

Social Construction and Communication Pattern of Fishermen Community in South Java Sea Coast

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ARTICLE INFORMATION	ABSTRACT
<p>Received: October 2024 Revised: November 2024 Accepted: November 2024</p> <p><i>Keywords:</i> Social Construction, Social Communication, Social Capital, Communication Pattern, Fisherman Community</p>	<p>By considering the structure of environmental economic resources, which is the foundation for survival and as a social unit, a fishing community's sociocultural existence may be based on its reliance on the exploitation of marine and coastal resources. Having a very strong patron-client relationship structure, using optimal self-ability and adaptation, being competitive and achievement-oriented, appreciating skills and life success, being open and expressive, having a high level of social solidarity, having a system of division of labor, and engaging in consumptive behavior are the traits that make up the communication pattern of the fishing community. The purpose of this study is to identify and analyze social constructions and communication patterns in fishing communities living on the southern coast of Java. This study uses a qualitative approach with a literature study method. In Javanese society, sociologically, tradition has an important role in social action to identify its function and role at the same time in the group. The study's findings indicate that the social capital of the fishing communities along Java's southern coast, which includes social relations, social norms, respect, and trust, has an impact on the welfare and productivity of these communities. These communities are the center of organizing and preserving human capital with the fishermen's communication pattern, which is a process of exchanging ideas and meanings between individuals who communicate with each other.</p>

INTRODUCTION

The fishermen community lives by depending on their survival by managing the potential of fishery resources. In traditional fishing communities, they use a layer of nets, Ambai, and boats. Even though fishing communities experience limited fishing gear, fishermen communities have a sense of mutual help. The fishermen community utilizes social capital as a convenience in social interaction so that social capital that is formed by a network of links is a precondition for economic development. Fishing communities live, grow, and develop in coastal areas or coastal areas (Sin & Long, 2011). Fishing communities live, grow, and develop in coastal areas or coastal areas.

Although it is acknowledged that not all coastal villages include inhabitants who earn a livelihood as fisherman, fishing communities are a component of the social construction of coastal communities (Zhao, 2020). However, the culture of fishermen has a significant impact on the development of coastal communities' cultural identities in coastal villages where the majority of the population is employed as aquatic farmers and fishermen (Verelst, 2013). One of the most significant social components of a coastal community's structure is the fishing community.

Clay & Olson (2007) stated that a community that lives in a coastal area, a fishermen community has its social characteristics that are different from those who live on land. To put it simply, fishing communities differ from other communities in the following ways: 1.) They are homogeneous in terms of their livelihoods, values, and culture, as well as in attitudes and behavior; 2.) They tend to have tough personalities; 3.) They have tolerant characters; 4.) They have relatively high sexual desire; 5.) Their relationships are more intimate and they feel a great sense of support; and 6.) When speaking, their voices tend to rise (Susilowati, 2019).

Sociologically, according to Utomo (2010), the characteristics of fishing communities are different from those of farmer communities along with differences in the characteristics of the resources they face. Farming communities face controlled resources, namely land management to produce a commodity with a relatively predictable output (Sulfati et al., 2018). In several coastal areas that are relatively fast developing, the community structure is heterogeneous, has a high work ethic, strong social solidarity, and is open to change and social interaction (Akpalu, 2011). However, the problem of poverty still afflicts some coastal communities, so this social fact seems ironic in the wealth of coastal and ocean resources (Cahaya, 2015).

Using optimal self-ability and adaptation, being competitive and achievement-oriented, appreciating expertise, wealth, and life success, being open and expressive, having a strong patron-client relationship structure, utilizing a system of sex-based division of labor (the sea is the domain of men, and the land is the domain of women), and engaging in consumptive behavior are some of the socio-cultural traits that define the fishermen's community (Aida et al., 2020). According to Shafril et al. (2013), fishing communities are associated with people who live in coastal areas but are occasionally overlooked by development since government strategies solely concentrate on coastal development.

The social construction of fishing communities whose socio-cultural life is influenced by the existence of dependence on the exploitation of marine and coastal resources by considering the structure of environmental economic resources which is the basis for survival and as a social unit, fishing communities have a different cultural identity from other social units (Ahmed et al., 2013). Concerning humans as social beings, humans always live together with other humans. In his life, humans as social beings have needs and abilities as well as habits to communicate and interact with other humans.

Das et al. (2015) details these social needs into three things: inclusion, control, affection. Social needs are the need to foster and maintain satisfying relationships with others in terms of interaction and association (inclusion), control and power (control), and love and love. affection, in short, want to join and connect with other people want to control and be controlled, and be loved. This study aims to identify and analyze social constructions and communication patterns in fishing communities on the southern coast of Java.

LITERATURE REVIEW

Berger's Social Construction

Social construction theory comes from the philosophy of constructivism which starts from cognitive constructive ideas (Andrews, 2012). The social construction theory put forward by Berger and Luckmann is a contemporary sociological theory based on the sociology of knowledge, which contains an understanding that reality is socially constructed (Burr, 2015). Reality is a social construction which is the basic assumption of social construction theory proposed by Berger and Luckmann which separates understanding, reality, and knowledge (Fabinyi et al., 2014).

Knowledge is the certainty that these realities are real and have characteristics that arise from dialectics between individuals creating the society and the society creating individuals. In contrast, reality is defined as a quality contained in realities that are acknowledged as having an existence that does not depend on our own will. (Zhao & others, 2017). Externalization, objectivation, and internalization all contribute to this dialectical process.

The relationship between individuals and society stems from the idea that society is a prison both in the sense of space and time that limits the space for individual movement, but the occupants do not always consider it a shackle and understand social reality as something whose presence does not depend on the will of everyone (Suliyati & Rochwulaningsih, 2019). According to Wardoyo (2019), human expression can become something standard and objective, becoming a way for a social group to express itself by experiencing a process of social stabilization.

So far, we can say that the reality of everyday life is full of objectification (Pauwelussen, 2016). Various physical, social and cultural objects, each displaying human expression (Van der Meer et al., 2014). Berger in Zhao (2020) divided the construction of reality into two major parts, namely:

- 1.) Society as an objective reality, with the view that society is an objective reality (social fact in the sense of Durkheim) society, is a prison that limits the space for individuals to move and their life is much longer than the age of the individual.
- 2.) Society as a subjective reality, where the readiness to accept the presence of the community in its awareness (having a mind that is in line with its biological growth, can develop) and departs from the readiness to accept a society in its own awareness, this internalization takes place.

Communication: Pattern, Interpersonal and Components

A pattern of interactions between two or more individuals that involves giving and receiving information in an appropriate manner is called a communication pattern. In order for the message to be comprehensible (Crona & Bodin, 2006). According to Humphreys et al. (2012), there are two categories of communication patterns: those that are directed toward social notions and those that have distinct associations. According to Kent & Boatwright (2018), communication is the process by which two or more individuals create or share knowledge with one another, leading to a profound understanding between them. Communication patterns are sometimes called models, but they have the same meaning: a system made up of different parts that work together to accomplish a shared objective (Coombs, 2014).

Whereas communication, according to Amin (2020), is the process by which an idea is sent from a source to a receiver or more to alter their behavior, patterns may be seen as a type of structure that is permanent and stable. Interpersonal communication is face-to-face interaction between individuals that enables each participant to immediately observe the verbal and nonverbal responses of others (Govindaraju & Mabel, 2010). The exchange of messages between two or a small number of people that has some impact and provides immediate response is known as interpersonal communication. Humans communicate with one another through interpersonal communication, which includes sources, messages, receiving channels, and feedback.

RESEARCH METHODS

This research uses a qualitative approach with a literature study method. Literature research focuses on one object that is appointed as a problematic to be studied so that it can uncover the reality behind the phenomenon specifically with secondary data (Trisliatanto, 2020). Trisliatanto (2020) explained that the literature study method emphasizes the depth of understanding of the problem that is researched and carried out intensively, in detail, and depth on a particular symptom or phenomenon. The literature study method is carried out on ongoing events or symptoms (Creswell, 2017). Literature study can be used as a strategy of empirical investigation and research that investigates phenomena in real-life contexts (Miles et al., 2014).

Literature study data can be obtained from all parties concerned, either through many articles related. The data obtained in various ways are essentially complementary and the data was collected about 20 articles. Data analysis according to Miles et al. (2014) is a process of arranging the order of data, organizing it into a pattern, categorization, and basic description units. According to Trisliatanto (2020), data analysis is a series of work activities carried out with data, organizing data, sorting data into manageable units, synthesizing data, looking for and finding patterns, and finding what is important and what is learned, and deciding what can be the results of the analysis are described informatively and objectively.

RESULT AND DISCUSSION

Social Construction Building on Indonesian Fishermen Community

With over 17,508 islands spanning 5,120 kilometers from east to west along the equator, Indonesia is an archipelagic nation and among the biggest in the world. 1,760 kilometers from north to south. The state of Indonesia has a total land area of 1.9 million km², while its maritime waters cover around 7.9 million km². With over 81,000 kilometers of coastline, Indonesia has a wealth of marine and coastal resources at its disposal. Furthermore, Indonesia has the right to control and use fish in the 2.7 million km² Exclusive Economic Zone (EEZ), which is part of its territorial seas with an outside area of around 3.1 million km².

Thus, Indonesia can utilize biological and non-living natural resources in a vast area of approximately 5.8 million km². Looking at this considerable potential, it is not an exaggeration if the fisheries and marine sectors are positioned as the leading sectors for the Indonesian National Development with optimal and sustainable utilization efforts. With abundant potential, it means that it is still wide open for efforts to develop and optimize the potential of fisheries and marine resources in the future. Management and utilization of fishery resources cannot be separated from the existence of coastal communities.

The high degree of fish resource usage is associated with Indonesia's demographic situation, where it is estimated that almost 60% of the country's population lives along the shore, with 9,261 of its 64,439 localities classified as coastal villages. Human activities in utilizing fish resources are not only limited to the capture or extraction of these resources, but also involve planning of utilization activities, providing facilities and infrastructure, developing post-harvest provision, management, and marketing. To utilize fish resources, humans need technology, skills, and capital. In addition, the inclusion of information and fishing technology that is not environmentally friendly can change the behavior of local fishing communities in the use of fishery resources, namely from behavior that tends to be conservative towards behavior that tends to be destructive, for example, the use of explosives (fish bombs) in fishing will cause damage to the habitat/environment impact on resource extinction.

This change in behavior can be caused by ignorance, economic pressure, it can also be due to the inability of the government to organize/manage fishery resource utilization activities and there are many other factors that need further study. The human factor is the key to the successful management of fishery resources. The key to the management of coastal areas and oceans is integration, sustainability, and participation of all stakeholders. Integrity requires cross-sectoral coordination in resource management planning in coastal areas. Sustainable management of coastal areas and oceans has economic, ecological, and socio-political dimensions.

The economic dimension is not only oriented towards development sector activities with high growth, but also with a rational and efficient level of resource use. According to the ecological component, development endeavors must preserve the ecosystem's integrity, the environment's carrying capacity, and biodiversity in order to preserve natural resources and perhaps enable sustainable resource usage. A development activity must, on the other hand, be able to provide social mobility, social cohesion, community engagement, community empowerment (democratization), social identity, and institutional development in order to meet the socio-political dimension.

Most of our wealth of biological resources is contained in the oceans and the surrounding areas (coasts) which cover more than 2/3 of the archipelago. An effective management system can guarantee not only that marine and coastal biological resources can survive but increase even though they continue to be exploited so that they become the basis for sustainable development (Nissa' et al., 2019). Economic pressure becomes very dominant in influencing people's behavior in utilizing marine and coastal biological resources. These resources are necessary for them to satisfy their daily needs, and their numbers are growing daily. such that the community's capacity to preserve marine and coastal biological resources is out of step with economic demand.

Marine and coastal resource ecosystems will continue to be destroyed with growing vigor if this gap issue is not fixed. It will be ineffective to try to protect the environment and resources by restricting the economic activity of communities that use marine and coastal resources or even murdering them. There are numerous instances of ineffective policies or government intervention that disregard community interests and participation in the management of marine and coastal resources, leading to redundancy that is readily abused by different elite interests, undermining the sense of justice.

The approach that can be taken in conserving marine and coastal resources and their environment is by raising public awareness (public awareness) as well as carrying out processes of participation and collaboration/partnership in marine and coastal resource management which is of course to improve welfare. Indeed, public awareness does not appear in a moment but through a continuous educational process that considers the socio-cultural, educational, and economic conditions of the community. With this awareness of the community, it is hoped that there will be a balance between the efforts to utilize and conserve marine and coastal resources and their environment in the future in the management of coastal areas and oceans.

Although it is acknowledged that not all coastal towns contain residents who work as fisherman, fishing villages are a component of the social formation of coastal communities. However, most people in coastal regions are employed as aquaculture growers, fish farmers, or fisherman. People who live, thrive, and flourish in coastal locations are known as fishing communities. Fishing communities live by depending on their survival by managing the potential of fishery resources (Pauwelussen, 2016). The fishermen community is also a community group whose job is to catch fish. Part of the catch will be consumed or sold entirely. Fishing activities are carried out every day, except during the western season, the moonlight period, or work holidays.

When the time for departure and return to sea is generally determined by the type and quality of fishing gear. The typology of fishermen was defined by Silviyanti et al. (2015) based on ecological (environmental) factors, human system patterns, and fishery activities. They divided fishermen into four groups: 1.) Subsistence fishermen, who catch fish for their daily consumption needs; 2.) Native fishermen, who are groups of fishermen with a traditional pattern of fishing activities and are typically only subsistence fishermen; 3.) Recreational fishermen, who fish for their own enjoyment; 4.) Commercial fishermen, who catch fishery commodities to satisfy both domestic and export markets. These fishermen fall into two categories: artisanal fishermen and industrial fishermen.

Fishing communities that have high social capital will experience ease in social interaction with their naked eyes. This makes fishing communities need one another. Social capital in the form of norms and networks of links is a precondition for economic development. Fishing communities can profit from materials or fishing gear and see an improvement in their family economy if they have social capital in the form of positive connections with other communities or intermediaries (Das et al., 2015). As stated by Sulfati et al. (2018) stated that strong social capital will stimulate the growth of various economic sectors and other sectors. This is related to the inherent values of strong social traditions and the growth of a high level of mutual trust in the community.

In Javanese society, sociologically, tradition has an important role in social action to identify its function and role at the same time in the group. Traditions in Javanese society have both transcendent and immanent functions because traditions can be shared values to preserve life. ceremonies in traditional rituals have two elements, namely ritual and ceremonial (ceremonial). According to Kent & Boatwright (2018), rituals in tradition contain several actions that cannot be separated from religion or magic which are confirmed through ritual ceremonies, while traditional ceremonies are a fixed pattern of behavior related to variations in life stages, religious purposes, or aesthetics and reinforcement of celebration within the group in particular situations.

In the ritual pf "Tirakatan", "Labuhan" ritual in Tegal, then there is the "Nadran" tradition in the coastal area in Indramayu, the traditional fishing ritual tradition of Larung Sesaji in Rembang, the "Petik Laut" ritual tradition in Malang, and the "Tabuik" tradition in Pariaman. cultural and traditional customs that still exist amid fishing communities. These traditions are interpreted as cultural actions contained in Javanese cultural rituals as a form of creative silence to remember and send prayers to God for the great services of heroes and ancestors who have provided comfort and safety to the village they live in.

These traditions are also constructed by several people who still hold fast to the meanings in the tradition. In the implementation of the tradition, these people usually play the main role, such as religious leaders, traditional leaders, or elders in the village. On the other hand, in the context of sociological science, rituals in traditions that exist on the southern coast of Java can be a concrete example as a communication medium that is still relevant and has a manifestation function, namely that it can indirectly have a strong influence on a sense of solidarity and harmony in relationships. socialize.

The Paradox Framework Analysis of Social Construction and Its Philanthropy Behaviour of Fishermen Community

Social capital is a resource that can be viewed as an investment to obtain new resources (Andrews, 2012). As it is known that something called a resource is something that can be used to be consumed, stored, and invested. Resources used for investment are referred to as capital. The dimensions of social capital are quite broad and complex. Social capital emphasizes the potential of groups and patterns of relationships between individuals in a group and between groups with a space of attention to social networks, norms, values, and mutual trust that are born from group members and become group norms (Suliyati & Rochwulaningsih, 2019). The fishermen community is a group that is very dependent on sea conditions and is part of the coastal community.

Coastal communities are defined as groups of people who live in a coastal area and their source of economic life depends on the use of marine and coastal resources (Silviyanti et al., 2015). Sudarmo et al. (2015) even classified these communities into several groups, including 1.) Capture fishermen communities (coastal community groups whose main livelihood is fishing at sea, namely modern catch fishermen and traditional catch fishermen); 2.) fishermen community gatherers (groups of coastal communities who work around the landing sites and fish auction); 3.) Labor fishermen community (fishermen community groups most often found in the life of coastal communities who are shackled by poverty and do not have adequate capital or equipment for productive businesses); 4.) Pond fishing communities (processing fishermen community groups and labor fishermen community groups).

From the perspective of the community's characteristics, the coastal community's characteristics differ from those of the agrarian community, as do the characteristics of the resources it encounters. The agricultural community deals with controlled resources, such as the management of land to produce a commodity with a predictable output, whereas the fishermen do the same. The power that has remained accessible to this day. Fishermen's household income is full of uncertainty. According to Sin & Long (2011), in labor fishermen households, the fundamental problem faced by labor fishermen households with small and uncertain income levels is how to manage their economic resources efficiently and effectively so that they can "survive" and "work".

Low-income groups are more oriented towards meeting basic food needs to sustain their household life. A study on poverty in fishing communities conducted by Sudarmo et al. (2015) concluded that there are at least ten factors that cause poverty in fishing communities, including poverty due to natural factors, culture, and government policies. The term social capital refers to the capacity of the individual to get something of value and the symbol of social relationships to group membership. The form of human capital arises from the relationships between individuals, families, groups, and communities which constitute access to valuable benefits and/or resources. Social capital is one of several other forms of capital, namely human capital, symbolic capital, and cultural capital (Zhao, 2020).

Economic capital is not the same as social capital. But like economic capital, social capital has value for its owners, can be collected, and—most importantly—may be spent in a variety of ways to provide rewards or other societal advantages. Development that disregards social capital as a catalyst for the growth of the nation's and society's strength will not only lose a solid social base but also stagnate and find it difficult to overcome the numerous crises that have been encountered. Social capital is the energy that drives development. Social capital will successfully support the implementation of a variety of policies, including those implemented by stakeholders and the government.

This belief is based on the power it has to stimulate the community to develop independently, the results of which will maximize the achievement of any development policies made by the government. Zhao, Falkheimer & Heide (2017) define social capital as a resource that is owned by a person or group of people by utilizing a network of institutionalized relationships, the most important element in which is a recognition between the members involved in it. There are two important points from this definition, namely first, the resources a person has regarding membership in groups and social networks. The amount of social capital a person has depends on the size of the network of relationships and his ability to mobilize relationships and networks so that they benefit him. Second, the quality of relationships between actors is more important than relationships within groups.

Manjunatha (2013) saw that social networks are not natural, but are formed through an investment strategy oriented towards institutionalizing group relationships that can be used as a source of profit. Fabinyi, Evans & Foale (2014) see social capital as a resource that is owned by individuals in two aspects, namely the quality and quantity of relationships and social networks that a person has. These social networks and relationships are used strategically to gain access to other benefits, particularly economic resources. Burr (2015) describes human capital as a set of horizontal human associations that include shared networks and norms that affect the productivity of a society.

Andrew (2012) state that on social capital focus on the family and community levels and emphasize the importance of strong inter-individual relationships accompanied by a high level of responsibility. Pauwelussen (2016) identifies that the expansion of communication technology is the cause of several macro trends, such as education levels, changes in family structure, and various other forms of social differentiation. Zhao (2020), recognizes human capital as a resource and the positive possibilities that distinguish between exclusive human capital (bonding) and inclusive social capital (bridging). The first type of human capital occurs in societies that are homogeneous, often parochial in nature, and only have access from the internal environment.

When implemented as an effective resource for special groups, such as an ethnic minority group that creates economic activity, the benefits are limited. The most important factor for increasing the development of a society is the strength and weakness of the bonds of trust and solidarity which are reflected in the entrepreneurs who are able to reach their full potential. Strong social capital will stimulate the growth of various economic sectors and other sectors. This is related to the inherent strong values and the growth of a high level of mutual trust in the community. Such postulations exist and appear in the discourses of a handful of social sciences, but have not yet reached the stage of implementing community development.

They have trusts, values, and norms that support various social interrelationships, and these are generally not shared by developing countries that remain underdeveloped. The base of the family or tribe is still strong, but the network of trust that has been built has crossed the primordial medium. The fishermen community which has friends consisting of people who come from various social backgrounds is expected to have a level of collaboration and to have a higher contribution to the formation of collective desires. Informal social networks refer to interactions between family, friends, and others. Susilowati (2019) explains that these types of interactions increase mutual caring among fellow fishing communities, which in turn affects the formation of philanthropic behaviors in social capital, including the following:

1.) Trust

When someone has trust, they are more likely to work with others to discuss constructive activities or group projects. Important cooperative social norms, which in turn create social capital, are the source of trust. Social and economic weaknesses will be tough for people to deal with if they don't trust other communities. As a result, community involvement will decline and the spirit of collectivity will be lost, which will lead to a better existence. People will eventually get disinterested and wait for what the government provides, which will result in exorbitant development expenditures.

If mutual trust starts to become invalid, what will happen to society is deviant behavioural that the attitude of values and norms will fade over time. Criminal acts will increase, destructive and anarchist actions can easily emerge, violence and mass riots will quickly ignite and the community tends to be passive, isolated and in the end, a feeling of self-isolation will arise.

2.) Reciprocity

Social capital is invariably influenced by the propensity for individuals within a group or between groups to trade kindness. Reciprocity has the capacity to create a society and the social groups that are developed with an additional degree of benefit. This society will find it simpler to construct itself, groups, and its social and physical surroundings in an extraordinary way.

3.) Social norms

A collection of people's common understandings, attitudes, aspirations, and objectives make up its norms. Religion, moral principles, and nonreligious standards like professional codes of ethics can all serve as norms. The general rule for the residents of Jaring Smooth Village is to avoid selfishness. Any individual who disobeys these rules will be expelled from both his group and the

association of fishers. Social norms will be crucial in regulating the types of conduct that emerge in a community.

Norms are defined as a collection of guidelines that members of a community in a certain social institution are expected to abide by. Social punishments included in these norms, which are often institutionalized, might deter people from acting in ways that are different from the standards of their community. The anticipated conduct patterns in the context of social connections are determined by these collective norms, which are often unwritten but known by all community members.

4.) Social Networks

The capacity of an association or group of individuals to engage in a network of social ties is one of the most important factors in the success of social capital creation. Society interacts with other societies in a number of ways and upholds the values of equality, freedom, politeness, and voluntarism. Whether or not a group has high social capital depends largely on its members' capacity to consistently come together in a pattern of relationships.

The network is defined as follows: (1) There is a bond between nodes (people or groups) connected to the media (social media). This relationship is tied with trust; (2) There is work between nodes (people or groups) which through the media of social relations becomes one collaboration, not joint work; (3) There is a network (unbroken) of work that is intertwined between nodes, which must be strong to withstand the load together and more. (4) There is a network that has ties (knots) that cannot stand alone, even if one node breaks, the whole network cannot function anymore until the node is repaired again. All the knots become one unit and a strong bond; (5) There are media (thread and wire) and the knot cannot be separated or between people and the relationship cannot be separated; (6) There is a bond or tie (knot) in social capital in the norms that regulate and maintain how the ties and the media are maintained and maintained.

Social Entity Characteristics on Communication Pattern of Indonesian Fishermen Community in Southeast Java Coastal

Humans communicate with one another through interpersonal communication, which includes sources, messages, receiving channels, and feedback. Relationships and communication with other individuals are impacted by interpersonal communication, which begins with an individual (Manjunatha, 2013). Interpersonal communication can be started with the language, whether verbal or non-verbal language because interpersonal communication which is generally done face-to-face with words verbally is supported by non-verbal behavior as confirmation (Nissa ' et al., 2019).

According to Simonsson & Heide (2018) in the communication process, the flow of communication that occurs is circular or rotating, meaning that every individual has the same opportunity to become communicators and communicants because, in interpersonal communication, effects or feedback can occur immediately. According to Aminah & Muslim (2017) the components of the communication pattern consist of:

- 1.) One who needs to communicate—that is, the want to share one's own interior condition with others, both emotionally and informationally—is referred to as a source or communicator. These demands might be anything from the urge to change other people's views and behaviors to the need to be recognized by others. A communicator is someone who crafts and conveys messages in the context of interpersonal communication.
- 2.) Encoding is the process by which the communicator creates messages internally by choosing verbal and nonverbal symbols that are ordered according to grammatical rules and tailored to the communicant's traits.
- 3.) After encoding, the message is produced. A collection of symbols, either spoken or nonspoken, or a mix of both, that indicate a unique circumstance to be communicated to the other party constitutes the message. One of the most crucial components is the message. To be accepted and understood by the communicant, the communicator conveys the message.

- 4.) The channel is a tangible way for individuals to connect with one another or for messages to be sent from the sender to the recipient. When it comes to interpersonal contact, the use of channels or media is only justified by circumstances and circumstances that preclude in-person interactions.
- 5.) Someone who hears, comprehends, and interprets the message is known as a communicant or receptive. The recipient is an active participant in interpersonal communication; in addition to receiving messages, they also interpret them and offer comments. Through the communicant's input, a communicator may determine the efficacy of the communication and if both the communicator and the communicant can jointly understand the message's meaning.
- 6.) The receiver does the decoding on their own. The recipient receives a variety of facts in "raw" form through the senses, such as words and symbols, which need to be converted into meaningful experiences. gradually beginning with the sensory process, which is how stimuli are perceived by the senses.
- 7.) Reaction to a message. Reactions may be neutral, negative, or favorable. When the communicator desires something, the reaction is positive. In a neutral answer, the communicator's requests are neither accepted nor rejected. When the answer provided goes against the communicator's wishes, it is referred to be a negative response.
- 8.) Noise disturbance noise, disturbance, or other obstacles, thus it has to be described and examined. Any of the communication system's components may produce noise. Anything that disrupts or screws up the transmission and receipt of signals, including psychological and physical ones, is considered noise.
- 9.) Communication always takes place inside a certain context, which has at least three dimensions: value, time, and location. The physical and tangible surroundings—such as rooms, yards, and streets—where communication occurs are referred to as the spatial context. While the value context encompasses social and cultural values that influence the communication environment, such as customs, home conditions, social conventions, ethics, etiquette, and so forth, the time context relates to the actual moment the communication is conducted.

The fishing community is made up of several groups rather than a single social organization (Wardojo, 2019). In terms of fishing gear, fishing communities may be separated into three categories: individual fisherman, labor fishermen, and skipper fishermen. Fishermen who own fishing equipment and have authority over laborers who take out loans are known as skipper fishermen. Fishermen who are dependent on intermediaries are known as labor fishermen. On the other hand, independent fishers are those that hunt their catch using their own equipment alone. To further clarify the characteristics of social entities in the communication patterns of fishing communities, the following will describe various aspects according to Aida et al. (2020), as follows:

- 1.) Knowledge System. Based on their experience, the fishermen's community typically inherits their expertise of fishing from their parents or forebears. One of the things that ensures a fisherman's survival is having strong local knowledge. Sometimes the fishermen's community lacks the contemporary understanding necessary to develop the chances that are accessible, which prevents them from taking use of them using traditional expertise.
- 2.) Trust System. Because of their continued great trust in the sea's mystical abilities, fishermen frequently offer each other preferential treatment when carrying out fishing operations. The catch is assured, and this is thought to be safe. The custom of the swan to shamans to get safety at sea and a bountiful catch continues this practice. The fishing culture is still characterized by this set of beliefs. However, these rites become merely a ritual for a group over time. This only creates a custom that is upheld while having lost its actual significance.
- 3.) The Role of Women. The economic activity of women is a prevalent sign among the poorer classes of society, particularly spouses of fishermen. In addition to taking care of the home, many fishermen's wives engage in economic activities such shallow-water fishing, fish processing, and commerce and service. In fishing villages, women play a significant role in maintaining economic stability. The social organizations that fishermen's wives creatively create are crucial to the community's social

stability. This is similar to what he does at social events, recitation activities, and savings and loans—all of which are crucial in assisting in overcoming the unpredictability of economic income.

- 4.) **Social Position of Fishermen.** Fishermen's estrangement is another factor contributing to their poor social status. Because of this isolation, the non-service community is unaware of much about the fishing industry and fishermen's limited time and opportunities to engage with other communities. Patron-client relationships make up the social structure of the fishing community. Client-patron relationships imply that those who are still considered relatives are excluded, as are those who support one another and maintain familial ties. This is understandable given the distinction between familial relationships and a patron's relationship with his customer. Inequality and diffuse flexibility as a system of personal exchange are the foundations of the patron-client relationship. The flow of the exchange is from client to patron and vice versa. The following are examples of the flows from patrons to clients: (1) basic subsistence livelihoods, such as permanent employment, input program provision, marketing services, and technical assistance; (2) subsistence crisis guarantee, such as loans provided when clients encounter financial difficulties; (3) protection, such as shielding clients from private and public threats; and (4) collective services, such as aiding local public facilities.

CONCLUSIONS

The results of this study conclude that the social capital of the fishing communities on the southern coast of the Java Sea includes social relations, social norms, respect, and trust which affect the level of welfare and productivity of a fishermen community on the south coast of the Java Sea which is the locus for the formation and maintenance of human capital with existing communication patterns. Interpersonal communication patterns are a series of processes of exchanging ideas and meanings between people who are mutually involved in communication. Both the sender and the recipient are individuals engaged in the conversation. The source uses channels to build and formulate the encoding. After understanding the message through decoding, the recipient provides the reaction or feedback.

Challenges may arise at the source, encoding, message, channel, decoding, or receiver. In the fishermen community with a strong level of social networks, it is easier to form a sense of belonging and social cohesion. Social networks thus function like lubricants for collective action aimed at meeting the economic and traditional needs of fishing communities. The tradition of fishing communities that have developed from generation to generation is also a source of the creation of norms and values, relational relationships between communities and social groups. The order that is built is a product of a habit that has been passed down from generation to generation and then forms the quality of social capital. Meanwhile, the second type of social capital (bridging) represents the diversity of social relationships in fishing communities.

To improve the quality of life and make continuous improvements, social capital and communication patterns in fishing villages place a strong emphasis on community cohesion. Society is constantly constrained by the values and norms that serve as a guide for how to act, behave, and relate to other people during times of transition and goal-achieving. Several references to values and elements that constitute social capital include participatory attitudes, mutual care, mutual giving and receiving, mutual trust, trust and strengthened by the values and norms that support them. In traditional fishing communities, they are accustomed to working together and working in large groups or organizations that tend to feel progress.

This makes the fishing community expand familiarity with the local community and outside the local by behaving well with the surrounding community, which will provide benefits for them such as expanding friendships, getting information, and others. That way the relationship between individuals and groups will have a good relationship. In future research, through social construction and communication patterns, fishing communities will provide material and energy assistance to people affected by disasters, or in need of help, followed by mutual trust and good interaction with fishing communities.

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