

Fisherman Community Organizational Culture in Maintaining the Sustainability of the Bunaken Marine National Park, North Sulawesi Province

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Abstract

Bunaken Marine National Park which is very beautiful for its marine life needs to be maintained and preserved. Maintaining its sustainability requires the participation of all components of the nation, including the fishing community. This research was conducted using a qualitative design to explore the organizational culture of fishing communities in preserving the Bunaken Marine National Park in North Sulawesi Province. The research finding is that the organizational culture of fishing communities is considered to be able to support the government in preserving the national park. The fishing community organizational culture is meant to be an integrated life behavior based on norms and habits in maintaining kinship, applying deliberation and consensus processes in decision making and cooperation which in its implementation reflects local wisdom.

Keywords: Organizational Culture; Fishing Society; Marine National Park Sustainability

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Introduction

The findings of a research conducted in 2019 that the partnership between the Cahaya Tatapaan community group and the Bunaken National Park Management Agency had an impact on the preservation of the Bunaken National Park ecosystem itself. This means that when the community is given the space to play a role and be part of the implementation of policies, problems will be easily resolved. So it is important for the government to continue to involve the community in the implementation of development and implementation of existing policies.

Bunaken National Park which has made the North Sulawesi Province area known to the international world must continue to be preserved (Schaduw, 2018; Loasunaung et al, 2015). And to maintain its sustainability requires the participation of all components, including the community around Bunaken National Park. Tatapaan District, Bunaken District, Tombariri District, Wori District, Likupang District is a buffer area of Bunaken National Park itself. So that in various activities of the population will intersect with the existence of nature around them. So it is considered important to direct the pattern of behavior into the life of the community, especially the fishing community to also be able to be part of the preservation of Bunaken National Park (Londa, 2020).

People who work as fishermen in the District of Tatapaan, District of Bunaken, District of Tombariri, District of Wori, District of Likupang are given space by the Bunaken National Park Management Agency to make arrests in the designated traditional zones. However, they are asked to maintain the marine natural ecosystem and help care for and monitor it. To do this requires a common vision, consistency, adaptation patterns and the willingness of the fishing communities themselves. As a professional organization, fishing communities in Tatapaan

District such as the Cahaya Tatapaan Community Group and other fishing community groups are expected to have an organizational culture that can support the sustainability of Bunaken National Park which is a place for fishermen to find fish and carry out their profession every day. This is because the existence of the Bunaken Marine National Park in its management has an impact on the socio-economic conditions of the community (Manumpil, et al. 2017).

The fishing community in Tatapaan District, Bunaken District, Tombariri District, Wori District, Likupang District which is bound in a professional organization certainly has an organizational culture that reflects daily work behavior. As a professional organization, it is hoped that an organizational culture can be formed which is not only a medium in achieving organizational goals, but also becomes a part of protecting, preserving and supervising Bunaken National Park. The fishing community in one organization is expected to have a vision that also helps the government in protecting nature, cares about the environment around the organization. This needs to be realized in a shared commitment and will remain consistent throughout the organization's existence.

This situation is the basis of the foothold so it is considered important to find, reveal and analyze the organizational culture of fishing communities in the District of Tatapaan in preserving the nature of Bunaken National Park. So that by doing this research, a cultural model of fishing community organizations is obtained that is right in preserving nature as a contribution to the area of North Sulawesi Province. Through this research, the study of organizational culture in public administration science is also developing. Because from various references in public administration, the study of organizational culture is only limited to formal organizations such as government organizations / state agencies. The findings of this study can later be used as recommendations in the preparation and implementation of programs related to efforts to preserve Bunaken National Park through strengthening the organizational culture of fishing communities.

Literature Review

This section describes the research carried out by researchers both individually and with teams as well as those carried out by other researchers related to the object and location of the study.

Goni & Londa (2015). The results of this study indicate that social and economic empowerment of the community has not been fully directed to efforts to strengthen social institutions and develop community businesses. The social situation of the community which is seen in the pattern of daily life that helps each other, please help has not had an impact on the social improvement of the community. This previous research helps in terms of the organizational culture of the community as reflected in the social conditions of the community.

Londa et al. (2018) entitled Empowerment of Small Businesses for Coastal Community in South Minahasa Regency. The findings of this study enabling, empowering, and maintaining fishing community businesses do not occur as a result of failure due to lack of funding, traditional facilities and infrastructure, lack of access to business development information, and support from related institutions.

Londa et al. (2019). The findings of this study are that the poverty faced by fishing communities has not been able to be resolved by various policies implemented by the government. This research shows about changes in behavior patterns of the target group or fishing community which is also the object of the research to be carried out.

Ruru et al. (2019). The findings of this study are that the partnership between the Cahaya Tatapaan Community Group and the Bunaken National Park in the implementation of the

traditional zone ecotourism program in South Minahasa Regency is a real action in realizing good governance that emphasizes government and community partnerships.

Osborne & Plastrik (2000) suggests organizational culture is a set of behaviors, feelings, and psychological frameworks that are deeply internalized and shared by members of the organization. According to Robbins (2008: 247), that organizational culture is a shared perception held by members of the organization. Organizational culture according to Tika (2006) has several functions, namely as a differentiating boundary for the environment, organizations and other groups. ; As glue for staff in an organization; Promote the stability of the social system; As a control mechanism in integrating and shaping staff attitudes and behavior; As an integrator; Shaping behavior for staff; As a means to solve the main problems of the organization; As a reference in preparing company plans; As a communication tool; As a barrier to innovation.

Ratuela, et al (2018) suggest that organizational culture can be a key success factor and can also be a major factor in organizational failure. Organizational culture is the norms and habits that are accepted as truth by everyone in the organization. This organizational culture is a convoluted pattern of how people do things, what they believe in, what is valued and criticized. So, this becomes a common reference between humans in interacting within the organization. Organizational culture is something that cannot be separated from social life. Because from birth, we are directly introduced to the organization, namely the family. In the organization it is also impossible to be separated from the cultural ties that exist within the organization. The cultural ties that are created within the organization can be created and formed by the community concerned.

Makmuri (2005), explains that organizational culture concerns how members see the organization, not whether organizational members like it or not because members absorb organizational culture based on what they see or hear in the organization. Ratuela et al (2018) suggest that the culture of community organizations in development can be understood from the family aspect, the deliberation and consensus aspect, the cooperation aspect, and the unity and integrity aspect. Meanwhile, Wahyu Evi (2015) suggests that organizational culture has a positive influence on performance.

Lewaherilla (2002) explains that coastal communities are a group of people living in coastal areas who live together and fulfill their needs from resources in coastal areas. The definition of a fisherman as defined by the Director General of Fisheries (Kusnadi, 2006), which is called a fisherman is a person who actively performs work in the operation of catching aquatic animals or plants with part or all of the results for sale. Geographically, fishing communities live, grow and develop in coastal areas, which are a transitional area between land and sea areas (Kusnadi, 2009). Like other communities, fishing communities face a number of complex political, social and economic problems. Both the context of fishermen and poverty. Judging from the environment, according to (Mulyadi, 2007) fishermen poverty consists of infrastructure poverty and family poverty. Poverty of infrastructure can be indicated by the availability of physical infrastructure in fishing villages, which in general are still very minimal, such as the unavailability of clean water, being far from the market, and the lack of access to fuel at standard prices. Infrastructure poverty indirectly also contributes to the emergence of infrastructure poverty which can also cause families who are near the poverty line to fall into the group of poor families.

Methods

The object of the problem studied in this study is the organizational culture of fishing communities in the buffer zone of the Bunaken National Marine Park focusing on involvement, consistency, adaptability and mission. The determination of this object is a follow-up to research conducted in 2019. The findings of the 2019 research show that the partnership of community groups with the Bunaken National Park Management Agency has a good impact on the preservation of the traditional zones of the national park area. So it is understood that the Cahaya Tatapaan Group as a professional organization for fishing communities has an organizational culture that is considered good and can be used as a patron to be applied in the preservation of Bunaken National Park. Researchers also see that not all fishing communities in the buffer zone of the Bunaken National Marine Park are part of this community group. Therefore, a scientific analysis is needed to reveal the meaning of the organizational culture of the fishing community. Thus, with this object set, the researcher chose the Bunaken National Marine Park buffer area as the research location.

The research design that will be used is a qualitative design. Determination of this design in an effort to achieve the research objectives, namely the analysis of the organizational culture of fishing communities. Because by using qualitative designs in exploring data and theories, it will make it easier for researchers to find models of the organizational culture of fishing communities as research targets. This study uses two types of data, namely primary data and secondary data. Primary data were obtained from interviews and observations at the research site. Meanwhile, secondary data was obtained by collecting documents related to the description of fishing communities, fishing community organizational culture, fishing community population data, regulations and other references related to organizational culture, fishing communities and the preservation of Bunaken National Park.

Informants interviewed in this study are those who are considered to have knowledge, data and information in relation to the object of research. The target informants are representatives of the following elements; (1) Bunaken National Park Management Agency; (2) The fishing community in the District of Tatapaan; (3) Management of the Staring Light Group; (4) Management of Fisherman Community Organizations in Tatapaan District

Data collection techniques used in this study are as follows; (a) Interview. In-depth interviews to be conducted with informants. The interview is guided by the interview guide which is arranged as the object of research; (b) Observation. Observations or direct observations in the field relating to patterns and behaviors that show the organizational culture of fishing communities in Tatapaan District in preserving the Bunaken National Park; (c) Literature Study (Documentation). The literature study was conducted by collecting documents related to the description of fishing communities, fishing community organizational culture, fishing community population data, regulations and other references related to organizational culture, fishing communities and the preservation of Bunaken National Park.

Data analysis starts from entering the field to conduct research. This stage of field work includes understanding the research background and preparation of researchers, entering the location and object of research, conducting interviews and observations as well as the results of the documents collected. Conduct in-depth observations of research problems associated with existing phenomena, conduct in-depth interviews with informants in terms of developing organizational culture, fishing communities in the preservation of Bunaken National Park. The next activity is data reduction, namely the process of sorting, focusing and simplifying field notes. Reduction is done by reading transcripts, interviews, observation notes or analyzed documents then making notes or memos on the data, summarizing and grouping the data and

making partitions. After being reduced, the data is displayed. One of the next important steps is to display the data in the form of an organized collection of information data for further making conclusions. This stage ends with the formulation of conclusions even though it has been done since the first data was collected. At the data analysis stage, the research also conducted discussions in the form of focus group discussions, participated in national seminars both as speakers and as participants

Results and Discussion

Bunaken Marine National Park, which is one of seven Marine National Parks in Indonesia (Kemenhut, 2014; Directorate of Conservation of Areas and Fish Species, 2013; Rustandi, et al. 2020) is located in North Sulawesi Province with an area of 89,065 ha. The Provincial Government of North Sulawesi through Governor's Decree Number: 224 of 1980 set Bunaken Island as a Marine Tourism Park. In 1984 by Governor Decree No. 201 it was stipulated that the expansion of the delineation of the Bunaken Marine Tourism Park was set to include the Arakan-Wawontulap mainland, South Minahasa Regency, which is located in the southern part of Bunaken Island. The Ministry of Forestry in 1996 established Bunaken as a nature protected area covering Bunaken Island and Manado Tua Island as well as the northern and southern parts of the Manado Bay through the Decree of the Minister of Forestry Number: 328/Kpts-II/86. In 1989 the Bunaken area was designated as a National Park through the Decree of the Minister of Forestry Number: 444/Menhut-II/89, covering the islands of Bunaken, Manado Tua, Siladen, Mantehage and Nain, as well as the northern and southern parts of the Manado Bay. In 1991 through the Decree of the Minister of Forestry Number: 70/Kpts-II/91 Bunaken was officially designated as a National Park. So that the location of the Bunaken Marine National Park is geographically divided into 2 areas, namely the northern and southern parts. The northern part consists of 5 islands (Bunaken, Manado Tua, Siladen, Mantehage, and Nain) and the coast from Molas village to Tiwoho called Molas – Wori coast with an area of 75,265 ha. The southern part is located between the coast of Poopoh village to Popareng village which is called the Arakan-Wawontulap coast with an area of 13,800 ha. Covering 24 villages with + 30,000 inhabitants in 1 city area and 3 districts (Manado City, Minahasa Regency, South Minahasa, and North Minahasa) (<http://sippa.ciptakarya.pu.go.id/>; Londa et al. 2020).

In an effort to make Bunaken Marine National Park a leading tourism destination for the Provinces of North Sulawesi and Indonesia, the participation of all components is needed to maintain its sustainability. The manager of the Bunaken Marine National Park cannot automatically preserve the nature of the marine park without the support of the surrounding community. The conditions currently faced by the manager of the Bunaken marine national park in an effort to preserve the underwater world have a close relationship with the behavior of tourism actors and the surrounding community. People who mostly work as fishermen or farmers around the Bunaken marine national park are given space to continue their activities but also comply with all regulations within the designated area or zone.

Until now, there are two community groups that are actively and continuously collaborating with the manager of the Bunaken marine national park, namely the Cahaya Tatapaan Self-Help Group and the Cahaya Trans Fishermen Community Group. These two community groups were given health insurance according to the applicable regulations and adapted to their local wisdom to utilize existing resources in the traditional zone of the national park. This action is taken to support the sustainability of life from the economic aspect, as well as an effort to realize the government's program in empowering coastal communities.

The Cahaya Tatapaan Self-Help Group is entrusted by the manager of Bunaken National Park in fisheries management in the traditional zone covering an area of 140.15 ha located in

Popontolen waters, Tatapaan District, South Minahasa Regency. Meanwhile, for the Cahaya Trans Fishermen Group, they are given access to the management of a 134.19 ha traditional zone in the Poopoh waters, Tombariri District, Minahasa Regency. This form of traditional zone management is carried out in the form of community empowerment in conservation areas.

Cahaya Tatapaan Self-Help Groups, Cahaya Tatapaan Self-Help Groups and communities around the Bunaken National Park area certainly have habits, social and cultural norms that are part of the process of social interaction up to now. However, in order to make the fishing community able to participate in preserving the Bunaken Marine National Park, the culture of the local community organization is very important.

The fishing communities who live on the coast of Bunaken National Park which in Lewaherilla's view (2002) live together and try to fulfill their needs by utilizing the potential that exists around the coast. Even when faced with complex political, social and economic problems (Mulyadi, 2007), the community will actively do their work so that part or all of the results are sold in order to meet the needs of daily life (Kusnadi, 2006). In such a situation and has been running from time to time, of course, making fishing communities and coastal communities have their own organizational culture.

Research data shows that; (1) The family culture that exists in the community around the Bunaken Marine National Park is very good, which can be seen in the behavior of helping each other, there are no differences or groupings in terms of ethnicity, religion, race and class; (2) All decisions made in community groups apply the process of deliberation and consensus; (3) Cooperation in social groups, religious groups, government groups and professions in the community is very good; (4) The spirit of togetherness and high tolerance is owned by the community as a reflection of the local wisdom possessed by the Minahasa, Sangihe and Mongondow ethnic communities who live around the Bunaken Marine National Park area.

Life behavior that is deeply integrated (Osborne & Plastrik, 2000) in every member of the community in certain situations can make them successful in achieving goals (Ratuela, et al; 2018) which is a manifestation of the culture of community organizations. Organizational culture that contains norms and customs that are accepted and carried out in a community group makes them able to maintain kinship, apply deliberation and consensus processes in decision making and can work together well. The collaboration carried out by the Bunaken Marine National Park Manager with the Cahaya Tatapaan Self-help Group and the Cahaya Trans Fisherman Community Group requires community support through the implementation of community organizational culture and adapted to their local wisdom. It is important to utilize the existing resources in the traditional zone of Bunaken National Park.

The community in the Bunaken Marine National Park area, even though it consists of ethnic Minahasa, Sangihe and Mongondow with professions as traditional fishermen, has a form of local wisdom that is different from the ethnic Minahasa, Sangihe and Mongondow ethnic communities in North Sulawesi Province in general. In a situation that is limited by territory because it is located in the Bunaken Marine National Park area, they are obliged to comply with all the rules that exist in the traditional zone in order to preserve the preservation of the national park. However, their profession as fishermen requires them to work to fulfill their daily needs.

Local wisdom in terms of traditional fishing without damaging marine biota and conservation areas is the main thing that needs to be maintained as a form of cultural form of fishing community organizations located in the Bunaken Marine National Park area. Other local wisdom that needs to become a fishing community organizational culture that needs to be

owned and maintained is in terms of natural phenomena (knowledge of fishing seasons, stars, animal behavior) to be a guide for fishermen in catching fish (Chilmy, 2015). Likewise, the formation of local wisdom related to the socio-economic system of fishing communities that regulates mechanisms to achieve economic welfare goals (such as sharing the results of the day caught by fishermen in groups or between capital owners and workers) as well as in the management of fishery businesses (Londa & Pangemanan). ; 2021). Likewise, the form of local wisdom related to the fishermen's view of the harmony between humans and nature which provides awareness of the importance of living frugally and saving.

By understanding the existence of fishing communities in preserving the Bunaken Marine National Park, North Sulawesi Province, it can be argued that the organizational culture of regional fishing communities will differ from one region to another. This condition will be closely related to local wisdom which has become the norm, rule or standard and the perspective of the people in the area in the process of their daily life behavior. The organizational culture of the fishing community will be related to accepted and practiced norms and habits such as maintaining kinship, implementing deliberation and consensus processes in decision making and good cooperation. However, the organizational culture of fishing communities in its application reflects the local wisdom of the community such as views on natural phenomena, mechanisms to achieve economic prosperity, harmony between humans and nature.

Conclusion

Understanding of organizational culture will be very different when conducting a conceptual assessment in terms of formal organizations with community organizations. Community organizational culture is related to accepted and practiced norms and habits such as maintaining kinship, implementing deliberation and consensus processes in decision making and good cooperation in its application reflecting local wisdom. Bunaken National Park Hall in an effort to preserve nature conservation applies a pattern of community empowerment in collaboration with the Cahaya Tatapaan Self-help Group and the Cahaya Trans Fisherman Community Group. The organizational culture possessed by fishing community groups in the Bunaken National Park area is considered to be able to support the government in preserving the national park. The organizational culture of the fishing community in the Bunaken National Park area is the integrated living behavior of the fishing community based on norms and habits such as maintaining kinship, implementing deliberation and consensus processes in decision making and cooperation which in its implementation reflects local wisdom. (views on natural phenomena, mechanisms to achieve economic prosperity, harmony between humans and nature).

To be able to create a culture of fishing community organizations to continuously maintain the sustainability of the Bunaken Marine National Park, the government needs to expand community empowerment activities in all conservation areas. In addition, it is also necessary to strengthen the capacity of the community in maintaining the local wisdom of the community, such as in terms of harmony between humans and nature. Likewise academically, it is necessary to study the concept of organizational culture through a social organization approach. Because most of the references that provide an explanation of organizational culture at the level of public administration only provide an explanation of the government's formal organizational culture.

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