

Migration Motivation the Community of Phinisi Shipbuilder in Bulukumba, Indonesia

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Abstract—The shipbuilder community in Bulukumba, South Sulawesi is the people who works to make traditional boats. Production of this ship is growing with its function as a cruise ship and freight ships. This community faces the challenge of the limited number of workers due to migration to other areas. This study is a qualitative study that reveals people's motivation to migrate by using Maslow theory and McClelland theory as a grand theory. The results revealed that the migrant motivation of *Phinisi* builder was motivated to fulfill physiological needs, self actualization requirement, motivation to achieve something and motivation to master. The motivation of physiological needs is apparent in the desire to supplement in-come while self actualization motivation is intangible with a desire to demonstrate the skills and abilities as a shipbuilder. Manifestation of motivation to achieve something is the desire of migrant to reach the position of *punggawa*. Moderate motivation to power appears in the desire to open their own business as entrepreneurs. *Sirilocal* values are the main drivers of migration in an attempt to enhance dignity and self-esteem.

IndexTerms—Traditional ship, local values, motivation.

I. INTRODUCTION

One specific local community and maintained as a local culture in South Sulawesi is a *Phinisi* shipbuilder. *Phinisi* ship is a traditional wooden sailing ship produced by residents in the village of Bira, BontoBahari Sub District Bulukumba. The *phinisiships* used by residents around to sail to other islands or abroad. The pride of the people of South Sulawesi to the *phinisi* ship is a symbol of the glory of the ancestors who can wade through the sea around the world. In recent developments, *phinisi* shipbuilding activities to meet the demand from abroad that is a luxury commercial yacht and goods transportation needs. With these conditions, the community of *phinisi* makers is growing with the support of shipbuilding expertise and modern equipment.

The work of the boat-making community in Bontobahari Sub-district, Bulukumba Regency, has proven to have waded through the archipelago and several other countries such as Sri Lanka, Madagascar, Philippines and North Australia. The residents of Bontobahari Sub-district, especially in Ara, Bira and Lemo-Lemo villages work as boat-makers and sailors. Inheritance of knowledge making boats, as well as geographical factors that do not support agricultural activities, cause the primary livelihood population as boat makers.

As a potential local culture that supports the socio-economic activities of the community, the making of *Phinisi* boats must be maintained. Nevertheless, various facts in the study sites show that boat-making workers are increasingly scarce. This problem is due to the increasing number of people who migrate to other areas. Data from the Central Bureau of Statistics 2016 shows that 8% of BontoBahari sub-districts migrate to other areas. The migration trend poses a threat to the sustainability of the *phinisi* community in Bulukumba.

Migration or population movement is a reaction to economic opportunity in a region. The migration pattern in developing countries showed polarization- a centralized migration flow in specific regions, especially in big cities that have better facilities and growth level. Therefore, people from a region with poor infrastructure and facilities will move to a place with better ones [1], [2].

The motivation of migration to the *phinisi* shipbuilding community became the focus of this study, and the results of this study became the reference material in maintaining the existence of communities that support local potential in Bulukumba. This study uses Maslow's theory and McClelland's theory. Decision-making migration is influenced by various values and expectations for values and expectations.

Understanding motivation is the internal conditions that encourage a person to act or a substantial impetus in the achievement of a particular goal. Every human activity must be based on an impulse and keep us interested in specific activities. Some people act with consideration of their personal needs. Maslow's theory reveals five needs that can encourage a person to act physiologically, the need for security, social needs, the need for appreciation and the need for self-actualization [3]. McClelland theory focuses on three reasons for action: Motivation for achievement, motivation for power and motivation for affiliation. [4], [5].

II. METHOD

This research is a case study using qualitative descriptive approach. The research located in Bulukumba where *Phinisi* community lives. The subject of this study is *Phinisi* community, particularly *Phinisi* shipmen whoever migrated to other areas. The sample of respondent was taken by purposive sampling method. Data were collected using interview techniques, both free interviews, and in-depth interviews. Validity and reliability of data were done by triangulation that angulation time, techniques and data sources. Data were analyzed through three stages: 1) data reduction; 2) analysis and interpretation of data; 3) conclusion.

III. RESULT AND DISCUSSION

An Overview of the Social Conditions of the Phinisi Shipbuilders Community

The community of *Phinisi* Shipbuilders is naturally formed according to the needs and progress of local culture. Ship making takes six months to two years and significant capital. In shipbuilding, it takes technical expertise and supra-natural ability in mastering all factors that can affect the shipbuilding process. Supernatural science is supernatural communication with other objects including wood that will be made boats, sea sailing, and communication with God.

The various rituals that involve all members of the community are:

- Cutting ceremony (*annakbangkalabiseang*) is a procession or cut down the trees used for the fundamental beam of the boat or the necessary and main components of a ship.
- *Annattara* ceremony or ritual grafting of main ship construction blocks. In this ritual, the *punggawa* communicates with the party who ordered the ship about the size of the ship and its construction form. The size of the vessel is tailored to the ship's load plan. Ship *phinisi* measuring 30-40 tons then the main beam is 11 feet in length for the ship size 100 tons long beam 17 feet.

In general, the community of *phinisi* shipbuilders consists of three levels namely *Punggawa*, *Sawi*, and *Sawi* Candidate. *Punggawa* is the person who is responsible for the whole process of making a boat. *Punggawa* is also responsible for the division of labor and regulates the pattern of work of artisans / *sawi*. *Sawi* is a professional workforce who master boat-making techniques. There is also level or person in charge of assisting the *sawi* in their work.

The Interview result

The case of Haji Uddin (50 years) a *punggawa* in Tanahlemo Village, District Bontobahari, Bulukumba District. The informant worked as a *phinisi* boat for 30 years. After five years working as a boatman (*sawi*) and has mastered all the technical skills and magic skills of making *phinisi* boat. At the age of 25 years, he felt no increase in income while still working in Bulukumba. On the other hand, the need for families is increasing.

By information from his brother in Batulicin, South Kalimantan that many Buginese traders ordered boats and boat shortages, he migrated to South Kalimantan. With hard work for two years, Haji Uddin was appointed deputy chief artisan (*wakkelepunggawa*) and the next two years have become *punggawa*. It was obtained after mastering the standard of making contracts with the buyer of the boat. The results obtained by being a *punggawa* is a social status and increased income. As the chief artisan (*punggawa*), he got 10 percent of the total contract value of each boat made and added to the salary as a boatman.

The informant also revealed that the chance to achieve the title of the *punggawa* could not be achieved if not moved to BatuLicin. After working for approximately 20 years in Batulicin, the informants returned to Bulukumba and built *Bantilang* (boat-making) themselves.

Also, Haji Uddin holds the value of *Siri* as a worldview. The inheritance of Bugis ancestors emphasizes the spirit to increase the dignity and personal and family pride. Human dignity is based not only on the property but also it can help others. The driving force for Haji Uddin to migrate is having to take the *punggawa* position. With that position, Haji Uddin's prestige and personal dignity increased, as did his family's dignity.

The results of interviews with some *sawi* who worked on Haji Uddin described that he has excellent shipbuilding skills. Various woodworking techniques are taught to the workforce. Also, the retainer also can manage work teams and work schedules according to the weather (rainy season or summer).

The process of triangulation of data is done on one of the community leaders. The interview result shows that the ability of Haji Uddin in making the ship obtained since the age of a dozen years and experience while wandering. Careers as ship workers who lived since the age of 10 years to produce excellent technical skills. Also, he also has control over the rules of employment contracts with foreign investors. *Siri* is a life guide for the people of South Sulawesi. Furthermore, the boat-making community has a dogma that *Siri* value is realized with the achievement of the *punggawa* position.

Discussion

Based on the case described above, then the decision to migrate is based on personal motivation. Regarding Maslow's theory, informants conduct migrations for physiological or clothing, food, and board needs. Also, there is a need to develop work performance. The informant considers migration to be an opportunity to develop his abilities. Opportunities are challenging to obtain in the area of origin. Also, self-actualization is also seen in the motivation where the informant seeks to know the contract system to be a representative *punggawa*.

Based on the theory of McClelland, Haji Uddin case as a form of motivation for achievement and motivation to rule. The first achievement was achieved by the informant when he won the title of deputy *punggawa*. Furthermore, his career increased again with a predicate *punggawa*. Also, the motivation to become a courtier is also a proof of a desire to master a working system. Moreover, this was realized after the informants returned to Bulukumba and developed their shipbuilding venue.

There were several studies of migration from social dimension of culture have been done in Indonesia. The main reason of Buginese to move to another place is looking for a job or higher income. For Bugis people, there is a belief to succeed when migrating. The Bugis tribe has been known as a resilient monarch and can adapt to the conditions of new areas. The belief to succeed when migrating is the spirit and value that is held firm [6]. Migrants Bugis who move to other areas are the manifestations of more significant economic search. The indicator of its success on achievement as an entrepreneur [7].

The motivational of the boat-making community for migration is presented in Fig 1.

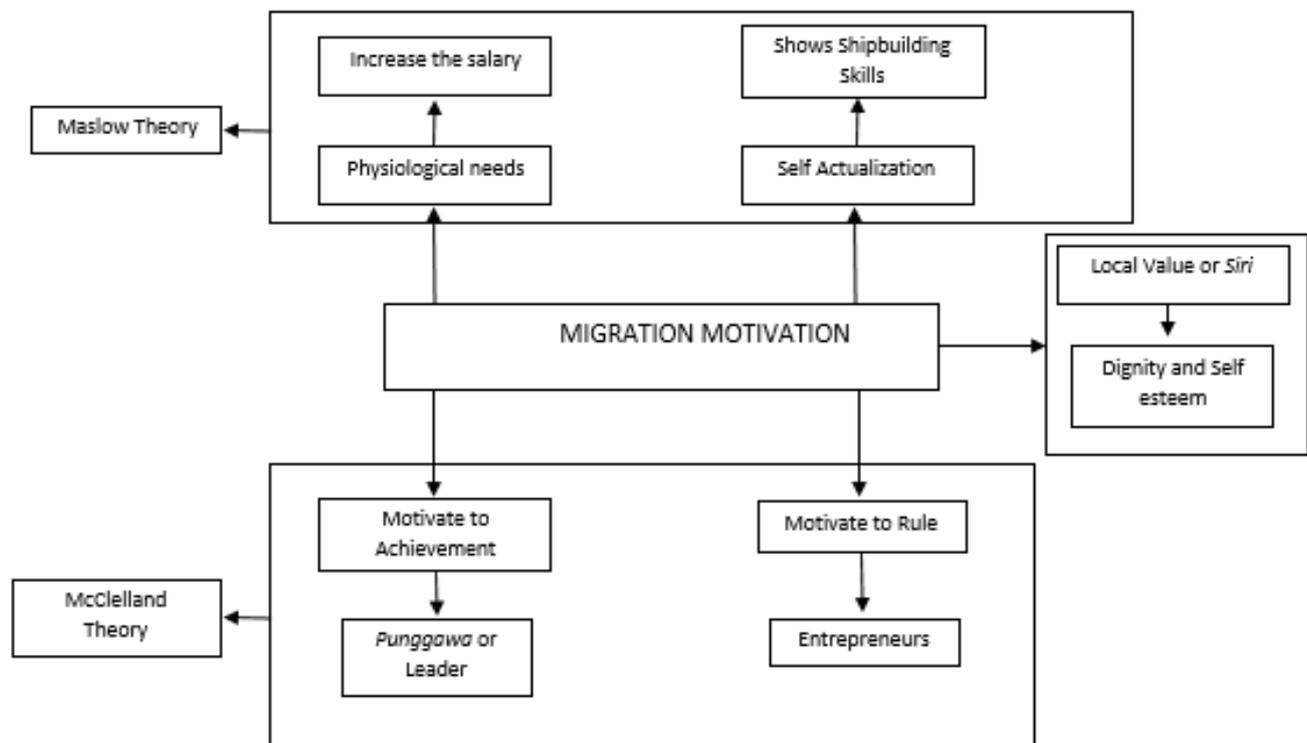


Figure. 1 The motivational of the boat-making community for migration

IV. CONCLUSION

The migrant motivation of *phinisi* builder was motivation to fulfill physiological needs, self-actualization requirement, motivation to achieve something and motivation to master. The motivation of physiological needs is apparent in the desire to supplement income while self-actualization motivation is intangible with a desire to demonstrate skills and abilities as a shipbuilder. The manifestation of motivation to achieve something is the desire of migrant to reach the position of *punggawa*. Moderate motivation to power appears in the desire to open their own business as entrepreneurs. *Siri* local values are the primary drivers of migration in an attempt to enhance dignity and self-esteem.

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