

## **Profit Sharing System between Punggawa Mappalele, Punggawa Posasiq, and Sawi in fishing activities in Pambusuang Village, Balanipa District, Polewali Mandar Regency**

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### **Abstrak**

Aktivitas melaut bagi masyarakat mandar merupakan tradisi nenek moyang yang terkenal sebagai pelaut yang ulung. Adapun tujuan penelitian ini adalah menganalisis sistem dan mekanisme akad bagi hasil antara punggawa pappalele, punggawa posasiq dan sawi dalam aktivitas melaut di Desa Pambusuang Kecamatan Balanipa Kabupaten Polewali Mandar. Metode yang digunakan dalam penelitian ini adalah metode deskriptif kualitatif. Data diperoleh melalui observasi, wawancara dan dokumentasi. Pengolahan data dilakukan melalui proses reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian mengungkapkan bahwa akad kerja sama antara punggawa pappalele, punggawa posasiq, dan sawi di Desa Pambusuang sudah dipraktikkan sejak dahulu sesuai dengan tradisi dan agama. Akad tersebut merupakan kesepakatan bagi hasil yang berlaku secara umum dan turun temurun, sehingga menjadi adat atau kesepakatan yang tidak tertulis di kalangan masyarakat nelayan Pambusuang. Terdapat perbedaan dalam pembagian nisbah bagi hasil tangkapan ikan, hal tersebut bergantung pada cara, metode atau alat yang digunakan dalam menangkap ikan.

**Kata kunci:** Bagi hasil; *Punggawa* dan *Sawi*.

### **Abstract**

The activity of fishing for the Mandar community is a tradition of their ancestors who were famous as accomplished sailors. The aim of this research is to analyze the system and mechanism of profit sharing agreements between punggawa pappalele, punggawa posasiq and sawi in fishing activities in Pambusuang Village, Balanipa District, Polewali Mandar Regency. The method used in this research is a qualitative descriptive method. Data was obtained through observation, interviews and documentation. Data processing is carried out through the process of data reduction, data presentation, and drawing conclusions. The results of the research reveal that the cooperation agreement between punggawa pappalele, punggawa posasiq, and sawi in Pambusuang Village has been practiced for a long time in accordance with tradition and religion. This contract is a profit sharing agreement that applies in general and has been passed down from generation to generation, so that it has become a custom or unwritten agreement among the Pambusuang fishing community. There are differences in the distribution of ratios for fish catches, this depends on the method, method or equipment used to catch fish.

**Keywords:** Profit sharing; *Punggawa* dan *Sawi*.

## INTRODUCTION

Cooperation is needed in any business, including in this case fishermen's business in catching fish (Bennett, 2017; Libecap, 2019; Vercrujisse, 2023; Basurto, et.al., 2013). Collaboration involves two or more parties and each party makes an equal contribution both in terms of capital and business management (M. Dahan, et. al., 2010; Sanmas, 2020). Lack of capital to go to sea and not having the financial strength to buy boats, fishing gear, and other equipment needs, causes fishermen to be unable to fulfill their fishing needs independently, this is often faced by fishermen (J. Laidler, et. al., 2009). So fishermen must enter into cooperation agreements with financiers or investors to finance all needs in the process of fishing at sea (Suprajitno, 2021). The productivity of fishermen's catches is greatly influenced by capital (Ochiewo, 2004; Setiawina, 2018). The level of response is determined by the fishing gear used (Pascoe, 2010; J. Campbell, et. al, 2018; Yong-Hae Kim, 2003), while good fishing gear certainly requires a lot of capital.

Fishermen's catches determine the level of welfare of fishermen (Atmaja, 2024; Jensen, 2019; Yulisti, et.al., 2024; Marina Ulva, 2020; Sentosa, 2022, 2023; Husni, et. al., 2022). Other factors that influence fishermen's income are natural conditions, fishing equipment technology, fishing location, climatic conditions, age of fishermen, fishing experience, and level of education (Nainggolan, et. al., 2021). The main determining factor in fishing activities is capital (Ruswanti, 2019; Yamazakia, et. al., 2018). Without capital, fishermen will experience difficulties in meeting their fishing activity needs (Alie, 2021; Deswandi, 2017; J. Stanford, et.al., 2014). The greater the capital obtained from investors or financiers, likely, the catch will also increase (Ulrich Kleih, et. al., 2013) and the profit-sharing ratio between fishermen and financiers will also be greater.

Several research study results show that the profit-sharing ratio between capital owners and fishermen is carried out following previously agreed provisions and has become a habit in the local area. The results of research conducted (Wahyuni, 2018), show the working relationship between the punggawa and sawi, such as mutual trust between each other, interacting with each other, maintaining discipline in the division of work between the punggawa and sawi, and wherever possible the retainer helps sawi who are deemed in need. The factors that cause sawi to depend on the punggawa are kinship (family) factors and economic factors, such as the mustard greens

asking the *punggawa* for capital assistance before fishing in the sea for operational costs in catching fish to meet their family's needs and at a time when *sawi*'s income is very low. Retainers who have more capital capacity are needed by *sawi* who provide their labor to run the fishing business. According to (Fitryani, 2021) the majority of fishermen who collaborate with a profit-sharing system agree verbally and follow the customs that apply in the local community.

Research results (Ardhyanto, 2020) found that the profit-sharing system implemented by fishermen in Indonesia has existed for a long time or has been passed down from generation to generation so fishermen have implemented a profit-sharing system following customary rules and Islamic law. According to (Fitri, 2022) several ratios are often used by fishermen, all of which are equally profitable for both the capital owner and the fishermen. The profit-sharing ratio that is most profitable for fishermen is the ratio of 30%:70% because the fishermen can catch more fish because the number of members and the more time they spend fishing. Meanwhile, for ship owners, the most profitable profit sharing ratio is a profit sharing ratio of 40%:60%, because the results they will get are more. Meanwhile, a fair profit sharing ratio between boat owners and fishermen is a profit sharing ratio of 50%:50% because the results that will be obtained are more profitable.

Research results (Dzikron, 2022) reveal that cooperation between fishermen and ship owners can be said to be mutually enjoyable and there is an initial agreement on sharing the results. The agreement between the ship owner and the fisherman was not written but was witnessed by three witnesses. The cooperation model carried out by all parties uses an oral contract model. Because the parties already trust each other to run the business (Hasan, 2021). According to (Jannah, 2021) the general public, especially fishermen, do not understand various kinds of contracts, so they are carried out based on kinship and trust of each party and according to local community customs. The results of several studies show that the profit-sharing system implemented by fishermen and capital owners is based on a ratio agreed at the beginning before fishing activities are carried out and is generally applicable in the local fishing community.

The fishing village community in Pambusuang Village, Balanipa District still maintains traditional fishing techniques, methods, and tools (Ramlan, 2017). Fishermen in Pambusuang still maintain the tradition of Sufistic religious rituals and Sufistic reasoning contained in three concepts, namely

surrender to Allah SWT., (Kusnadi, 2021) cleansing oneself from things that can damage the heart and mentality which can have bad implications for needs and maqbarakkaq (blessings), this concept is the philosophical basis of the concept of self-cleaning. Ancestral traditions are still maintained and applied in the process of catching fish at sea as a form of preserving culture and customs, because the fishing profession in Pambusuang Village is a profession inherited from generation to generation that has been going on for a long time.

Fishing activities carried out by fishermen in Pambusuang Village are organized in a social institution consisting of retainers and mustards which is manifested in the social order of the fishing community in Pambusuang Village (Masgaba, 2018). The retainer consists of two parts, namely the retainer pottana and the retainer posasiq. Punggawa pottana more popularly known as punggawa pappalele is a capital owner or investor who finances all the needs and requirements of fishermen when going to sea (Khairah, 2017). Generally in Pambusuang Village the pappalele retainer is the owner of the boat and fishing gear. Meanwhile, the punggawa posasiq is the captain or master of the ship who is the leader and decision maker in fishing activities. Meanwhile, sawi is a manual worker or subordinate whose job is to lower and pull fishing gear onto the boat and various other jobs and tasks. Labor capital is the main capital of a sawi, because the work and tasks that must be carried out by a mustard when going to sea require a lot of energy (Alimuddin, 2005). Sawi recruitment prioritizes kinship and family relationships with the retainer.

The procedures and mechanisms for sharing the catch between the punggawa pappalele, punggawa posasiq and sawi are following the agreement in the cooperation contract which is similar to the mudharabah contract (profit sharing system). However, it still uses a customary system (customs) in the profit-sharing process and is done orally and not in writing, this is mostly done by fishing communities in Indonesia (Fitryani, 2021). Punggawa posasiq usually has a larger share compared to mustard greens, because the punggawa is the one who is responsible for leading fishing activities. The pappalele retainer as the financier also gets a share of the discounted costs used, apart from that, a share is also obtained from the boats, engines, and fishing equipment used (Busrah, 2021). The mechanism for sharing the catch is by the agreement of all members in fishing activities. The distribution is usually in the form of money, but sometimes the distribution is done by distributing the catch directly to the punggawa and sawi.

Punggawa pappalele in Pambusuang Village has contributed capital to fishermen's fishing activities. Before going to sea, the sawi and posasiq retainers first take out loans to the pappalele retainers to meet the needs of the families they will leave behind (Busrah, 2021). Debt and receivable transactions carried out indirectly will bind the sawi and posasiq retainers to remain loyal and obedient to the pappalele retainer, including, in this case, the mechanism for sharing fishing catches will be determined more by the pappalele retainer. The absence of a clear contract mechanism used in the rationing system for fishing catches will lead to the possibility of injustice and injustice towards one of the parties involved, so it is necessary to determine the contract used so that each party gets a share following the agreed contract.

The study in this article will focus on the contract mechanism and implementation of profit sharing in seafaring cooperation between punggawa mappalele, punggawa posasiq and sawi as well as a sharia economic review of cooperation between punggawa mappalele, punggawa posasiq and sawi.

## **RESEARCH METHOD**

The type of research used in this research is qualitative research. Qualitative research is natural research with data analysis and interpretation of the objects studied (Abdussamad, 2021; Mezmir, 2020; Roth, 2015). Meanwhile, qualitative methods according to Lexy J. Moleong are research that is based on basic research, research mindset, problem formulation, stages in research, techniques used, criteria and examination, analysis, and interpretation of data (Moleong, 2007). This type of research is used to analyze the profit-sharing mechanism carried out by the fishing community between pappalele retainers, mustard greens, and mustard greens in Pambusuang Village, Balanipa District, Polewali Mandar Regency.

This research uses a normative theological approach. The data source in this research uses primary data sources, namely data obtained from the first source, either from individuals, such as the results of interviews that are usually conducted by researchers, so interviews are held to dig up information related to the matter under study (Ramallal, 2017; A. Boatman, 2021). The primary data source in this research is the pappalele retainers, mustard greens, and mustard greens in Pambusuang Village, Balanipa District

Secondary data is primary data that has been further processed and presented either by the primary data collector or by another party, for example in the form of tables or diagrams (Perry, 2019; C. Lethbridge, 2005). This secondary data is used by researchers for further processing. Secondary data used in this research is data from document sources or secondary sources.

The instrument in this research is the researcher himself. Researchers themselves carry out observations, data collection, and data analysis (Buriro, 2017; Mbaleka, 2020; Rijali, 2019). Data collection was carried out using the observation method by systematically observing and recording the symptoms that appeared on the research object (Takala, et. al., 2010; Hayrinen, 2008). Therefore, starting from observations, researchers made observations of the activities carried out by fishermen in Pambusuang village and interviews were a conversation process with a specific purpose. The interviews used in this research were semi-structured interviews to reveal the profit-sharing mechanism carried out by the fishing community in Pambusuang Village.

Documentation comes from the word document which means written items. In implementing the documentation method, researchers investigate written objects such as books, magazines, documents, diaries, and so on (Jailani, 2023).

(Milles dan Huberman, 1992) explains several stages in carrying out data analysis, namely the data that has been collected is carried out by data reduction and data presentation and the final stage is concluding.

The method used to test the validity of the data is the Triangulation method (Modell, 2005; C. Meijer, 2002; Tiimub, 2021). The Triangulation Method is a data validity-checking technique that utilizes something that is outside the data (Decrop, 1999; Abdalla, et.al., 2018; Torrance, 2012). Triangulation is used to check or compare data related to research (Moon, 2019; Morgan, 2019). The most widely used triangulation technique is checking through other sources (Moleong, 2007). Triangulation is an examination technique that utilizes the use of investigative method sources and theory. Triangulation with sources means checking again the degree of trustworthiness of information obtained through different times and tools in qualitative research.

## **RESEARCH FINDINGS AND DISCUSSION**

### **The contract mechanism in cooperation between the *punggawa mappalele*, *punggawa posasiq* and *sawi***

*Punggawa posasi* (captain) has an important role in fishing activities as the leader of fishing operations, but on the other hand, *Pungaawa posasi* can help his subordinates (*sawi*) by lending money for all the living and family needs of the mustard greens (Crona, 2008; Ridhwan, 2020; Ryan Penney, 2017). Social stratification in work relationships in fishing organizations is formed based on tenacity in work (Syamsuddin AB, et. al., 2024). The position of a retainer not only influenced fishing activities but also influenced land (Olson, 2011). Even though the position of retainer is not obtained based on heredity, they are positioned by the fishing community at the same level as in traditional social stratification.

Based on the organizational structure of fishermen, the highest position in activities at sea is the captain (Wade, et.al., 2023; Glaser, et. al., 2010). The *posasi* retainer (master) is the one who determines the day or time of going to sea, the fishing location, and so on (Wilén, 2005). Meanwhile, the *punggawa pottana* (land retainer) plays the role of capital owner, usually also serving as *pappalele* (distributor in fish marketing) (Ridhwan, 2020). A fisherman who has a long time of fishing experience, can drive a boat or operate a machine (*massilinger*), knows the ins and outs of the machine (*mechanic*), repairs a torn *seine* (*mappirette*), can stand staying up late, can read the situation of the natural environment (Ichiro Kumagai, 2015; Matthew A.L. Young, 2016). For example, knowing the direction of the wind, knowing the circulation of the seasons, and knowing the shipping position. If a fisherman already has experience and knowledge like that, then that fisherman can already hold the title of retainer.

Based on fishing experience and inheritance from generation to generation, fishermen can know which areas have lots of fish, and which areas lack fish (Hentati Sundberg, 2016; Wetzel, 2013). Fishermen can find out if there are fish in a place, based on natural signs around areas where they are believed to have lots of fish (Richard G. Newell, 2005). These natural signs include sea waves that are quite large and have white foam. There is splashing water on the surface of the sea, the seawater is greenish in color. There is also something that can be seen in the presence of a flock of birds flying and always flying into the seawater.

Collaboration between investors, captains, and fishermen each has its own responsibilities (Grafton, 2005; Jentoft, 2000). In this case, the capital owner is the party who provides capital to fishermen to go to sea (Libecap, 2019). Due to economic conditions, it is different from ship owners in other areas who do not participate in fishing, but in Pambusuang Village most ship owners participate in fishing with their fishermen.

Before collaborating with the punggawa posasiq and sawi, they agreed first, for example, the capital costs used for fishing were borrowed from the financier (punggawa pappalele) and the repayment process was taken from the catch, the percentage of which was shared according to the customs/traditions of the Pambusuang community. The agreement to share the catch between the pappalele retainer, posasiq retainer and sawi was carried out verbally, so the agreement lacked legal force as there was no strong evidence that the cooperation agreement occurred, but this had been in effect for quite a long time in Pambusuang. This is the result of an interview with one of Posasiq's retainers.

... Since I was little, my parents have been taking me to the sea to catch fish, so I have had the experience of going to sea since I was little. In the activity or process of fishing, the methods used are not too different, as is the system of cooperation between the pappalele retainer and the posasiq retainer. and also mustard greens have been implemented and agreed upon in general and passed down from generation to generation, especially in sharing the catch.... So far there have been no problems in the agreement on sharing the catch, especially in Pambusuang. Because the agreement or cooperation is built based on trust and kinship, there is no need to make it black and white, especially since the cooperation agreement has been in effect for generations among pambusuang fishermen... (Taher, "Punggawa Posasiq")

Based on the results of interviews conducted by researchers, it is clear that one thing that stands out in the system of cooperation between pappalele retainers, ship owners and fishermen is the attitude of mutual trust. This shows that trust between traditional fishermen has been established for a long time (Cahaya, 2015; Stacey, et. al., 2021; Yamazakia, et.al., 2018; Sugiardi, et.al., 2021). The pappalele retainer or financier here has great trust in the ship owners and fishermen. Apart from the fact that some of them live in the same village, some of them are also family members, making it possible for pappalele retainers not to worry about the capital they have been given. This



is as follows from the results of an interview with one of the pappalele retainers.

...I never made a note, receipt, or anything like the capital I gave to the posasiq and sawi retainers in carrying out fishing activities at sea, this is because we have known each other for quite a long time, it could be said that we have known each other since childhood... However, when giving capital, at least it is witnessed by relatives or family so that someone can witness how much capital is given... (H. Saudu, "punggawa pappalele")

After the boat owner and fishermen carry out the fishing, the results obtained are given to the pappalele retainer. In this case, the fish in question are large fish such as tuna and skipjack. Meanwhile, small fish are usually sold by fishermen's wives in the villages. The catch given by boat owners and fishermen to the pappalele retainer is usually sold to a fish company located in Makassar. However, not all retailers sell to fish companies but also sell to fish sellers in traditional markets (Runtu, 2015; Roberts, et. al., 2022; Reeves, 2014). This was conveyed by one of the mustard greens who often took part in fishing activities.

... The results of the fish catch that we got, after arriving at pottana (land) were immediately handed over to the retainer pappalele for sale. Later, the proceeds from the sale of the fish catch were then divided. As for the fish handed over and sold by the retainer pappalele, they were large fish that had high economic value, while we take small fish and bring them home to consume, sell, or give to neighbors if there is still a lot of fish at home... We never find out and don't bother about the price of the fish we catch that are sold by retainer pappalele, I trust the retainer completely, whatever distribution results are given, I accept it sincerely. (Kotting, "sawi")

In the case of fish prices given by pappalele retainers to a fish company or fish seller in the market, boat owners and fishermen do not know in advance about the benchmark prices given. However, after making the sale, the boat owner and fisherman are given a note in the form of a memorandum stating the price of the fish they have sold to a fish company or fish seller in the market. The proceeds from the sale of the fish catch are divided based on the distribution rules that generally apply in Pambusuang Village.

Fishing activities are carried out in groups so that two things influence fishermen's income, namely capital for fishing activities and the profit-sharing system (Alam, 2021; Deswandi, 2017b; Latuconsina, 2022). In terms of sharing

the results between ship owners and fishermen, they also have their system (Chambers, 2012; Jentoft, 2000). For example, if the catch has been sold by the pappalele retainer, the net proceeds from the catch by the boat owner are distributed to the fishermen. In this case, the ship owner also usually takes more because the ship, the ship's engine, and the ship owner also get a share of the catch. So it could be said, for example, that five people are involved in fishing, including the ship owner, so the distribution is divided into seven parts, where the ship owner directly gets three times the distribution.

**Profit sharing system between punggawa mappalele, punggawa posasiq and sawi.**

Before the distribution of the results is carried out, all costs incurred during the sailing are calculated (Dekker, 2019). The freight costs in question are the costs of daily necessities including engine repairs if they are damaged, petrol, and other necessities during the voyage, then the freight costs are given to the pappalele retainer which is calculated as debt payment. In this case, the pappalele retainer may not take advantage of the loan percentage. However, it is only permissible to take profit sharing from the percentage agreed upon from the start. This is based on a study of Islamic law regarding the prohibition of taking advantage of loans. Apart from that, it is recommended not to take advantage of a profit-sharing system that has no profit.

In his position as leader and owner of capital, punggawa pottana is not directly involved in fishing operational activities. However, he appointed a posasi retainer (who did not have a boat) to lead fishing operations at sea. The daily work of the punggawa pottana is to market the fishermen's catch, so the punggawa pottana is more popularly called pappalele in the fishing community.

The emotional relationship between the punggawa and several sawi is not only based on functional relationships based on work but is also related to social relationships (Marhadi, 2019). Intense and long-term social interactions during fishing activities form quite strong bonds of solidarity between them (punggawa and sawi), moreover, there is a kinship relationship between them (Syamsuddin AB, et. al., 2024).

Work activities are always carried out collectively through cooperation accompanied by jokes and laughter. Individual traits and the feeling of winning alone should be thrown away because they will disrupt harmony in the boat. Helping, helping and collaborating in fishing activities has become

commonplace and routine (Pomeroy, et. al., 2007; Timothy R. McClanahan, et. al., 2009). This also carries over to social life among their families on land. This means that the relationship between the *punggawa* and the *sawi* is not only related to their personal affairs in fishing activities, but also extends to social relations on land, not only between the personnel of the *punggawa* and the *sawi*, but involving their entire family.

Social relationships that are visible due to the involvement of their families will be seen when some of them carry out celebrations, such as marriages, births of babies, deaths, and so on. When there is an urgent need and requires a large amount of money, a *posasiq* or *sawi* retainer immediately goes to the *pappalele* retainer to borrow money to meet the needs. It often happens in Pampusuang Village that the wife of a *posasiq* or *sawi* retainer borrows or owes rice to a *pappalele* retainer in a desperate situation to meet their food and clothing needs.

There is no problem with the mechanism for sharing the fish catch between *Punggawa Pappalele*, *Punggawa Posasiq*, and *Sawi* because the provisions for sharing have been in place for a long time and no party feels disadvantaged. The distribution of the proceeds has been agreed between the *punggawa pottana*, *punggawa posasiq*, and the *sawi* who have taken part in fishing activities. The portion for the retainer is indeed increased because it is the retainer who leads the fishing activities, while the retainer who provides capital in the form of money or a loaned boat has received a share following the agreement of all members of the fishing activity.

However, there appears to be a slight difference in the distribution of profits between each fishing organization and other fishing organizations depending on their fishing activities (Hilborn, 2007; Libecap, 2019; Mansfield, 2004). The distribution of profits from fishing line fishermen is different from that of *pukaq* fishermen. The difference lies in the fishing gear used (Osozawa, 2008). The costs for fishing fishermen who use hooks are not too large, so they are included in working capital or living costs while at sea. Meanwhile, for *pulaq* fishermen who use gill nets, the costs are relatively large and require intensive maintenance so it is calculated that they get two parts. Meanwhile, the other components, including the *punggawa* and mustard greens, have similarities. As the results of the interview conducted with retainer *pappalele* are as follows:

...The response sharing mechanism really depends on the fish catch obtained. The bigger the catch, the bigger the share... However, there are differences in the catch sharing mechanism for each fishing organization, this is influenced by the method or method and fishing gear. used. Fishing fishermen (pameang) use quite simple methods and tools, in contrast to pukaq fishermen who use nets which cost quite a lot to maintain. Meanwhile the distribution for punggawa and mustard greens remains the same.... (H. Baddulu "punggawa pappalele")

The number of parts for each component that plays a role in the fishing process can be seen in the following table:

Table 1. Sharing results Organization of line fishermen (pameang) and pukaq fishermen

No.	Component	Number of parts		Information
		Fishing fishermen	Pukaq fishermen	
1	Boat	1,5	1,5	
2	Machine	1	1	
3	Canoe	0,25	0,25	Working capital includes living costs, fuel, fishing equipment, and so on.
4	Catching tool	-	2	
5	Working capital/costs	0,25	0,25	
6	Punggawa	1,5	1,5	
7	Sawi	1	1	

Source: Processed from interviews

For the fishermen's organizations, the panjala fishermen and the gae fishermen have similarities, the only difference being the amount of mustard greens used. For gae fishermen, the number of mustard greens used is 10 to 13 people, while for panjala fishermen it is 7 to 10 people. This is because the gae equipment is much larger and more complicated than the net (payang). The distribution of catches also has similarities and differences. The similarity

lies in the distribution of the same results, the difference lies in the timing of the results. Panjala fishermen do the distribution every time they go to sea, while gae fishermen do it after going to sea several times. So, the distribution can be done every two or three months. This is intended so that fishermen can collect a lot of income every time they receive results.

...The distribution of profits for paqgae fishermen and panjala fishermen is the same, the only thing that differentiates these two fishing organizations is the number of mustard greens used is different because the complexity of the gae equipment is quite complicated when compared to panjala fishermen and there is also a difference in the timing of distribution of the catch... (Nurdin, "Punggawa posasiq")

In the following table, the sections for each component in the Panjala fishermen's organization and the Paqgae fishermen's organization are presented.

Table 2. Sharing results Organization of panjala fishermen and gae fishermen

No.	Component	Number of parts		Information
		Panjala fishermen	Gae Fisherman	
1	Boat	2	2	
2	Machine	2,25	2,25	
3	<i>Roppo</i>	2	2	The distribution of the results is done after paying for living expenses (rice, coffee, sugar, etc.).
4	Catching tool	2	2	
5	<i>Punggawa</i>	2	2	
6	<i>Sawi</i>	1	1	

Source: Processed from interviews

The distribution of the results is not regulated or determined by the retainer or pappalele, but is a generally accepted rule based on customs that have been in effect for generations in Pambusuang village. The punggawa sawi or punggawa posasiq organization is not only well known in the activities of fishing and pappukaq fishermen, but in almost all forms of fishing activities carried out by fishermen, for example, paqgae fishermen, pappukaq fishermen, panjala fishermen, paroppo fishermen and so on. The principle of the sawi retainer organization in every form of fishing activity is the same, the

difference is usually in the pappalele. Because specifically for fishing fishermen who catch tuna or coral fish, it is generally an export commodity, so the pappalele is a big investment. Usually, he is the one who bears the operational costs of the fishing, sometimes he is also the owner of the boat and fishing equipment. This is different from panjala fishermen whose catch is mostly local consumption, so the pappalele mostly comes from Punggawa Posasi's wife herself.

## CONCLUSION

Based on the discussion presented above, the following conclusions can be drawn:

1. The cooperation contract mechanism used between punggawa pappalele, punggawa posasiq, and sawi in Pambusuang Village has been running for quite a long time. So the contract becomes a custom ('urf) or unwritten agreement in the Pambusuang fishing community.
2. Implementation in the distribution of fish catches between punggawa pappalele, punggawa posasiq, mustard greens, there are already unwritten distribution rules that apply generally in the Pambusuan fishing community. However, there are several differences in the distribution of fish catches, this is related to the methods, methods or tools used in catching fish and is a profit-sharing agreement that applies in general and has been passed down from generation to generation, framed in the concept of sibaliparri between fishing communities which is a philosophy of life that is maintained closely involved in social life. This section is in the format of a paragraph which consists of 1 - 2 paragraphs (300 - 500 words or 0.5 - 1 page only). It should indicate the findings. It also explains the advantages and disadvantages of your findings, and the possibility to develop the research. Isi kesimpulan adalah ringkasan dari masalah yang disajikan. Saran dan implikasi didasarkan pada temuan penelitian dan rujukan untuk penelitian selanjutnya.

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