

Therelevance of Human Capital and Social Capital in the Economic Empowerment of the Topa Bajo Tribe, Lasalimu District, Buton Regency

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ABSTRACT: *This study aims to analyze the synergy of social capital and human capital contributing to economic empowerment in the Bajo Topa tribal community, Lasalimu District, Buton Regency. The research method is qualitative. In this study, what was collected was qualitative data/information both primary and secondary in the form of descriptions or explanations of facts or phenomena that arose in the fishing community of the Bajo Topa tribe related to the research question. Data were analyzed using data reduction, presentation and conclusion, the results showed that the Bajo Topa ethnic community was homogeneous both ethnically and occupationally which consisted of a large family community (dansihitang). In the community sphere, bonding social capital performance is high both in integration and networking aspects, the level of social groups, bonding social capital performance is high where integration aspects in each group and networking aspects are involved in social groups, social stratification level, social bridging performance high capital indicated by the level of mastery of fishermen's economic activities, both production and marketing elements. The relevance of human capital and social capital that is most likely anchored in the social structure of the Bajo Topa tribal community is at the community level where the bonding performance of social capital is high. Synergy between Capital can be applied to increase fishermen's economic empowerment in the form of complete synergy, including; social capital, human capital, physical capital and economic capital*

Keywords: *human capital, social capital, economic empowerment*

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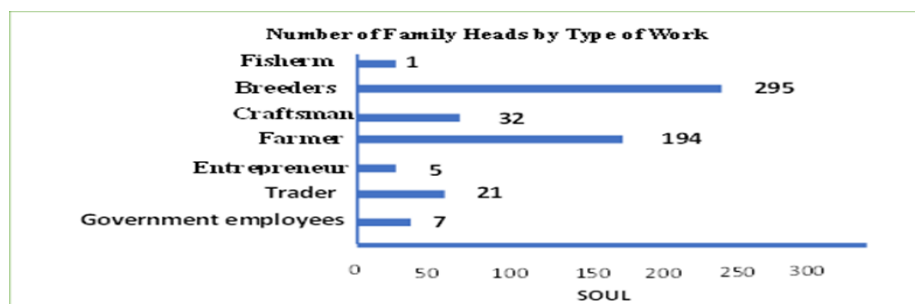
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I. INTRODUCTION

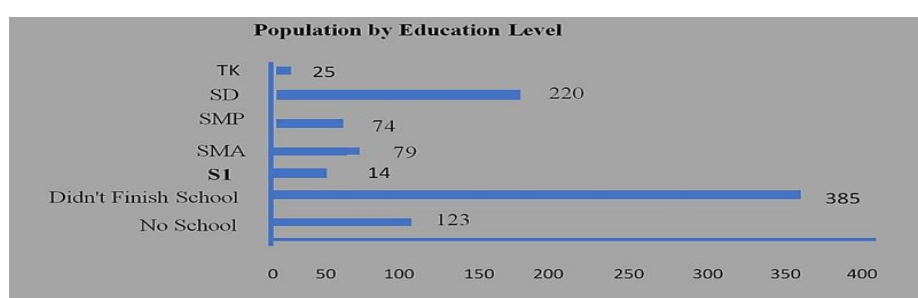
The livelihoods of the Bajo people are fully devoted to marine resources. In general, they meet their needs and sustain their lives by relying on fish catches and marine cultivation. As in other areas in Indonesia, they live permanently in the sea or on the seafloor. The sea is used as a source of life for pammanangkami' ma di lao' (place of livelihood at sea). They have the principle that pindemeke krama, bone pinde same madare, which means moving the Bajo people to land is the same as moving sea turtles to land. Some of them even get headaches if they don't listen to the roar of the waves (pidditikolo'nalamu guns makalegoya'). This expression illustrates how difficult it is to separate the Bajo people from the sea.

The existence of the concept of Same dapuna ma di laok (the sea belongs to the Bajo people) which also means that the land environment is reserved for people who live on land. Therefore, in general, the Bajo people have their main source of livelihood catching fish or utilizing marine natural resources, while the terrestrial environment with all its potential natural resources receives less attention and is not even utilized properly. However, this is not the case with the Topa Bajo people in the village of Talagabaru. The Bajo people in this village do not only use the marine environment as a place to make a living, but some of them also use the land environment as a source of life.

Based on BPS data for 2021, the population of Talagabaru Village is 1036 people or 319 families and has 3 hamlets namely Floating Hamlet, Bonebaru Hamlet while Topa Hamlet which is not the Bajo tribe is on land and can be shown in Figure 1.1 based on the type of work.



In figure 1.1 the Talagabaru Village Community based on population and number of heads of families compared to the level of education is still very low, parents' awareness to encourage their children to attend school requires collaboration with social networks from both the government and and other institutions committed to advancing the Bajo Tribe community, the following is shown in Figure 1.2 based on education level.



Human capital includes knowledge, skills and individual abilities and is one of the characteristics of entrepreneurship. The human capital approach is based on the idea that later it will gain benefits in the economic field. Individuals will gain social and economic welfare by investing in human capital.

Human capital is considered as the main weapon in fighting poverty. Therefore, individuals must continuously invest in human capital in order to develop and maintain their creativity (in Reimers-Hild, 2007).

Human capital in the Bajo Topa tribe is in the form of a community consisting of fishermen, papalele, courtiers, stall or shop owners who have combined in a social stratification and need each other in the form of relationships, both between fishermen and papalele, fishermen with kiosks, fishermen with punggawa or papalele with kiosks/warung, papalele with punggawa then between kiosks and punggawa and finally punggawa with punggawa, these social stratifications reinforce each other for the economic empowerment of the Bajo Topa tribe.

With the existence of stratification in the human capital of the Bajo Topa tribe, in fact it cannot significantly change the poverty experienced by the Bajo tribe without any synergy between social capital, financial capital and physical capital. From this, a solution is needed to get a solution and answer so that the economic empowerment of the Bajo tribe community can be carried out properly.

Social capital is a reality that is owned by citizens, can be in the form of good will, sympathy, friendship, social relations between individuals and families that can help overcome the problems of community members. In such a context, good relations between community members create a network that is mutualist, and even defeats individuality, which is usually the characteristic of western culture. In other words, if someone experiences a problem and is unable to solve it on their own, the resident is assisted by other residents voluntarily. With close social relations, polarization patterns, divisions, and social divisions fade away (Gunawan, 2005:386).

In the context of the Bajo tribe, the problems faced are not only problems that occur in fishing communities in general, but there are a number of problems that are specifically embedded in their cultural life as a traditional ethnic group that still holds strong Bajo cultural traditions. In general, from our point of view as outsiders (ethic) it is certainly different from their point of view as a community that feels its own problems (emic). It could be that something they face is seen as a problem but for them it is not a problem but as the reality of their own culture, and vice versa.

Apart from these two different points of view, in general the problem of the level of prosperity of the Bajo Topa tribe is a feature/characteristic of the fishing community of the Bajo tribe as with other traditional indigenous communities in Indonesia, as follows:

1. The average education level of the Bajo Topa tribe is still low

2. The income of the Bajo Topa people is still far below the average compared to people who live on land
3. The condition of a small house where several heads of household live who do not fulfill basic social aspects
4. The ability to meet economic needs is still low

To solve the problems experienced by the fishing community of the Bajo Topa tribe, a systematic and operational effort is needed that is carried out effectively and efficiently. This approach is a synergy approach with the assumption that the end result of a program is determined by many factors such as financial capital, natural capital, physical capital, personal (human) capital, cultural capital, symbolic capital, and social capital itself (Lawang, 2004:62).).

The social capital approach assumes that the word capital itself means a source or capital that can be managed, utilized and utilized optimally. Capital is also seen as something that is very important in the investment process without which it is impossible for the investment to run (Coleman, 1988). Programs/activities with a social capital approach in question are empowerment by prioritizing the independence of Bajo ethnic fishermen to utilize and manage the capital within themselves and their networks. This empowerment approach is in accordance with Woolcock's (2001) framework which integrates three types of social capital, namely namely (1) social bounding, which works on social groups and communities (2) social bridging, which arises and develops in relations between social groups in one community and (3) social linking, which arises and develops in relations between social groups or communities and the government.

Several studies have similarities and differences with this study. Previous research used the same method as this research, namely the qualitative method. The similarities with previous research by Elseria Br Sebayang et al (2017), Mariam Ulfa (2018), Mona Lolita Siburian et al (2020), Sartina et al (2021), are discussing the same subject, namely fishing communities by building social capital, namely in the form of dimensions mutual trust within the network of fishermen groups.

The novelty and originality of this research is that previous research has discussed social capital in the form of relationships of trust, networks and institutions but this research has a focus on the role, contribution and synergy between capital contained in human capital, social capital and other capital in the economic empowerment of the Bajo Topa tribe so that it can overcome the problem of poverty in the Bajo Topa tribal community. Apart from that, what makes it different from previous research is that this research in economic empowerment has strong ties to social structure, both in the meso scope, there are social institutions that are embodied in the form of social groups, in the macro scope, there are layers of row fishermen, machine fishermen, fishermen *punggawa* who are intertwined in patron-client relations, and micro scope, there are individuals who are attached to status-roles, functions that are bound by their respective positions in the social structure and mutualism-symbiotic relations are the position of the *punggawa* as social security for fishermen and their families, in addition to analyzing social stratification both social capital bonding, bridging social capital and linking social capital so that the Bajo Topa tribal community can know the performance of social capital found in social groups where there is integration, networking and synergy.

II. RESEARCH METHODS

2.1 Research Design

This research was designed by applying a qualitative approach. The researcher tries to disclose thoroughly and surveys with context (holistic-contextual) by collecting natural background data by utilizing the researcher himself as the key instrument. In this research, the process and meaning from the subject's point of view are highlighted. The theoretical basis in this study is used as a guide so that the research focus is in accordance with the reality on the ground. In other words, the existing theory is utilized in accordance with the alignment materials or the context of the existing problems, because in qualitative research the researcher starts from the data and ends with a theory.

The problem under study is a dynamic social fact or phenomenon in the form of actions of agents or actors, both individually and collectively, including their respective relationships. In this interaction thoughts, actions, and symbols are developed in accordance with the status and role in the social structure and the prevailing value system. These social actions can be observed and explained through social interactions which provide an overview of the process of changing agent or actor relations and social structures.

2.2 Types and Sources of Data

In this study, what was collected was qualitative data/information both primary and secondary in the form of descriptions or explanations of facts or phenomena that arose in the fishing community of the BajoTopa tribe related to the research question. Sources of data/information were obtained, among others, from fishermen from the Bajo Topa tribe and *punggawa*, *papalele*, and kiosk/warung owners, as well as several parties involved in the network and social mobility of fishermen from the Bajo Topa tribe, Lasalimu District.

Data and information obtained from fishermen, including profiles of fishermen (name, gender, age, and number of dependents) type of boat, type of fishing gear, method of operation, number of groups at sea, division

of labor, time and supplies needed during activities production, production equipment ownership status, average number of catches, profit sharing system, and other information.

III. RESEARCH RESULT ANALYSIS

3.1 Geographical Location and Circumstances

Talagabaru Village is located in the Lasalimu District, Buton Regency with coordinates between 0.5°10'38.88 South Latitude and 123.04°39.36°E Longitude. The total land area of Talagabaru Village reaches 1260 ha or 2.61% of Lasalimu District with northern boundaries with the sea/bay of Kamaru in the south with Lasembang Village in the west with Kamaru Village in the east with Bonelalo Village. The position of the location of Talagabaru Village is in the Kamaru bay, to reach Bajo Topa it is connected with 3 ports, namely the Kamaru TPI port, the Kamaru people's port and the Kamaru ferry port.

3.2 Climate and Seasons

As is the case with other islands in Indonesia in general, Talagabaru Village has a tropical climate which is characterized by two seasons, namely the dry season which lasts from July to December and the rainy season which lasts from January to June. Apart from these weather seasons, Talagabaru Village also has two wind seasons, namely the west wind season (land breeze) which lasts from December to May and the east wind season (sea breeze) which lasts from June to November.

The general weather and wind conditions do not significantly affect people's lives and livelihoods because when the rainy season and sea breeze season takes place, residents' activities in fishing in the sea continue even though it is carried out at a limited distance and time.

Total Population of Talagabaru Village

NO	Hamlet	TOTAL POPULATION			
		Number of Family Heads	L	P	Total souls
1	TOPA	125	188	186	374
2	BONEBARU	72	130	136	266
3	TERAPUNG	117	207	189	396
Amount		314	525	511	1036

Source: Research object (data processed by the author, 2022).

3.3.1 Educational Aspects

Educational facilities in Talagabaru Village include 2 (two) elementary and junior high schools, namely SDN 111 Buton which has 116 students, has 6 study rooms, 1 teacher council room, 1 library room, 1 toilet has 4 roars, 4 PNS teaching staff, 4 non PNS teaching staff. For SMPN 26 Buton there are 45 students in class 1, there are 22 students, in class 2 there are 12 students and in class 3 there are 10 students. For PNS teaching staff 1 person, P3K 2 people and teachers with PTT status as many as 7 people, has 3 study rooms, teacher council room is joined to 1 library, 1 toilet. Most of the students who go on to high school attend SMAN 1 Kamaru.

Formal education for the children of the Bajo Topa tribe in Talagabaru Village is quite good, for school students who go on to junior high school about 70%, so do those who graduate from junior high school who go on to high school about 60% (interview with Umarudin44 year old school principal SDN 111 Buton) said that: *My observations are that children who graduate, both from elementary school, do not continue their studies due to a lack of motivation from their parents, and are still affected by life at sea helping their parents find fish in the sea to support their families. In fact, many children of the Bajo tribe excel in sports. such as rowing, takrow, futsal and volleyball (Umarudin interview, October 2022).*

Besides that, the interview with Anton (38 years) has 8 children

There are 8 of my children who don't go to school, only the youngest goes to kindergarten. Because I have a rumpung business, they go with me to go to sea, some go to sea using their redi circle fish dirumpong and mine (Anton interview, October 2022).

3.3.2 Health Aspect

In terms of health, the Bajo people still rely on dukuns when they are sick, the presence of dukun is not only to treat the sick but also to help in all matters related to fishing activities and other matters related to tradition and culture. Health infrastructure facilities in the form of polindes already exist but have not been utilized optimally.

According to Si Bako (42 years) he works as a fisherman:

When my wife's child is sick, she always goes to a traditional healer, we rarely go to the hospital because the health center is in Kamaru. If my child has a fever, we ask the village midwife for medicine).

3.3.3 Aspects of Skills

These various kinds of skills make the Bajo Topa tribe able to survive and adapt to existing developments and can improve the economy to be able to survive the level of poverty they suffer. Equipment used as work tools for catching fish, shrimp and crabs, octopuses, sea urchins, starfish, sea shells, are still very simple and traditional, namely boats, canoes, fishing tackle, fishing nets or nets, strongking lamp traps, flashlights, gas canisters to help respirators, as well as diving and swimming equipment.

3.3.4 Community Aspect

1. Fisherman

The first and foremost human capital in the fishing community of the Bajo Topa tribe is the fishermen's family of 295 households (KK). The Bajo ethnic community recognizes bilateral consentris lineage, namely lineage based on the lineage of the father and mother which is counted seven degrees vertically and horizontally which is called dansihitang.

The close relationship between family and relatives in the Topa Bajo tribe community is also strengthened by a marriage system that is endogamy and sihitang or between fellow Bajo tribes (baongsame) where marriages carried out with cousins twice to three times are the most ideal marriages (marriage of reference).) while marriages performed with first cousins are considered incestuous. Currently, many members of the Bajo Topa tribe are married in the form of village endogamy.



2. Place of Recitation

The recitation activities for the Bajo Topa tribe went well which were carried out by the women of the taklim assembly and there were also recitation activities for children at TPQ, recitation activities carried out by the taklim assembly where the recitation often also changed places or took turns at the residents' homes according to their abilities or residents' requests for commemorative reasons such as thanksgiving or tahlilan (recital at the homes of residents who died), besides that the custom of reciting is also carried out in the mosque.

3. Fish Seller (Papalele)

According to Sukariah (55 years), a first-generation resident who lives in Bajo Topa, said that in the 1980s a papalele type of business emerged by women or fishermen's wives. This type of business is the forerunner of trading activities among the Bajo Topa tribe, as well as marking a change in the role of women and fishermen's wives who usually only live in the house.

4. Seaweed Cultivation Family.

Seaweed cultivation is seasonal, namely during the onshore wind season where the waves in the sea waters of Kamaru Bay are relatively calm. When the season arrives, some families cultivate seaweed. Seaweed cultivation activities involve residents from children to parents, especially women. The work of harvesting harvests and tying/reassembling seaweed seeds in mine stretches is generally done by women, namely children, girls, fishermen's wives,. Planting and tending activities (for 40 days), harvesting, drying, rafting and selling are carried out by adult men and women.

5. Kiosk/Wall family

The business of selling fish (papalele) is the forerunner of the kiosk/stalls as described in the previous section. In subsequent developments, the kiosk/stalls business is growing rapidly considering that kiosks or stalls are more complete and can be consumed directly, just like food and drinks. Gradually the kiosk/stalls developed in line with the demands of local consumers. The goods sold are generally relatively affordable, which later in development can be obtained by way of debt. There are 7 stalls/stalls in Bajo Topa. This business is done in the yard or by opening the front window of the house.

3.3.5 Emotional Aspect

The Bajo Topa tribe still upholds their culture, lives in groups and helps one another among themselves, there are several philosophies that they know from generation to generation that apply to their daily lives from their parents who teach them to their children, a statement from a tribal traditional leader Bajo Topa Si Mane (78 years) namely.

- a. Nganjama Sibbea (Bekerjasama); *“Suku Sama madialang setiap kegiatan selaluna nganjamasibbea, darua na ngangka barang, nganjama, bahkan ma selaluna sering takita anna sama sibebeangjama ma dialang kegiatanna ma dilao’ karna kegiatanna nggai bellei terlepas ka baka sesuatuma berkaitan ka dilao”*.
- b. Si Jaga’ang (Saling melindungi) *“suku sama dialang hal si jaga’ang sesama anna samamerupakan hal yang wajib. Kerana bagi anna sama, memong suku sama danakang walaupun sisadiriang kampoh. Ajarang tikka ma atotoa ketika sitummu ka baka anna sama ma sadiri titta si aladanakang karna dasarna memong anna sama iru danakang, lamong di kkosaang danang wajib usememong”*
- c. Situloh/Sibantoh (Tolong menolong) *“salah satu kebiasaan anna sama ma sering terjadi makallumang sehari-hari na adalah sibantoh/situloh. Ketika nia salah satu masyarakat sama mugeiacara baik pesta atau acara sadiri maka ma sadiri na nia mantoh/nuloh, nia mangala boe, ma misakayu, ma madatei*

3.3.6 Aspects of Work Ethics

Fishermen of the Bajo Topa Tribe have several facilities in search of marine products, namely, 2 redi (body) boats, 21 using TS (rod body) engines, 48 outrigger boats using tepel (katinting) engines and small boats by using oars (lepa-lepa) as many as 54 pieces. Fishermen of the Topa Bajo tribe use almost all types of technology in finding marine products. The types of livelihoods in the Bajo Topa tribe are presented in the following table:

Number of Fishermen Families of the Bajo Topa Tribe by Type of Livelihood

No.	Types of Livelihoods	Amount
1.	Fisherman	295
2.	Seaweed cultivation	5
3.	Gatherer(Retainer)	5
4.	Papalele	13
5.	Kiosk/shop business	7

Source: Field Data, October 2022.

3.4. Exposure to Social Capital Data of the Bajo Tribe

3.4.1 Fishermen Group

The condition of the relatively homogeneous population, namely the ethnic Bajo Topa community, is very thick with a communal atmosphere where relationships between individuals and groups within the community are always in the form of kinship and kinship which are established on the basis of marriage or friendship and common interests in production activities (work). To build harmony in life within the Bajo family (baong same) and/or with other people on land (baong like), they have a philosophy of sitabangan (gotong royong) and orailesse, namely the principle of avoiding conflicts with others and themselves.

1. Condition of Bonebaru Hamlet

The population of Bonebaru Hamlet is 72 households / 266 people, with 130 males and 136 females who occupy houses in 52 housing units. Relatively homogeneous livelihoods include rowing fishermen 20 families, machine fishermen 14 families, punggawa fishermen 3 families, papalele business 6 people, and kiosk/stalls business 6 units, seaweed cultivation 2 people.

In terms of population size and position, Bonebaru Hamlet can be said to be very strategic because it is close to elementary schools, junior high schools and village offices, posyandu and polindes are also located in Bonebaru Hamlet. When fishermen do not go to sea or return to sea, the activities of hamlet residents are concentrated in Kampung Tengah, especially in stalls which are generally owned by retainer fishermen.

2. Condition of Terapung Hamlet

The population of the Floating Hamlet is 117 families / 396 people, with 207 male and 189 female sex who occupy houses in 70 housing units. Relatively homogeneous livelihoods include rowing fishermen 40

families, machine fishermen 41 families, punggawa fishermen 1 family, papalele business 7 people, and kiosk/stalls business 6 units, seaweed cultivation 2 people.

The Terapung hamlet is the most densely populated Bajo hamlet, the position of most of the residents' houses are on the coast separated from land, there are also several houses on land that connect with settlements that are at sea. Also during high tide, under the house under water between 1.5-2 meters. In this hamlet there are about 55 housing units built on the sea and 15 houses standing on land on the mainland, most of the houses are on stilts. The temporary mosque worship facilities were built with self-help from the community and most of the assistance from the sub-district and assistance from the OPD in Buton Regency by means of auctions in the form of financial assistance, some were in the form of materials.

3.4.2 Stratification of Bajo Topa Fishermen

In the context of the Bajo Topa tribal community, the measurement of human group stratification is seen from the factors that influence the economic activities of fishermen which have different or multilevel quantitative values, including (1) type of business (2) type of fishing gear technology, (3) number of personnel involved, (4) the amount/value of supplies carried while at sea, (5) the types of catch, (6) the time needed while at sea, (7) sources of capital gain while at sea, (8) status of equipment ownership, (9) fishing production area, (10) average number of catches, and (11) profit sharing system.

Based on the results of a small survey, limited observations, and interviews, a stratification of the fishermen group of the Bajo Topa tribe of Talagabaru Village was obtained as shown in the following table:
Measuring Social Stratification of Fishermen of the Bajo Topa Tribe

No.	production factor And marketing	Number of Fishermen's Social Layer		
		Paddle (1) 54 Head of family	Machines(2) 69 Head of family	Retainer(3) 5 Head of family
1.	Type of business	- Seaweed - Fishing rod - Trawl / net - Mallanra - Mallamp - Papalele - Cage	- Seaweed - Fishing rod - Trawl / net - Papaele - Dive - FADs - Cage	- FADs - Cage
2.	Boat type	- katinting - Never mind	- Body rod or katinting - Never mind	- Body stem - katinting - Never mind
3.	Number of personnel	1-2 people	3-4 people	Individual
4.	The value of sea provisions	IDR 50-100 thousand	IDR 2-3 million rupiah	Capital 5-30 million
5.	Catch type	- Seaweed - Sea cucumbers - Shellfish - Fish - Octopus - Lobsters - Mataseven	- Seaweed - Sea cucumbers - Shellfish - Fish - Octopus - Lobsters - Mataseven	- Seaweed - Sea cucumbers - Shellfish - Fish - Octopus - Lobsters - Mataseven
6.	Sea time	- Round-trip - 2 or 3 days	3 to 7 days	Collected 1 -2 months
7.	Source of capital	Borrow(Debt)	Borrow(Debt)	- Owner's equity - Borrow Bank
8.	Status kepemilikan alat produksi	Milik sendiri Kredit(pinjam)	Milik sendiri Kredit(pinjam)	Milik sendiri

9.	Production area	Ocean waters: - Kamaru - North Buton - Lasalimu south - Wakatobi	Ocean waters: - Kamaru - North Buton - Lasalimu south - Wakatobi	Sales to: - Stinky - Kamaru - Kendari - Pasarwajo
10.	The average value of the results Catch	Rp. 300 –500 thousand	IDR 2-5 million	5–20 million
11.	Profit sharing system	Katinting = 1 part Machine = 1 part Fishermen = 1 part person	ProductionRp.500.000,- Machine1.5section Body/boat 1 part Fishermen 1 section/person	The selling price is determined by the Retainer.

Source: Research object (data processed by the author, 2022).

3.5. Relations between Human Capital and Social Capital with Economic Empowerment

3.5.1. Fishermen Community Relations

Social relations or relationships certainly exist in any community, especially homogeneous ethnic communities full of communal relations based on kinship, relatively small scale, friendship, and familiarity. However, in the context of studying social capital, only values or norms, trust and mutually beneficial relationships can be regarded as social capital.

Related to the explanation above, before presenting social relations in the Bajo Topa ethnic community, the authors first present a mapping of the distribution of social groups in each administrative area unit of Bajo Topa Hamlet which is presented in the following table:

Distribution of Social Groups

No.	Group Type	Terapung hamlet	Bonebaru hamlet	Amount
1.	Fisherman Family	195	100	295
2.	Study Group	1	1	2
3.	Papalele Business	6	7	13
4.	Kiosk/Shop Business	4	3	7
5.	Seaweed Cultivation	3	2	5
6.	Rowing Fisherman	23	14	37
7.	Machine Fisher	45	28	73
8.	Retainer Fisherman	2	3	5

Source: Research object (data processed by the author, 2022).

b. Terapung Hamlet Relations

Based on the population of 117 families / 396 people, Floating Hamlet can be said to be the center of the population of the Bajo Topa tribal community. The topography of the coastal land and sea is connected by a long bridge defending the Terapung Hamlet settlement, so that villagers can freely interact, especially children's play activities such as playing jumping in the sea, occasionally using canoes under the bridge in the middle of the settlement. The existence or position of 4 units of kiosks/stalls which are concentrated in the middle of a settlement often become a gathering place for residents, especially in the late afternoon and evening. The loud sound of music (usually dangdut or disco) was heard from the residents' houses, almost no one protested, and the residents also enjoyed it. According to Nurjana (32 years) it was told that:

I see this Floating Hamlet is crowded. In the afternoon, the mothers and children always gather in the middle of the bridge. Sometimes the husbands also gather while drinking coffee and relaxing smoking. The young people play dangdut music. Occasionally, they dance and karaoke on the bridge. Activities are carried out when they are not go to sea. (Nurjana Interview, October 2022).

5. DISCUSSION

5.1 The Potential of Social Capital and Human Capital of the Bajo Topa Tribe

1. Trust.

Along with the growth of mutual trust between Bajo fishermen and the Punggawa in Talagabaru Village, in general, this has been established since the time of their parents so that the current economic relationship is a continuation of the previous collaboration which still has ties/related ties in the form of loans or debts. They are, for example, Hasan (40 years) who works as a punggawa because it is inherited from his parents' work, just like Rukaya (49 years) becomes a punggawa in Bajo Topa because he follows in the footsteps of his parents who now live in Bajo Topa. Currently, his parents are still working as punggawa but are limited to collecting certain species such as sea cucumbers and octopuses. La Mane (40 years) became a punggawa due to an inheritance from his deceased parents, as did Roni (42 years) who is still the brother of Lamane (40 years). Meanwhile, Nurmin (33 years) works as a retainer because he fully inherits from his parents as well

2. Norms and values

Within the scope of the community, the Bajo Topa tribe has relatively homogeneous characteristics in terms of ethnicity (baong same with the dansihitang kinship system) and work as fishermen as a place to depend for life (kalumanine view of life). Thus, on a community scale, both individual and collective actions of the Bajo Topa tribe are influenced by norms in the cultural elements of the Bajo tribe, namely in the form of values that are considered good and bad for something and guide themselves to interact with others. other people and the environment. In this study, the authors do not provide data and information about cultural elements of the Bajo Topa tribe.

3. Social Networks (networks)

Regarding the scope of messo, the social structure of the Bajo Topa tribal community refers to social institutions that are embodied in the form of social groups to achieve the goal of fulfilling common needs (societalneeds). These social groups in their activities have procedures or mechanisms that regulate the duties of their members. In addition to the relationships that exist among group members (internal), relationships are also established between social groups (intra) but still within the same Bajo Topa tribal community.

Furthermore, in the macro scope, social structure refers to social stratification where in Talagabaru Village there are three layers of fishermen, namely machine fishermen, rowing fishermen, and retainer fishermen. In his position as the owner of capital or financier and collector of production, the retainer provides facilities or services to fishermen, among others, in the form of fees/capital for going to sea.

5.2 Contribution of Social Capital and Human Capital of the Bajo Topa Tribe

Related to social bonding, the kinship that exists in the Bajo ethnic community causes a sense of empathy, sympathy, togetherness, an attitude of mutual obligation to protect one another, a sense of trust, and reciprocity which is embodied and guided by the values of the Bajo ethnic socio-cultural system. Norms such as values, culture, perceptions and traditions or customs are reflected in everyday life. These norms are adhered to because they are considered useful for individuals, groups and communities, not detrimental

Social Capital Bonding Performance
Topa Bajo Tribe Community

Fishermen Community	Integration	Network	Social Capital
Terapung Hamlet	Keep	Tall	Tall
Bonebaru Hamlet	Tall	Tall	Tall

Source: Data Analysis Results, 2022

The social bonding performance of the community in general both the level of integration and networking so that the social capital of the Bajo Topa ethnic community is high. Bonebaru Hamlet has a high level of integration because in general they are immigrants from other villages. With reference to the history of the formation of the Bajo ethnic community which consists of relatively homogeneous family communities, the belief has been ingrained since the beginning. Norms such as values, culture, perceptions and traditions or customs are reflected in everyday life. Norms that have become a way of life such as sitabangan (mutual assistance) and orraillesse (avoiding conflict) have guided them in their daily lives to be obeyed.

Bonding Performance of Social Capital of Social Groups in the Topa Bajo Ethnic Community

Social Group	Integration	Network	Social Capital
Fisherman Family	Tall	Tall	Tall
Study Group	Tall	Tall	Tall
Papalele group	Low	Keep	Keep
Business Kiosk/Stall	Keep	Keep	Keep
Seaweed Cultivation	Keep	Keep	Keep
Rowing Fisherman	Tall	Tall	Tall
Machine Fisher	Tall	Tall	Tall
Retainer Fisherman	Tall	Tall	Tall

Source: Data Analysis Results, 2022

The performance of social capital at the level of social bonding of high social groups is characterized by high networking in each social group to gain access to support outside the social group, both within the community and outside the Bajo Topa tribal community. However, their level of integration is generally high because their scope of work is local in nature, limited to subsistence needs, and relationships are based on family and relatives, especially in the papalele business group, whose scope of work is supporting business and is limited to punggawa permits and seaweed cultivation which is seasonal, namely carried out during the onshore season and based on market demand coordinated by the courtiers.

Performance of Bridging Social Capital Social Stratification of the Bajo Topa Tribe Community

Social Stratification	Integration	Synergy	Social Capital
Rowing Fisherman	Tall	Tall	Tall
Machine Fisher	Tall	Tall	Tall
Retainer Fisherman	Tall	Tall	Keep

Source: Data Analysis Results, 2022

Social stratification bridging performance is generally high which is characterized by (high) synergy for all levels of fishermen, both small, medium and punggawa. At the level of integration between social layers, fishermen have a high performance of bridging social capital because to meet the subsistence needs of families in general they are relatively fulfilled by relying on the means of production they have. in the form of fishermen's accommodation supplies when going to sea. These two factors affect the frequency of fishermen going to sea because it depends on the availability/provision of fishing supplies from the retainer, where the retainer at a certain time and in a certain amount also has the ability to fulfill supplies for fishermen going to sea.

5.3 Synergy Between Human Capital and Social Capital

The concept of synergy says that physical capital, or human capital, and social capital are not enough by themselves. The energy contained within each capital needs to be unified to become an effective force. The question is; Is this principle absolute? Is it impossible to achieve effectiveness without the synergy of the three? and whether the synergy formed can be beaten evenly? (as previously mentioned by Fukuyama with a 20 : 80 solution where social capital is 20, and economic capital is 80). According to Lawang (2004:221),only field

research can determine the contribution of social capital in a production process. If human capital and physical capital are less available, then social capital becomes the mainstay or if in a condition of economic crisis then social capital should be more prominent than other capital capital. While regarding the completeness of capital that can affect the effectiveness of synergy, there are two possible relevance that can be developed, namely (1) complete synergy and (2) limited synergy if one of the capital is not available in the community.

VI. CONCLUDING

1. Conclusion

Based on the results of studies on human capital and social capital of fishermen of the Bajo Topa tribe, it can be concluded that the following matters:

1. The Bajo Topa ethnic community is homogeneous both ethnically and occupationally which consists of a large family community (dansihitang) that is intertwined due to family and kin relations and the same work in economic activities for livelihood and a place to depend for life (kalumanine). Under these circumstances, at the community level, human capital and social capital are the most likely to be anchored because they can reach across hamlets, across groups and across social layers of fishermen to live together to address the problem of fulfilling social needs.

2. The performance of human capital and social capital anchored at each level of the social structure of the Bajo Topa tribal community is as follows:

a. At the community level, social capital bonding performance is high both in integration and networking aspects. Factors that influence high performance are ethnic and occupational homogeneity, neighbors within the scope of villages and hamlets on limited space/land and historical factors of social relations networks when they were still nomads so that the relationships that are intertwined are very thickly colored by the Bajo ethnic socio-cultural system in the form of values, norms, beliefs and mechanisms governing individual and collective actions.

b. At the level of social groups, the performance of bonding social capital is high where the aspects of integration in each group and the networking aspects are involved in other social groups, at a local level, businesses are supportive and seasonal, and each social group has the same goals as involve the community as a whole.

c. At the level of social stratification, the performance of bridging social capital is high, which is indicated by the level of mastery of fishermen's economic activities, both production and marketing elements. The performance of bridging social capital functions optimally because the ability of capital and the reach of retainers linking social capital is not functioning properly, both with the government, civil society and financial and private institutions.

3. Relevance Human capital and social capital that are most likely to be anchored in the social structure of the Bajo Topa tribal community are at the community level where bonding social capital performance is high both in the aspects of integration and networking. High performance is influenced by homogeneous community factors, both ethnic and occupational. In these circumstances the reach of social capital is anchored across hamlets, across groups and even across social layers of fishermen.

4. Synergy between Capital can be implemented to increase fishermen's economic empowerment in the form of complete synergy, including; social capital, human capital, physical capital and economic capital.

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