

**FISHERMAN’S SOCIAL PLURALISM AT THE
PANGANDARAN FISH AUCTION TRADITIONAL
MARKET, WEST JAVA.
(ETHNOGRAPHIC STUDY OF LANGUAGE ON AXEL
HONNET’S CRITICAL THINKING)**

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Abstract

The cultural exchange that took place at the Pangandaran Fish Auction Market in Bojongsalawe was somewhat unique, in the communication process there were three languages used in the auction process, Indonesian, Sundanese and Javanese. This makes it possible for cultural pluralism to occur between groups that are conducting auction transactions. This researcher uses Axel Honneth’s thoughts in mapping research results. Honneth’s thoughts explain that social recognition has made many contributions to creating a system in the life of multiculturalism and pluralism by following the spirit of thought of other critical figures in creating a society without coercion, domination and domination so that each individual is guaranteed his identity and dignity as a human being which departs from the intersubjective thoughts of Herbert Mead and his teacher Jurgen Habermas about universal interest. Honneth’s research answers all the assumptions of “Me & I” in Mead and his concept of Mind, Self and Society with “The I in We. Where social recognition is needed for these intersubjective activities, there must be freedom of universal respect through public discourse and Habermas’ social action. As for this research, researchers used qualitative methods with ethnographic studies.

Keywords: Pluralism, Intercultural Communication, Axel Honneth Thought, Language Ethnography, Pangandaran Fishermen

A. Introduction

Indonesia is an archipelagic country that stretches from Sabang to Marauke, with various cultural backgrounds and people. The community also has a variety of work professions, from entrepreneurs, office workers, farmers, to fishermen. Work as a fisherman is usually done by people who live on the coast. This job is considered “dangerous” because you have to look for fish in the middle of the vast sea.

Work as a fisherman is dependent on marine resources. On the one hand, this dependence is beneficial because it is supported by abundant marine resources. However, the changing conditions of sea waters do not guarantee that fishermen can get large amounts of fish catch every time, so that in the work of fishermen, the term famine is also known. This situation becomes a problem for fishermen, in addition to fishery resources that are jointly owned, causing competition in fishing between fellow fishermen themselves.

This research will be conducted in the Pangandaran area, West Java. Quoted from the portal of the Ministry of Public Works and Public Housing, as a coastal area, the Pangandaran community does work as fishermen and tourism managers. They also develop the potential of marine products such as fish, crabs, shrimp into various processed foods. Meanwhile, besides being sold directly to tourists visiting Pangandaran Beach as young coconut drinks, other coconut products are also processed as ingredients for cooking spices. But unfortunately, some residents of the expansion area from Ciamis Regency, Tasikmalaya, West Java Province are still classified as low-income people.

The current livelihood of fishermen is catching fish, from the catch they get money as their living expenses. However, the catches obtained by the fishermen are not necessarily the full income from their work. This is because not a few fishermen have to share results with the owners of capital as an agreement before going to sea. The owners of capital here are those who have fishing equipment. The results of the efforts of fishermen who catch fish in the sea are not comparable when measured by the percentage earned by the owners of capital.

The heterogeneous Pangandaran community is unique in carrying out cultural communication in its coastal communities. The dominance of the use of Sundanese, sometimes the use of Javanese “Ngapak” is a unique sight in transactions at fish auctions. The process of acculturation and assimilation by the

Sundanese Javanese people influenced the process which was influenced by the Cilacap Javanese language, as well as the Ciamis and Tasikmalaya Sundanese.

The search in this study will provide an understanding of and about life in the social environment of fishermen in Pangandaran. Various activities are carried out during the fish auction process or before the fish auction process. These various activities can be seen from the various activities carried out. The researcher tries to limit this research to the communication process of fishermen in the fish auction market which consists of three languages (Indonesian, Sundanese, and Javanese). How the Javanese and Sundanese people experience a common culture, which results in similarities in goals in transactions in the Pangandaran fishermen's auction market, thus forming a language ethnography.

Apart from communicating with humans, fishermen in Pangandaran also communicate with their ancestors through the "sea hajat" ritual. They believe that the sea catch is obtained by interference from the ruler of the sea. Therefore, to maintain safety in earning a living at sea, fishermen always hold a Maritime Celebration Ritual every year.

Quoted from Detik.Jabar, the implementation is usually on Thursday before the evening of Kliwon Friday at the beginning of the month of Muharram or the month of Suro (Javanese calendar). The reason for this Hajat Laut is very simple, namely offering offerings as an expression of gratitude and gratitude to the rulers of the South Coast for all the wealth and prosperity that has been bestowed upon the fishermen over the years. The Hajat Laut ritual is a derivative of the hajat leuweung (forest). Because the offerings brought to the sea are agricultural and plantation products. Hajat Laut is a cultural acculturation that comes from the It is a fact that people understand culture instinctively based on the teachings of their parents and ancestors. Dai life is full of myths and religions. Apart from having a belief in magical powers, powers beyond the physical, thus affecting the language system. People are also afraid of magical powers beyond their control, and always respect things that are religious.

Myth, magic, religion, mysticism and science mix and coexist peacefully in Pangandaran society. Then these elements influence each other and ultimately become a tradition that thrives and is eternal in mythical and magical life originating from prehistoric times, where people still adhered to the notions of mythology, animism and dynamism. Myth and magic remain embedded in individuals. Forms of social cultural symbolism are very dominant in everything

and in all fields. This can be seen in everyday actions, as a realization of his multiple views and attitudes in life. These symbolic forms are grouped into three types, namely symbolic actions in religion, symbolic actions in tradition and symbolic actions in art. It can be seen that the symbolic attitudes and actions expressed in these special terms are still abstract. (Maya, 2021:7)

Based on the explanation and problems explained previously, here the researcher is interested in researching the Social Pluralism of Fishermen in the Pangandaran Traditional Fish Auction Market, West Java. (Ethnographic Study of Language in Axel Honnet's Critical Thinking)direction of Wetan (Java), because the original Sundanese culture is tatanen or farming.

B. Theoretical Review

In this research, the researcher uses Social Identity Theory. This research can be described in the phenomenon of how fishermen in Pangandaran blend into one, even though they have different languages, ethnicities, but the buying and selling transaction process continues to become a unified group. The most important thing is that fishermen carry out their activities without being disturbed by the different languages they have.

Social Identity Theory was first popularized by Henri Tajfel and John Turner. Tajfel defines social identity as an individual's knowledge in which a person feels as a member of a group that has the same emotions and values. (Istiyanto in Tajfel, 2018:56). Social identity is a person's self-concept as a member of a particular group. Identity can be in the form of nationality, race, ethnicity, working class, religion, people, gender, ethnicity, descent, and so on.

C. Methodology

In this research, researchers tried to use ethnographic studies, researchers tried to observe various activities carried out by fishermen in Pangandaran, researchers tried to observe their activities and seek in-depth information for 3 days. The research method is an ethnographic study. Meanwhile, ethnography includes two activities. The activity of collecting data, analyzing and interpreting it. In order to obtain detailed, holistic and in-depth data (thick-description), researchers usually get involved in a long period of time associating in the midst of the cultural society they study (in-depth studies). Because it is qualitative in nature, whether or not it takes time is subjective, determined by the availability of data and the adequacy of the data.

This research uses Social Identity Theory. This research can be explained in the phenomenon of how fishermen in Pangandaran blend into one, even though they have different languages and ethnicities, but the process of buying and selling transactions still runs as a unified group. The most important thing is that fishermen carry out their activities without being disturbed by the differences in their language.

D. Result and Analysis

The search in this research will provide an understanding of life in the social environment of fishermen in Pangandaran. Various activities are carried out during the fish auction process or before the fish auction process. These various activities can be seen from the various activities carried out.

From the description above, the researcher tries to limit this research to the communication process of fishermen in the fish auction market which consists of three languages (Indonesian, Sundanese and Javanese), the use of this language is a benchmark for the formation of prulation that occurs in the Pangandaran region. How do Javanese and Sundanese people experience a common culture, which results in similarities in goals in transactions at the Pangandaran fisherman's auction market, so that an ethnography of language is formed.

Researchers are also interested in seeing the communication made by fishermen before catching fish in the sea. There are some fishermen, believing that bathing the boat will bring safety and luck to the sea catch. In addition, there is also an annual ritual known as hajat sea. This form of communication is not only carried out by fishermen between humans, they also carry out communication rituals to their ancestors, although this process has begun to be abandoned.

Fisheries management has so far been dominated by fishing communities in coastal areas. They manage it, from preparation to marketing of the catch, everything is done by the fishing community. However, fisheries as a sub-sector of the people's economy in Indonesia are generally shrouded in various problems which are often ignored by various groups. It should be realized that fishing communities in Indonesia are generally traditional fishermen. Not having sufficient capital to become the owner of fishing equipment as a form of fishing work, fishermen tend to have to share the profits with the capital owner. This equipment includes fishing boats and purchasing fuel.

In the fishing process, fishermen sometimes share the catch with fishing workers in accordance with agreements or customs that apply in the coastal community. The proceeds from the sale of fish are to third parties, and the proceeds from the sale are shared among the parties involved in the fishing business in accordance with the agreement. As we all know, coastal fishing communities are spread throughout almost all regions of the archipelago. Their livelihood is as fishermen or catching fish. From the catch they get money as living expenses. The catch obtained by fishermen does not necessarily constitute the full income from their work. Because, quite a few fishermen have to share results with capital owners.



Gambar. Fish Auction Activities at Pangandaran Beach, West Java

During the fishing activities that occurred on Pangandaran Beach, not only local Pangandaran fishermen who came from West Java, but fishermen from Cilacap, Central Java also carried out buying and selling transactions with buyers. From the researchers' investigations, language-cultural communication occurs. There were three languages in the auction process, Indonesian, Sundanese and Javanese.

The language issue in fish auction transactions at Pangandaran Beach is not a problem. Fishermen even have proficiency in all three languages (Indonesian, Sundanese and Javanese). Thus, language is not just a series of words, communication is not just interactions and culture, or past traditions. However, whether language and communication are meaningful or not is determined by the values and culture of contemporary society which are the basis for understanding.

The heterogeneous Pangandaran community is unique in carrying out cultural communication with its coastal communities. Due to the dominance of Sundanese, sometimes the use of Javanese "Ngapak" is a unique sight in transactions at fish laying places. The process of acculturation and assimilation by the Sundanese Javanese community influences this process which is influenced by the Cilacap Javanese language, as well as the Ciamis and Tasikmalaya Sundanese languages.

E. Conclusion and Recommendations

What the Pangandaran people do is a form of cultural pluralism, if explained cultural pluralism is a term used when small groups in a larger society maintain their unique cultural identity, and their values and practices are accepted by the wider culture as long as they are in accordance with laws and values of the wider society. This is in line with Axel Honneth's thoughts on social recognition contributing to creating a system in the life of multiculturalism and pluralism by following the spirit of thinking of other critical figures in creating a society without coercion, domination, and domination so that each individual is guaranteed his identity and dignity as a human being. which departs from the intersubjective thinking of Herbert Mead, and his teacher Jurgen Habermas on universal interest.

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