

Educational-Sociological Study on the Tradition of Fishing by Women in Ndao Island, Indonesia

Daud Saleh Lujji¹ and Kristian E.Y.M. Afi.¹

¹*Institut Agama Kristen Negeri, Kupang, Indonesia*

(Received 24 February, 2022; Accepted 3 April, 2022)

ABSTRACT

The purpose of this study was to find out the fishing traditions carried out by women on Ndao Island, and to analyse the pedagogical-sociological values contained in these fishing traditions that need to be passed on to the next generation. The results obtained from this study are that there are a number of fishing traditions carried out by women on Ndao Island, namely *Dja'i*, *Lege tatohi*, *Hèb'bi*, *Pasèra*, and *Bhabho*. From this tradition there are a number of pedagogical and sociological values obtained and need to be passed on to future generations, namely: 1). Men learn to appreciate women's work, 2). The equipment used to catch fish are *kalera* and *kanaca*, and these two tools are used as a symbol of marriage. 3). People are taught to be patient and diligent in doing a job. 4). The community learns from the Ndao women to always work together in doing a job. 5). Learn to share results as a form of embodiment of love for others.

Key words : *Educational-Sociological, Tradition, Fishing, Women, Ndao Island*

Introduction

Every living person is equipped with an instinct to work to find food to stay alive, and each region has its own culture to earn a living according to the natural conditions in which he lives in order to continue to exist and continue to maintain life. For people who live in mountainous areas, the work that is mostly done is farming and raising livestock, but for people who live in coastal areas or on small islands, they will work as fishermen who catch fish daily, either using fishing gear. modern and traditional equipment. In general, the work done by the community to generate a living for their lives is carried out jointly, both men and women. However, in certain regional cultures, there are jobs that can only be done by men, and conversely, there are also jobs that are only done by women, as happened in the Ndao Island community.

The Ndao Island community is a group of people who live on a small island in Rote Ndao Regency, NTT Province. The location of this island is in the southernmost part of Indonesia. Because Ndao Island is one of the islands among Rote islands, when the people on Rote Island became an autonomous region (new district) and separated from Kupang Regency (parent district), it was named Rote Ndao Regency, which is a combination of the names of two islands, namely Rote Island and Rote Island. Ndao Island. Ndao Island is a small island with a length of ± 6.5 km and a width of about ± 3 km. The people of Ndao Island are geographically close to the western part of Rote Island but the cultural style, way of dressing, and language are more inclined towards the culture of the Sabu people (Luji, 2020).

As a coastal community or people who live on the island of Ndao (small island) then it is certain to become fishermen (Satria, 2015) Working to catch

fish is a job that doesn't need to be taught because by itself this custom has been passed down from generation to generation since their ancestors lived and inhabited the island (Ap, 2018). In Ndao Island community, work to catch fish is carried out in various ways, either using boats with modern equipment such as large trawls or fishing rods or using nets. This kind of fishing is done by men. However, there is one advantage for the women of Ndao Island, which is that they seek and catch fish in a different way which is forbidden by men. It's not those men are unable to catch fish in the same way that women do, but it has become a habit that men are ashamed to do so because this method is identical with women.

For this reason, in this study the author wants to find out the fishing tradition carried out by women on Ndao Island, and analyse a number of sociological and pedagogical values contained in the fishing tradition that need to be passed on to the next generation.

Materials and Methods

The research method used in this research is a qualitative research approach. This research was conducted on Ndao Island which consists of 4 villages in Ndao Nuse District, Rote Ndao Regency.

To obtain research information, the researchers used observation and interview techniques. (Spradley, 1980) The purpose of the observation is that researchers want to get a clear picture of how to catch fish and also see clearly a number of equipment used by Ndao women. Meanwhile, the interviews conducted were in-depth interviews (Spradley, 1980) with several figures who were considered to know clearly the background of the tradi-

tion and the values contained in it. The analytical technique used in this research is to use Milles and Huberman data analysis techniques with three stages, namely data reduction, data display and conclusion drawing (Sugiyono, 2010).

Results and Discussion

Fishing Traditions and sharing the catch

Each region has a different way and tool in catching fish (Sala *et al.*, 2018). Some use modern tools, but some still use traditional tools, as the Ndao women below do.

1. *Dja'i*

Dja'i is a way for Ndao women to catch small fish that live among the coral reefs. *Dja'i* is performed at low tide and usually there are small pools that are not too deep or have a depth of 50-60 cm. There are three tools that must be owned before starting the fishing process using the *dja'i* method, namely *kanaca*, *kalera* and *hahuki*. *Kanaca* is a weave that is made almost the same shape as a trap used as a tool to trap fish, (Indrahti and Maziyah, 2019) except that the *kanaca* is small which can be held with one hand. *Kanaca* is 80-100 cm long, one end is 30 cm in diameter and the other is about 20 cm in diameter while the middle is 10 cm in diameter. *Kanaca* before being used to find fish must be blackened inside by smoking it. The goal is to trick the fish because the black inside of the glass resembles a dark stone hole. The second tool is *kalera*. *Kalera* is a kind of basket specially woven from palm leaves with a diameter of 40-50 cm, woven like a basket with holes so that it does not hold water in it. The *kalera* is tied to the back of the waist to store the catch. The third tool is



Fig. 1. Map of Ndao Nuse District



Fig. 2. *Dja'i* process using *kanaca* and *kalera*

hahuki, a small type of wood that can be gripped with a length of about 1 meter.

The process of catching fish with the *dja'i* method begins by placing a *kanaca* between sea sponges and pressing it with several corals so that it looks like a pile of corals that have safe holes for fish to hide. After that, the Ndao women use *hahuki* to repel fish that are around the coral and *kanaca*, and when the fish feel disturbed they will run and hide in a thick pile of coral in which the *kanaca* has been stored as a fish trap. When the woman sees a fish trapped in the *kanaca*, she will rush to lift the surface of the *kanaca* and the fish is caught and put into the *kalera*.

This process takes a long time because it is done repeatedly until it gets a lot of fish. Usually it lasts 3-4 hours until the tide is high before the woman returns home.

2. *Hèb'bi*

Hèb'bi is a fishing gear that is round in shape with a diameter of about 30 cm but only 15 cm high. *Hèb'bi* has two holes, one on the top and one on the bottom. The bottom hole usually only serves to remove fish trapped inside, because it is always closed with a lid. The top hole is small but woven in such a way that the fish can enter but not get out. Usually *Hèb'bi* is used to find fish at low tide to the level of a human knee.

How to use *Hèb'bi* is to first look for bait like crabs on the rocks. The crab was crushed and put into *Hèb'bi* and placed in sea water with sponges and seaweed. Women who fish using *Hèb'bi* usually go fishing once with two to three *Hèb'bi* so they don't have to wait too long. To check the results of each installed *Hèb'bi*, you have to wait about 5-10 minutes. After that, it is checked and if there are fish that have entered, the fish are taken and new bait is inserted into the *Hèb'bi* and the *Hèb'bi* is placed in the same place or in a different place. This is done repeatedly to get maximum results.

3. *Lege Tatohi*

Lege tatohi is one way of fishing by women on Ndao Island. They (2-3 people) collect sea corals as high as 50 cm and 2m long and 1m wide, resembling a grave called *tatohi*. This *tatohi* is made in a place where the water depth is about 50 cm. After that it is left for one month, from the afternoon meting season this month until the afternoon meting next month, then the pile of stones is moved in the Ndao language called *lege* and the fish that live in the stone are

caught. During one month many fish live in stone holes (*tatohi*) and make it a safe house. When the time comes, the Ndao women together bring 4-5 *kanaca* and they are attached to one side of the *tatohi* which is placed on top of the stone in a position facing into the *tatohi*. After that the collection of stones (*tatohi*) began to be moved (*lege*) one by one from different sides with the *kanaca* position and the fish would run into the *kanaca* for cover and that's when the *kanaca* was lifted to the surface and the fish were taken to be put into the *kalera*.

One tattoo is done by more than one person or a small group, and each group is able to do 6-10 *tatohi*, so that at each meting season (low tide) the group has *lege tatohi* activities every day. Even though the *tatohi* made are in the sea which are free from ownership, so far no one has ever taken other people's *tatohi*. Just like the *dja'i* activity above, *lege tatohi* is done to catch small fish

3. *Pasèra and Bhabho*

Pasèra is a way of catching medium-sized fish or 20-30 cm. Although to catch medium-sized fish, it is carried out in low-tide areas with a depth of 50-70 cm using large *kanaca* or those with a diameter of about 50 cm and a length of 150 cm. How to catch fish with the *Pasèra* pattern is to start by arranging stones to resemble a fence 10-15 meters long with a height of about 70 cm or higher than sea level. In the stone crevice, 10-15 large pieces of *kanaca* are installed. Then there are about 10-15 women who have arranged the stone and go to the front in the direction of the coming water current to drive the group of fish towards the stone and then get trapped in the *kanaca* that has been installed.

Bhabho or *expel* is the same way of catching fish as *Pasèra* but with a larger number of people, which is around 40-50 people and the location of the pile of rocks is 50-60 meters longer. The depth of the water is even deeper, which is about 1 meter. The *Bhabho* activity is led by a chairperson who is chosen to coordinate from the removal and installation of stones to the process of driving the fish to the stone fence which is almost 1 meter high. During the *Bhabho* the atmosphere was very lively because it was accompanied by shouts.

Usually the number of fish obtained is much more than from the other fishing activities above. If you pay attention, this method is the same as installing a fishing trawl. Because in ancient times there were no trawls, so people used both methods.

However, in development there is already a trawl so that *Pasèra and Bhabho* activities are no longer carried out.

5. *Leru Osa* Tradition

The *Leru Osa* tradition is not a fishing tradition but is a tradition of sharing catches by Ndao women. That is why this tradition needs to be discussed together with the fishing tradition carried out by women on Ndao Island, because this tradition rarely occurs among male or male fishermen. Every time these female fishermen return home from the activities of *Dja'i, Lege tatohi, Hèb'bi, Pasèra and Bhabho* they always pass by the houses of local residents and a habit that is always done is when they meet anyone on the way or see people sitting in the yard. Home then they will greet and ask to be able to see the catch and are invited to be able to take one or two fish that they might like. This tradition in the Ndao language is called *Leru osa*. *Leru* means seeing, *Osa* means fishing or catch.

This is a sharing tradition that has been carried out since time immemorial. On the other hand, people who see the catch don't necessarily take it at will, and usually if the catch is a lot they can take one or two, but if the catch is small they don't take it but just open the cover of the kale and watch after that it closes again without taking it. Whatever and the fisherman will continue his journey to his house. Along with the times and increasing economic value in various sectors of life, this tradition according to the local community is almost extinct.

The pedagogical-sociological value of the Tradition of Fishing and sharing the catch

From the activities of the Ndao women to catch fish in a different way, there are several values of social education obtained and need to be passed on to today's young generation.

1. Appreciate the work of women

The *Dja'i, Lege tatohi, Hèb'bi, Pasèra and Bhabho* traditions are fishing traditions that are only practiced by women on Ndao Island. This does not mean that men are unable to do it but on the contrary men realize that this is part of the work that has been assigned to women to support family life (Badu, 2016), so that men appreciate this work as a noble job and suitable for women because it is not too heavy (Saidah and Harianto, 2018). Meanwhile, for men who want to work as fishermen, this is done by

shooting fish while swimming, fishing and/or trawling fish by boat to the middle of a deep and risky sea that is impossible for women to do (Cendrakasih *et al.*, n.d.)

2. Kalera and kanaca as a symbol of marriage

Each region has a symbol in marriage, (Fitria Sari, 2020) some use a certain way to interpret it, but some use certain objects to describe the marriage. (Arifianti, 2005). In Ndao Island society *kalera* it is often a symbol of women and *kanaca* a symbol of a man. If a man on Ndao Island wants to have a family, it is often symbolized by looking for *kalera*. The *kalera* symbol is used because in the practice of fishing, *kalera* is always tied to the waist and carried everywhere while fishing. This means that a woman who is used as a wife is always with her husband in all situations, whether good or not.

3. Be patient and diligent in doing a job

The women who work to catch fish by *Dja'i, Lege tatohi, Hèb'bi, Pasèra and Bhabho* methods always work patiently and diligently. The author can say that because sometimes he comes home with no results, but this work is always occupied from time to time. Moreover, the results of this work cannot be sold but only to meet the daily needs of the family. This work attitude can be said as a good work ethic to get better results in the future (Dwiyanti and Meriyati, 2021).

4. Cooperation in doing a job

A heavy job can be light if done together, and good cooperation produces good, fast and quality work results (Masyithah *et al.*, 2018). Especially in the activities of *Pasra and Bhabho*, it requires strong energy in large numbers, because it collects as many stones as possible and not only small stones but also large stones to be arranged like a fence. This requires cooperation between several people in the group. This work can be done well if group members humbly and respect each other to work together so as to produce maximum results for shared needs.

5. Sharing the results as a form of love for others

The tradition of sharing something with others is a characteristic of a society that has love for others. This sharing tradition is not only in religious life but also in the life of society in general. Because sharing can lighten the burden of others (Rope *et al.*, 2021). Various catches for free to others is a tradition that is

difficult to find in various urban communities, but the Leru osa tradition carried out by women on Ndao Island is a commendable attitude because they are not only selfish but love people unconditionally. This is a very high value of social life and can make many people live in harmony, security and peace

Conclusion

From this research, the results obtained are that there are a number of fishing traditions carried out by women on Ndao Island, namely *Dja'i*, *Lege tatohi*, *Hèb'bi*, *Pasèra* and *Bhabho*. From this tradition there are a number of pedagogical and sociological values obtained and need to be passed on to future generations, namely: 1). Men learn to appreciate women's work, 2). The equipment used to catch fish, namely *kalera* and *kanaca*, is used as a symbol of marriage. 3). People are taught to be patient and diligent in doing a job. 4). Society learns from women to always work together in doing a job assignment. 5). Learn to share results as a form of embodiment of love for others.

Acknowledgement

Authors wish to thank: 1). Ndao Nuse District Government. 2) Village Heads in Ndao Nuse District. 3). Mr. Kristian E.Y.M. Afi as a research partner. 4). Mr. Elmodam Fora as resource person. 5) Mrs. Beth Ranoh as resource person. 6). Miger Alung as photographer.

References

- Ap, A. R. 2018. Snap Mor (Tradisi Penangkapan Ikan Masyarakat Biak). *Jurnal Ilmu Budaya*. 6(2): 196–206.
- Arifianti, V. 2005. *Simbol-Simbol Ritual Profesi Perkawinan Tradisional Masyarakat Lamongan: Kajian Semiotik*. Airlangga University.
- Badu, M. 2016. Peranan Perempuan dalam Meningkatkan Kesejahteraan Keluarga Nelayan di Desa Boyantongo Kecamatan Parigi Selatan Kabupaten Parigi Moutong. *Jurnal Ilmiah Administratie*. 1(04).
- Cendrakasih, M., Kusai, K. and Nugroho, F. (n.d.). *Analysis of Workload in Fishermen's Wives on Gender Perspective in Sungai Piring Village, Batang Tuaka Subdistrict, Indragiri Hilir Regency*. Riau University.
- Dwiyanti, U. and Meriyati, M. 2021. Etos Kerja Stebis Igm Di Sekolah Tinggi Ekonomi Dan Bisnis Syariah (Stebis) Indo Global Mandiri Palembang. *Jurnal Ilmiah Mahasiswa Perbankan Syariah (JIMPA)*. 1(1): 19–28.
- Fitria Sari, M. P. 2020. Simbol Dan Makna Dalam Upacara Perkawinan "Alek Bajawek" di Seberang Piruko Kecamatan Koto Baru. *Education and Training*. 1(1): 79–84.
- Indrahti, S. and Maziyah, S. 2019. Dinamika Alat Tangkap Nelayan di Jepara dalam Dimensi Budaya. *Anuwa: Jurnal Kajian Budaya, Perpustakaan, Dan Informasi*. 3(4): 461–469.
- Luji, D. S. 2020. Eksistensi Dan Pewarisan Budaya Tuku Dalam Masyarakat Pulau Ndao (Orang Ndao) Kabupaten Rote Ndao Ntt. *Paradigma: Jurnal Kajian Budaya*. 10(3): 311–318.
- Masyithah, S. M., Adam, M. and Tabrani, M. 2018. Analisis Pengaruh Kompensasi, Kerjasama Tim dan Budaya Organisasi terhadap Kepuasan Kerja serta Dampaknya pada Kinerja Karyawan PT. Bank Muamalat Cabang Banda Aceh. *SI-MEN (Akuntansi Dan Manajemen) STIES*. 9(1): 50–59.
- Rope, T., Siahaan, R. J. and Koswanto, A. 2021. Tugas dan Peran Sosial Gereja sebagai Perwujudan Pengamalan Sila Kelima Pancasila. *Prosiding Pelita Bangsa*. 1(2): 181–185.
- Saidah, N. F. and Harianto, S. 2018. Makna Pekerjaan Domestik Istri Bagi Suami (Studi pada Rumah Tangga Nelayan di Desa Campurejo Kecamatan Panceng Kabupaten Gresik). *Paradigma*. 6(3).
- Sala, R., Simbolon, D., Wisudo, S. H., Haluan, J. and Yusfiandayani, R. 2018. Kesesuaian Jenis Alat Penangkapan Ikan Pada Zona Pemanfaatan Tradisional Misool, Raja Ampat Suitability of Fishing Gear Type in Traditional Use Zone of Misool, Raja Ampat. *Marine Fisheries: Journal of Marine Fisheries Technology and Management*. 9(1): 25–39.
- Satria, A. 2015. *Pengantar sosiologi masyarakat pesisir*. Yayasan Pustaka Obor Indonesia.
- Spradley, J. P. 1980. *Participant Observation*. Holt, Rinehart And Winston.
- Sugiyono, 2010. *Metode Penelitian Kuantitatif Kualitatif dan R&D*. Alfabeta.