

STRATEGY COASTAL COMMUNITY PANGLIMA RAJA VILLAGE IN SUSTAINABILITY OF LIFE

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ABSTRACT. In general, fishermen or communities in coastal areas are in a state of poverty, underdeveloped in the social and cultural fields, and the quality of human resources is low. This situation occurs because of low education and the lack of functioning of existing business groups. In addition, the fishing profession cannot guarantee the sustainability of daily income as a result of the availability of marine products and unpredictable weather changes. Another aspect that is also of concern is the management and utilization of coastal resources that are not yet optimal. This picture is not much different from the life of the coastal communities in Panglima Raja Village, both physically in the form of environmental degradation and which have an impact on social and economic aspects in the form of family, neighborhood or community problems, as well as other related resources. The research objectives were to 1) find out and study the social and demographic aspects of the coastal community in Panglima Raja Village, 2) to study the livelihood assets of the coastal community of Panglima Raja Village, 3) to study the livelihood strategies of the coastal community of Panglima Raja Village. The research method used is a descriptive case study where data is collected through in-depth interviews, observation, and literature review. The results showed that the social demographics of the Panglima Raja community were heterogeneous with the majority of productive age, lower income and low education level, the community had social, physical, financial, natural and human capital even in limited conditions, while the strategy was found is a strategy of survival and consolidation without any accumulation strategy.

Keywords: Strategy Coastal Communities; Village Panglima Raja; Riau

STRATEGI MASYARAKAT PESISIR DI DESA PANGLIMA RAJA DALAM MEMPERTAHANKAN KELANGSUNGAN HIDUP

ABSTRAK. Pada umumnya nelayan atau masyarakat di wilayah pesisir berada pada kondisi kemiskinan, ketertinggalan di bidang sosial dan budaya, kualitas sumber daya manusia yang rendah. Situasi demikian terjadi karena pendidikan yang rendah serta kurang berfungsinya kelompok usaha yang ada. Disamping itu, profesi nelayan tidak dapat menjamin keberlangsungan pendapatan harian sebagai dampak dari ketersediaan hasil laut serta perubahan cuaca yang tidak dapat diprediksi. Aspek lain yang juga menjadi perhatian adalah tentang pengelolaan dan pemanfaatan sumber daya di pesisir yang belum optimal. Gambaran tersebut tidak jauh berbeda dengan kehidupan masyarakat pesisir Di Desa Panglima Raja baik yang bersifat fisik berupa degradasi lingkungan hidup maupun yang berdampak pada aspek sosial dan ekonomi yang berupa masalah keluarga, lingkungan tetangga atau masyarakat, serta sumber daya lain terkait. Tujuan penelitian adalah untuk 1) mengetahui dan mengkaji aspek sosial dan demografi masyarakat pesisir di Desa Panglima Raja, 2) mengkaji aset penghidupan masyarakat pesisir Desa Panglima Raja, 3) mengkaji strategi penghidupan masyarakat pesisir Desa Panglima Raja. Metode penelitian yang digunakan adalah studi kasus deskriptif dimana data dikumpulkan melalui wawancara mendalam, observasi, serta kajian literature. Hasil penelitian menunjukkan bahwa sosial demografis masyarakat Desa Panglima Raja bersifat heterogen dengan mayoritas usia produktif, pendapatan yang lebih kecil dari pendapatan serta tingkat pendidikan yang rendah, masyarakat memiliki modal sosial, fisik, finansial, alam dan manusia meskipun dalam kondisi yang terbatas, sedangkan strategi yang ditemukan adalah strategi bertahan hidup dan konsolidasi tanpa ada strategi akumulasi.

Kata kunci : Strategi masyarakat pesisir; Desa Panglima Raja; Riau

INTRODUCTION

Coastal area is a meeting area between land and sea. If in the direction of land, both dry and submerged in land, which is still influenced by the nature of the sea. So far, the coastal area has not received enough serious attention from the government, the community or third parties, namely fisheries entrepreneurs in its management, so that recently only a variety of problems have emerged about the coastal areas (BKSI, 2000).

Fishing communities, as coastal communities, are often excluded from development because government policy priorities are more focused on the agricultural or terrestrial sectors. This shows that the rules of agricultural

development must be carried out in accordance with the authority stipulated in Law No. 22 of 1999 and Government Regulation No. 2 of 2000. According to Saragih (2002) The agricultural development program is supported by an APBN budget in the agricultural sector of around 80 percent and it has been allocated to the regions.

Livelihoods at sea cannot provide regular and sustainable results as a result of the seasonal nature of fish availability, especially in conditions of global climate change so that the weather that occurs in coastal areas can no longer be predicted by fishermen. Like fishermen in other coastal areas in Indonesia, the fishermen on the coast of Indragiri Hilir Regency are faced with a condition of vulnerability in the form of climate change which

is thought to cause fluctuations in catch, especially in fish famine in the sea which naturally has an impact on uncertain fishing income (Widodo, 2011).

The results of (Sidiq, Siti Sofro, Sulistyani.A, 2007) show that people who live on the coast of Indragiri Hilir, namely in Sungai Bela Village, the majority of which are Duanu tribes, depend on marine resources. Although some residents have sought other livelihoods besides fishermen, such as agriculture and plantations, the results are still unsatisfactory and their livelihoods are like never being free of debt and low.

Human efforts to obtain a decent life will never be separated from the problems associated with the place where humans shelter and live in their lives both as individual beings and social beings. Likewise, the life of coastal communities in Panglima Raja Village is inseparable from problems ranging from physical issues which are degraded to the environment with all its impacts and social and economic problems such as problems in the family, neighborhood or community, and aspects of the resources they have.

This study examines the strategies of coastal communities in sustaining life in terms of demographic and economic factors. Demographic factors which include age, gender, number of children and number of dependents and changes in life as factors that can contribute to the influence of vulnerability and livelihood strategies. Furthermore, a livelihood strategy can be done of course by utilizing the livelihood assets owned to achieve livelihood sustainability.

Referring to the background explanation of previous research, the problem that will be examined in this study is

- A. What is the demographic aspect of the coastal communities of Panglima Raja Village?
- B. What are the livelihood assets of the coastal communities of Panglima Raja Village?
- C. What is the livelihood strategy of the coastal communities of Panglima Raja Village?

METHOD

The study was conducted in Panglima Raja Village, Concong Subdistrict, Indragiri Hilir Regency, Riau Province where there are many coastal communities with various ethnic groups that are vulnerable to the occurrence of vulnerability because their livelihoods rely heavily on sea products and have not been able to process optimally to get higher economic values so that they prosper. Besides that, Panglim Raja Village has a heterogene ethnic diversity that is unique enough to be examined in terms of its livelihood strategies.

The approach used in this study is a qualitative approach, an approach to understanding phenomena about what is experienced by research subjects holistically with descriptive form of words and language in a context,

especially natural ones by utilizing various natural methods (Moleong, 2009: 6). The method used in this research is a case study. This researcher studied carefully an event, activity, process, group of individuals in maintaining survival by utilizing the existing capital in Desa Panglima Raja. The cases in this study were limited by the allotted time.

This research data was obtained from two sources, namely primary data, data obtained by conducting direct research on the research object, namely through interviews from a number of informants and observations, and secondary data, namely data obtained through several existing media, which are complementary to the data primers such as books, literature, village documents, or articles related to this research. Determination of informants was done intentionally or purposive sampling not randomly, in order to obtain data in accordance with the objectives of the study. The informants in this study were the residents of Desa Panglima Raja and the local village apparatus, all of whom were 7 people.

Data collection in qualitative research uses four main methods, namely, participation in natural conditions, direct observation, in-depth interviews, and documentation studies. This aims to obtain deeper information according to the needs of the research. As for the data collection techniques used are: 1) in-depth interviews, 2) observation, and 3) documentation studies. The data that has been obtained in the study, will then be analyzed qualitatively focused on the appointment of meaning, description, placement of data in their respective contexts that will be described in words, with stages in the form of data reduction, data display, and drawing conclusions and verification.

RESULTS AND DISCUSSION

Panglima Raja Village is the result of the division of the village of Concong Luar. This village located in the coastal area is administratively included in the Concong District area which is located in the East Coast of Sumatra Island. Like Panglima Raja Village, Concong District is also the result of the expansion of the main subdistrict, namely Kuala Indragiri, Indragiri Hilir, Riau Province.

The statistical data released by the Central Statistics Agency (BPS) of Indragiri Hilir Regency, it is known that the Panglima Raja Village has three hamlets divided into five RTs and seven RWs. The population of Panglima Raja Village is 3,151 people with 1,523 male sexes and 1,628 female residents. The number of households is 862 households. The population of Panglima Raja village has low heterogeneity because more than 50% of the population are sea people or Duanu, while the rest consists of Banjar, Javanese, Bugis, Malay, Minang, and Chinese who only have 1 KK. The language used by these residents is Malay.

The location of the Panglima Raja village in the coastal area makes the pattern of settlement the same as

semi-permanent stilt houses, the majority of which are made of wood. However, there are also houses whose walls come from zinc and some are ceramic. The buffer from the house is wood. Different from stilt houses a few years ago, the staged houses of Panglima Raja villagers are now made of zinc. Likewise, the main road is made of concrete which is a help from PNPM, but for the road to the house or the footpath is made of wood. Inter-house residents are close enough to look crowded. His condition in general has not been well organized accompanied by a dirty environment, and there is a lot of garbage under the house, especially at low tide.

The existence of Panglima Raja Village whose data is said to be remote with access to transportation which is rather difficult makes this village has limited facilities and infrastructure for 1 government building, 1 Pustu, 1 mosque, several small kiosks that provide daily necessities and 1 elementary school. The limited availability of educational facilities makes the education of Panglima Raja villagers low, namely the majority of only elementary, junior high, and part of high school graduates. For residents who want to continue to high school they must cross to the sub-district because these educational facilities are not available in this village. The latest development was obtained during the study, now some Panglima Raja villagers have completed education up to tertiary institutions.

Aside from the infrastructure, the health facilities in the village are quite alarming, with only 1 sub-health worker with only midwives. The limitation of medical personnel can be said to be quite influential on the cleanliness and quality of environmental health, namely the improper condition of toilets and the large amount of rubbish under the house because people are accustomed to throwing garbage by throwing it directly into the sea. Another condition is the quality of water where water is used for daily use from collected rainwater, the water feels like iron, for those who use PDAM, the water does not always live sometimes only in the morning, so some rich citizens have large tendons, so also with electricity that does not live 24 hours.

Most of the Panglima Raja villagers are Muslims, but not all Muslims adhere to Islamic Shari'a or are limited to status on KTP.

For those who carry out according to their Shari'a, behavior that reflects as a Muslim can be seen from daily activities such as recitation, yasinan, and prayers at the mosque. In addition to religious activities, Panglima Raja Village, which has a fairly heterogeneous ethnic population, is said to have a high social life and togetherness. Based on information obtained during the study, residents still work hand in hand when there are families who have a wedding celebration and also death.

For residents who are celebrated, invitations are usually delivered verbally and sometimes with their own awareness. However, the unity of each ethnic group is still

very strong, that is when one of the members of the sea tribe dies, the union of death of the tribe contributes a lot, while the other tribes only make pilgrimages and do not lead to burial sites except close neighbors. Besides that the burial place for each tribe is also different.

In the strata of the Panglima Raja community life there are figures who are quite important or respected, namely community leaders or village elders, religious leaders, village heads, educational figures, and tauke. Besides these parties and also existing village institutions, there are other institutions that have contributed to the progress of the village, namely the PKK institution, youth clubs, majelis taklims, and also fishermen groups.

(Kristianti, Kusai, 2014) explained that social and demographic aspects contribute to the determination of household strategies including their livelihood strategies. Referring to this, this study examines the social demographic aspects of the research informant before digging for other data. The social and demographic aspects used as a reference in this study are the concepts of Saleh (2014) which defines them into five aspects namely the level of education, age, number of children, number of dependents, family structure, and length of stay in the region.

Communities in Desa Panglima Raja have diverse social demographic backgrounds. The informants in this study can be said to be in the productive age all of whom are married and have children so that the number of dependents is more than 2 people. The highest level of education is only high school and the lowest is not graduating from elementary school. This condition occurs because in addition to limited educational facilities, access that is difficult to reach is also caused by economic factors.

The income of the informants varies, that is, ranging from Rp. 100,000 / day and some are even less than this amount. This income, however, is not always obtained every day because it is very dependent on the season if they are fishermen. This erratic income is usually used up for spending within a day and sometimes even less depending on the number of dependents it has.

The livelihood strategies chosen by coastal communities are influenced by the acquisition of assets owned (Scoone, 1998; DFID, 1999). The control of assets includes assets of Human Capital, Natural Capital, Social Capital, Physical Capital and Financial Capital. The following is a description of research findings on the livelihood assets of coastal communities in Panglima Raja Village.

Human Capital

Human capital shows a person's ability to gain better access to their living conditions. Human capital shows the skills / abilities, health and experience of a person who synergizes to make a livelihood strategy in order to achieve the goals in his life (DFID, 1999). Ability increases with education and training, Knowledge increases because

of having access to information and the ability to work increases because of health, skills and motivation (Moran et al., 2007). Assessment of human capital includes the skills possessed by informants, labor, and health.

The livelihoods of the population determine the degree of prosperity in both individual and household stages (Todaro and Smit 2011). Human capital in the study location is quite diverse with the percentage of human capital not too much different, ie 30% of the productive age. This is due in terms of jobs and skills. In general, informants have homogeneous livelihoods and skills, the majority of which are fishermen, some of whom also work as traders, and also village officials.

Environmental conditions in the Panglima Raja Village are quite alarming, requiring residents to have other livelihoods not only depend on sea products for the sustainability of their livelihoods. Informants in the study area generally do not have side jobs, but there are also some who take jobs as construction workers. Whereas for medium scale trading businesses with the presence of kiosks conducted by informants with sufficient financial capital. The side job as a laborer is done in Concong Village, this is because access to the village is quite close just by crossing using pompons.

In addition to livelihoods, health is also an important human capital. Healthy is defined as a state of perfect physical, social and economic life and the components that play a role in it (Law No. 23 of 1992). In other words, the healthy element includes at least 4 aspects, namely physical health, mental health, spiritual health, and health in social welfare. This is in accordance with Walter Friedlander's opinion in (Adi, 2010) "Social welfare is" an organized system of social institutions and services, and are designed to help individuals or groups achieve a good standard of living and health. With the health insurance owned by most of the residents of the coastal community, the residents choose to seek treatment at the nearest puskesmas or pustu except for emergency matters which usually must be referred to the regency capital at a high enough cost because they need to rent a boat.

Human capital according to (Gennaioli, Lopez-de-silanes, & Shleifer, 2013), is not just a resource but is capital that generates returns and every expenditure made in order to develop quality and quantity. The low level of education of citizens affects human resources, so To support work, skills are needed, most of the skills acquired by residents are acquired from generation to generation.

Study results from (Wijayanti, Baiquni, & Harini, 2016) explained that human modal with low education they take advantage of home industry work, such as making souvenir key chains, wallets, fans, cempurit, puppets, and gamelan. The wife or woman at the top is actively involved in a female farmer group (KWT) who is productive in producing plant seeds and utilizing their yards.

Natural Capital

Natural capital comes from household control of land, water, and other facilities that support household life in survival (Wika, 2003) value orientation and risk preference. The relationship between natural capital owned by a livelihood strategy is directly proportional, meaning that the higher the household ownership of natural capital, the livelihood strategy of the household will be further from just to survive. Utilization is done by directly selling without processing. Even if some are cultivated only in certain seasons.

Social Capital

Social capital is a picture of ease in social networks that are used by households both formal and informal, which are the foundation for survival (Scoone 1998), DFID. 1999). Social capital shows how people have interactions with other communities in their social environment. Social capital is considered able to increase trust (Mutual trust) and reduce the cost of working together (DFID, 1999). The results showed that the social relations of the community were still quite strong where their social life was so close. This arises when there is a resident experiencing a disaster such as death, so without command, the community will come voluntarily to provide assistance in both material and other forms. (Surya, 2016) Social capital is social resource which can be considered as an investment to obtain a new resource in society. Therefore, social capital is believed to be one of main components in actuating togetherness, ideas mobility, mutual trust, and mutual advantage for collective progress relating to the dynamic of development.

In this research village a special social organization has been formed to regulate if a member dies and is called a tribal death association. In addition to these social organizations, there are also social organizations in other fields, namely when facing marriages, or other celebrations, as well as the Association of Taklim Assembly ladies. Usually the members of this organization are limited and not all villagers are members. The organizational structure of the Taklim Assembly ladies group consists of chairpersons, chairpersons, secretaries, treasurers and members (women who are active in recitation). In addition to the organizations mentioned above, there are also formed organizations in the form of social gathering. The level of kinship between residents is still quite strong and is a characteristic of villages that still prioritizes social elements such as helping one another when they need help even though this is done with no attachment (Faisal.M, 2017).

The opinion above is in line with (Sinaga, 2016) The more people understand socio-culture, are able to adapt themselves to various socio-cultural structures (no longer think, act rigidly), the better their level of life will be. People must be ready to accept cultural differences by opening communication without having to ignore or

leave their own culture. Open to accept existing changes and developments without abandoning orthodox values that have been traditionally built and maintained, such as the nature of mutual cooperation, and others. The better the community resources with a level of socio-cultural understanding that is more rigid and less rigid, the better the community welfare will be.

Physical Capital

Mastery of physical resource assets is a picture of ease of access in the form of facilities and infrastructure that supports households in survival (DFID: 1999) states that physical capital consists of basic infrastructure and ownership of equipment that can produce goods / services that encourage livelihood growth. The infrastructure in question includes transportation, buildings, clean water, and sanitation, energy and communication access. Some studies suggest that a person's low access to basic infrastructure causes them to get closer to poverty. The largest physical capital ownership in Desa Panglima Raja is quite homogeneous, that is, owning a house of your own, not having a boat for the most part.

Financial Capital

This capital is usually an economic asset which is a picture of people's mastery of the ease of fulfilling financial aspects that come from savings, wages, credit, and debt or goods of economic value (Scoones, 1998; DFID. 1999). Citizens' access to financial capital varies greatly depending on the type of need and openness to opportunities to use it. For capital needs and daily needs, if less people usually use tauke as a place for debt. Study results from (Kristianti, Kusai, 2014) The survival strategy used by the poor of the coastal areas is to owe it to the superiors or "tauke" by taking money first and then being paid by looking for wood.

Savings and participation in insurance are very low. Savings are realized in the form of gold jewelry that can be pawned. Generally the community saves at home because it is considered quickly taken when needed, other than due to the fact there are no banks in the village. However, the majority of residents spend their income and nothing is left to save.

The ownership of these assets and livelihoods can influence the strategies used by coastal communities. Every citizen has different problems so different strategies are needed to overcome them.

A livelihood strategy is an activity that arranges or plans carefully in response to changes in life carefully to obtain the desired target or target (Liana Fatma Leslie & Suhatmini Hardyastuti, 2016). Livelihood activities are actions of household members that can be seen as a form of household livelihood strategy. (Livelihood strategy) households in this study adopted from White (1991), White grouped them into three typologies, namely: survival strategy, consolidation strategy and accumulation strategy.

Survival Strategy

Survival strategy (survival strategy) is a strategy carried out by households by utilizing limited resources and less diverse methods. Communities with this strategy are usually at the lower levels because the key to this strategy is to maintain their lives or just their daily needs. The income he earned was just enough for everyday or even less.

Communities with this strategy usually do not have limitations on assets such as human capital whose skills are lacking so that when the main work of fishermen does not produce, then he is unable to find another job. From the research results it is known that the informants have sufficient knowledge and skills so that they can complement each other, but there are also informants who only have the skills to become fishermen only.

The natural capital of most people is only the sea that is used to find fish and other marine products. Whereas land is only owned by a few people without maximum utilization and management. Social capital can be seen from the participation in social activities. However, some are not active in social activities and mutual cooperation due to busyness and some are lazy. While financial capital can be seen from some who do not have savings or investments made for life in the future.

By referring to the concept of White (1991), the results of the study show that the majority of research informants in Panglima Raja Village still use a survival strategy, namely income to meet their daily needs and if income is insufficient, the community will only change the type of side dish without changing their diet or eating portions such as consuming only catches without buying additional side dishes such as eggs, tofu, or other side dishes (Kornita. E, 2016).

Some informants and the community in Panglima Raja Village do not control and reduce expenditure costs, they prefer to borrow money from the tauke, while the community whose heads are female or have a lot of dependents and higher education they prefer to save expenses. As revealed by (Kasto:2004) that households make adjustments in consumption when facing sudden and temporary changes in income.

Study (Papalia,Saleh:2013), this study also found that the majority of households in Panglima Raja Village did not reduce consumption related to basic needs such as food portions, types of food consumed, and frequency, but they reduced consumption that was not primary needs such as food light, children's snacks, clothes or things that can be postponed purchasing.

Consolidation Strategy

White (1991) distinguishes three coastal community livelihood strategies in Panglima Raja Village, namely: The accumulation strategy, which is a dynamic strategy by rich farmers or entrepreneurs who have a lot of resources, in this case vast land and supported by production assets,

so they are able cultivate capital from the surplus obtained from an activity. The consolidation strategy, is a middle group strategy that prioritizes the security and stability of income from processing the resources owned.

The consolidation strategy is a strategy undertaken by the community with the aim of improving the quality of life by increasing the participation of family members to meet food and consumption needs. Households with a consolidated strategy are middle-income citizens. However, ownership of citizens' assets can change according to the persistence of these residents.

The consolidation strategy is a step used to secure daily needs by maximizing income that can be in the form of utilizing household resources, doing side jobs, seeking loans or debt, selling or mortgaging goods or utilizing land for those who own, and utilizing social networks such as get government help (Gumilar, 2018).

The results showed that several households in Panglima Raja Village had moved towards a consolidation strategy such as using a child and his wife's power to sell the seafood they obtained while they returned to looking for seafood or repairing their fishing gear. This is said to be efficient because two jobs can be carried out at one time so that the economic value also increases. Meanwhile, according to (Handoko, 2017) rural institutional strengthening in coastal areas will encourage participation, effectiveness, efficiency for resource development in order to take advantage of the consolidation strategy.

For those who have abilities other than being fishermen such as building coolies, it is also said to be able to secure the fulfillment of daily needs because it does not only depend on the main work but can do income maximization through side jobs. As for those who do not have the skills but have savings in the form of money or gold they can sell or pawn it.

Facts on the ground show that there is no bank in this village, so people save money conventionally. Pawn shops are also not available in the village, so if the community needs it they will sell or pawn the gold to neighbors or relatives, and for those who have more capital they will pawn to the district with a distance of approximately 1.5 hours using speedboats.

The absence of a bank in the village is also a fact that only a small number of people are willing and able to save, the community tends to have more pegs than poles. The habit of being indebted to tauke makes their income cannot be saved coupled with the fact that they tend to spend extravagantly. As stated by (Saleh:2013) that several factors that cause fishermen poverty still occur, namely limited capital to develop businesses, low levels of education, low income, economic behavior of fishermen households that tend to be wasteful, there is no alternative livelihood, and unsupportive regional planning.

Regional planning that does not support also takes place in the village of Panglima Raja where government assistance is uneven and on target. Assistance in the form of

PKH was said by officials and villagers not really targeting the righteous residents because it was distributed without coordination with the village head, so the reason for a family getting PKH was said without any fundamental reason.

Another finding obtained in this study is that in fact coastal communities lack innovation in processing and utilizing sea products because they are directly sold. Although according to the acknowledgment, there was a desire but it was also not carried out due to weather or tool constraints, but the village was not sufficient to accommodate opportunities and needs so that the consolidation strategy found was more for consumptive strategies or using existing goods rather than by utilizing it to increase revenue from sources productive.

(Gumilar, 2018) explained that partnerships, delegation of authority and supervision in the community are categorized as the level of "community power" (citizen power). So that people can look for sources of income and increase participation. Society at this level has influence in the decision-making process. The community (non-elite) has a majority of votes in the decision-making process and may even have full authority to manage a certain policy object. However, based on the facts, the Musrenbang program does not yet reflect the existence of partnership, delegation and community supervision. The development program managed through the Musrenbang mechanism as an ideal program is still a discourse.

Accumulation Strategy

White (1991) groups strategies based on household socioeconomic status, namely survival, consolidation, and accumulation. The grouping of three typologies of livelihood strategies is adjusted to the conditions in the study area and added to the basis of the strategy in the community that reflects community involvement in an economic activity (Andriyan, 2013).

This strategy is a strategy to meet the needs of life to achieve basic needs, social and capital accumulation. Households that carry out an accumulation strategy are basically able to excessively fulfill their basic needs, so they are able to invest and develop their businesses both in fisheries and non-fisheries. In this study it was found that the majority of Panglima Raja villagers had not yet reached this strategic stage, although some had reached this stage such as the village head who was also the agent of boat tickets.

His regular income as a village head was enough to fulfill his basic needs, so the income he earned was used to invest in savings. However, its investment has not been able or has not been used to develop businesses that are able to absorb labor. In addition, the investment found in this village is only limited as a precaution if there is an urgent need later, not as an effort to expand the business or open another business as a productive activity.

According to Ellis (2000) Livelihood strategies are influenced by transformation structures and processes in the form of institutions, organizations, policies and regulations as well as culture that shape or influence their lives. (Widodo, 2011) Poor coastal communities usually use a dual income pattern strategy, namely optimizing domestic labor and migration, while social strategies to continue life take advantage of social welfare institutions such as kinship, neighbors and companionship. So that the structure and process work in determining what strategies a person or household or community chooses to develop their life. In conclusion, the community of Panglima Raja Village has not yet reached the stage of accumulation strategies in their livelihood strategies.

CONCLUSION

Coastal communities in Panglima Raja Village have diverse social demographic backgrounds with a number of dependents of more than 2 people, the highest level of education is only high school as evidenced by demographic data of Panglima Raja Village, while those with junior high school education are only 25% of the total and the lowest is not graduating from elementary school, information income varies there ie on average ranging from Rp. 100,000 / day and some are even less than that amount. The community of Panglima Raja Village has livelihood assets consisting of social, financial, physical, natural and human capital but to a limited extent. The livelihood strategy found in this study is a survival strategy with only one livelihood without changes in patterns, frequency and portions of food, and a consolidation strategy in the form of debt, mortgage or gold selling, and utilizing social networks in the form of government assistance. The accumulation strategy was not found in this study because the investment community was just in case not for productive purposes.

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