equipment and of course based on local wisdom where the use of tools will not threaten fish populations and damage river conditions. Conditions where river fishermen in Anjir Serapat Muara Village in utilizing the potential of natural resources well certainly cause positive interaction between humans and the environment (Marlia et al., 2022).

Local knowledge possessed by fishermen will certainly disappear along with the development of increasingly modern times if no one maintains it. The use of technology that helps human life become easier certainly needs to be accompanied by a positive attitude towards the environment. Many problems related to the environment such as air pollution and exploitation of natural resources are certainly rife in the current era of globalization (Jumriani et al., 2021, 2022). One of the problems that occur is caused by the use of technology that does not pay attention to the environment, for example such as the use of tiger trawls by fishermen which will certainly cause massive damage and exploitation of resources in the water area, causing a scarcity of natural resources. Then the use of fish strum tools which certainly threaten fish populations also becomes a problem if humans only think about results without maintaining. This problem is also inseparable from the loosening of local wisdom values in a

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community, where technological advances change the mindset and way humans survive (Aslamiah et al., 2021; Mutiani, 2019; Setiawan &; Mulyati, 2020).

The fading value of local wisdom will certainly eliminate the moral values that exist in the community. The value of local wisdom here is related to the way humans use their environment. Natural resources in the form of maritime potential in Anjir Serapat Muara are certainly a potential for the surrounding community to survive, coupled with attitudes and how they use the environment well without causing environmental damage so that it can be enjoyed by future generations is certainly something that should be maintained. The purpose of this study itself is to describe the forms of local wisdom of river fishermen in Anjir Serapat Muara village.

METHOD

The research method used in this study is that researchers use descriptive research methods. Researchers use this method so that researchers can explain and describe how the local wisdom of river fishermen in Anjir Serapat Muara village. Data collection techniques are carried out in 3 ways, namely Observation, Interview and Documentation. observations by researchers are fishermen's activities in installing fishing gear in the Barito river carried out in the afternoon and fishermen's activities in selling fish catches in the morning. Interview data was obtained from 2 parties, namely from river fishermen and from village officials. The researchers conducted documentation as a way to collect additional data such as fishermen data documents and photos of river fishermen's activities in Anjir Serapat Muara Village. Furthermore, data analysis techniques are carried out in 3 ways, namely reducing or summarizing or summarizing the most basic things such as local fishermen's carifan, data presentation is carried out in the form of descriptions and descriptions, in qualitative research the presentation of data is carried out narratively. Drawing conclusions is carried out to answer problems in research. Researchers in this case also use data validity tests, where researchers extend observations to collect data that is not enough and in-depth, the second is done by means of *member checks*, the purpose of conducting member checks is to find out whether the data that has been obtained is in accordance with the data obtained from the data provider. The third way is by triangulating sources triangulation is carried out by conducting interviews with diverse data sources not only to one source and time triangulation, techniques and sources, where there is a need for time adjustments when conducting research by researchers by carrying out observations and interviews of river fishermen (Rijali, 2019).

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RESULTS AND DISCUSSION

Local wisdom found in the river fishermen of Anjir Serapat Muara village can be seen from the local knowledge of fishermen in catching fish, both in carrying out fishing activities and tools used in fishing activities. Local wisdom found in river fishermen of Anjir Serapat Muara Village from the results of interviews that researchers have conducted on resource persons there are 2 types, namely local knowledge of fishermen in determining the right times to catch fish and fishermen's knowledge about the use of traditional fishing gear (Putri et al., 2021).

1. Local Knowledge System of River Fishermen Anjir Village Serapat Muara

In carrying out their activities as fishermen in the river, of course, they are not careless in carrying out their activities, the point is, to get a lot of catches, of course, fishermen must know when is the right time to do fishing activities. The knowledge possessed by fishermen is divided into two types, namely fishermen's knowledge to catch fish at night and fishermen's knowledge about the time when the tides recede.

a. Fishermen's Knowledge in Understanding Fish Behavior

Fishermen's activities in catching fish in the river are based on their knowledge and understanding of the behavior of the fish they will catch. The type of fish they catch will certainly affect whenever they have to go to the river to catch fish, while the type of fish that is active at night (nocturnal) will not be easy to catch during the day, and vice versa. This is what makes fishermen in Anjir Serapat Muara carry out more fishing activities at night, this is because the type of fish they catch is a type of *nocturnal* fish (active at night). Even so, they will not be in the river all night, because they have already worked out how to make sure that when they go down to the river at night they do not have to wait long.

The installation of fishing gear is carried out in the afternoon, where it is done by fishermen to make the fish entangled first and also make it easier for fishermen later, because at night the light conditions are very minimal and will make it difficult for fishermen later. This is also done so that at night fishermen only need to pull the fishing gear to take the results.

The activities carried out by fishermen at night are not without logical reasons, in addition to fishermen's knowledge of hungry fish at night, it is also influenced by the type of fish they catch, where seluang fish itself is a fish that actively seeks food at night to morning and will reduce foraging activities during the day, Of course, the knowledge that fishermen have to catch seluang fish at night can be explained scientifically. (Abbas, 2020; Pratiwi et al., 2020). Usually the fishermen in Anjir Serapat Muara Village will look for fish in the river

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behind their house to the length of the Barito River to the island of Curiak, because in that big river the fish gather a lot and of course the types will be more diverse.

The greater number of fish obtained at night in addition to the type of fish, is also caused by conditions at night that are quieter and calmer. Nets that have previously been installed by fishermen will disguise the fishing nets. The use of light such as lights used by fishermen is also an attractor for fish to get closer, because fish that are active at night are phototaxically positively attracted to food such as plankton that gather around light sources (Rosadi et al., 2022).

b. Fishermen's Knowledge in Knowing the Time of River Tides

Fishermen's knowledge to be able to know when the tide and when the river recedes is certainly very important to have and fishermen certainly have memorized the water cycle, because they do work as fishermen not just one to two years, but they have been doing it since they were in their teens (Njatrijani, 2018). River fishermen of Anjir Serapat Muara village have knowledge in determining when the water will tide and when the water will recede. How to find out the tides of river water is also done by looking at the condition of the water, where there will be a period of 2 tides, for example, the water will tide in the morning then will recede in the afternoon, and will tide again in the afternoon. Usually the tidal cycle of this river water is calculated per week, such as for example the water this week will tide in the morning and evening and the next week the water will tide once at night. At those times fishermen will see where the water will recede, they will go down to the river at high tide twice, because at night the water will recede and will have the potential to get more fish compared to the tide at night.

Local knowledge possessed by fishermen in foreign languages is referred to as *indigenous knowledge* owned by the community in the form of information they get from their ancestors and occurs for generations which is wise and used as a guide for community life (Andesfi &; Prasetyawan, 2019). The condition of the river water that is high tide in this case certainly does not make the fishermen just wait for the water to recede without doing anything, when the condition of the river water is high tide this is the opportunity for fishermen to find bait and also install nets, then wait until the water recedes and then lift, when the river water recedes then the fishing gear will not run away carried away because there are already fish entangled in the fishing gear. At those times, fishermen will usually wait or let their fishing gear sit and will be lifted later when the water starts to fall.

2. Banjar Traditional Fishing Equipment System used by Sungai Desa Anjir Serapat Muara Fisherman

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The fishing gear they use will affect the type of fish caught, besides that the fishing gear used by fishermen is not their handmade, because they prefer to buy to the market rather than to process it directly, but there are certain types of tools that they do make themselves. The most common types of fishing gear used by fishermen in Anjir Serapat Muara Village are:

a. Rengge

The rengge is used by fishermen to catch seluang-type fish. The way fishermen catch fish in the river that is most often used by fishermen in the village is how to catch fish using rengge, or what they usually call *merengge activities*.

Figure 1. *Rengge*

The smaller diameter of the net is certainly reserved for fish that have a smaller size, because the fish will easily be entangled with its body size. The fishing gear also has objects that can make it float, as shown in figure 1 which is usually made of cork or used sandals, which serves to make the tool not completely sink and remain visible.

b. Rempa

Rempa has the same shape as rengge, the difference lies only in the shape of the rope and length. As for fishermen who use rempa to catch fish in the river referred to as merempa is a fisherman's activity to catch fish simply, the rempa tool itself is similar to rengge. The difference between rempa and rengge itself is only found in the type of material used. Rengge usually has a type of material from nylon yarn and is lighter and finer than rempa which has a

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thicker rope material, rempa which is often used by fishermen in Anjir Serapat Muara village generally has a longer length than the road.

Figure 2. *Rempa*

How to install it is also different from the usual installation of the rengge, because fishermen who forge will install while entering the water so that the rempa reaches the bottom of the river so that the fish at the bottom of the river can be caught. The catch using these tools is usually erratic, the fish obtained by mixed types are not only money.

c. Unjun

Unjun is used by fishermen to catch fish and shrimp, most *unjun* is used by fishermen to catch shrimp rather than catch fish, it is because they prefer a net-like tool to catch fish. The unjun used is usually made of bamboo and there are some fishermen who make it independently without having to buy it in the market.

Figure 3. *Unjun*

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The length of such tools is usually about 2 meters. The use of unjun itself is usually devoted to fishermen to catch shrimp and baung. Its use is very simple, just install bait in the form of small shrimp or worms to get fish. Fishermen who use unjun fishing gear are only a small part, because not all fishermen will catch shrimp because most fishermen in Anjir Serapat Muara village catch seluang fish (Akbar, J., 2017).

d. Keranjang Undang

Shrimp fishing gear is basically not just a hang, but shrimp fishermen also need other tools to put shrimp after being caught. The tool is called a shrimp basket made of bamboo. Basically, the shrimp baskets used do not have to use traditional baskets made of bamboo, because some fishermen also use plastic baskets that can be found in the market. The use of bamboo baskets is only used by some fishermen, because the basket is more closed making shrimp not easy to get out after being caught The use of shrimp baskets made of bamboo is also a local wisdom, because it is made of environmentally friendly materials and is easy to obtain, besides that fishermen are able to make no need to spend funds to buy shrimp baskets to the market. As for shrimp baskets owned by fishermen, some buy them in the market and some make their own.

Figure 4. *Keranjang Udang*

CONCLUSION

The local wisdom possessed by river fishermen of Anjir Serapat Muara Village is from three of them, namely fishermen's local knowledge of the environmental conditions of the Barito river, the traditional fishing equipment system of the Banjar community used and local wisdom as a fisherman's livelihood system. The local knowledge of fishermen can be seen from how fishermen determine the time to catch fish, where more fishermen go to the river at midnight before dawn because at that time fish or shrimp will be more obtained. The fishermen

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in carrying out their activities to catch fish are based on the tides of the river water which they refer to as pin two water.

Tools for catching fish found from the results of research there are 4 types that most fishermen use until now, namely *rengge, rempa, basket invite and unjun*. The tools they use tend to be traditional, some buy them in the market and some make their own. *Rengge* itself is the fishing gear most often used by fishermen, because it does not need to spend a lot of money and how to use it is not too difficult. *Rempa* fishing gear that looks similar to rengge only bigger, how to use rempa is slightly different from the use of rengge because in its use fishermen must go down to the river that is high and then lifted when it recedes. *Unjun* tools used to fish fish and shrimp, tools that are simpler to use and can make their own without having to buy.

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