

Existence of Tradition *Patorani* Activities In Coastal Resources Conservation In The District Takalar South Sulawesi Province Indonesia

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ABSTRACT:- This study aims to describe the fishing activities *Patorani* tradition. *Patorani* is a community of fishermen in managing, maintaining and utilizing biological resources of the sea and the beach in the surrounding area based on local cultural norms and values in Takalar-Sulawesi. This study uses a phenomenological approach. The research location in the coastal area Takalar, Sulawesi. Subjects were fishermen, local community leaders (retainer), and formal leaders (government). Data collection technique used observation, interview and documentation searches related to *patorani* tradition. Analysis of data using an interactive model. The results showed that the activity of the tradition of *patorani* in the form of: (1) In the sector of marine resources includes control gear, pause arrest, the rotation of fishing areas, using the fishing gear of traditional (fishing nets of a certain size) in the form *pakkaja* and *bale-bale*, and flyblow fish; (2) In the resources sector includes planting mangrove coast and make the cultivation of seaweed. Various forms of marine and coastal conservation is carried out by fishermen in Takalar seen in the behavior: Not only catch fish but also maintaining and developing the fish seedlings; Mangrove reforestation and cultivation of seaweed around the coast. Various activities are based on the values and culture of local *patorani*.

Keywords: *patorani* activity, conservation, marine resources and coastal

I. BACKGROUND

The world's largest archipelago country like Indonesia, ideally it should prove as the best country in the utilization and management of marine and coastal potential. Revitalization of the various activities and aquaculture activities in marine resource management is required. Revitalization should be carried out simultaneously, where the economy is growing but the resource of the sea and the beach is well maintained (Subekti, 2013). Thus, the economic needs of the local community and conservation of the natural environment is maintained.

Coastal and marine areas is Indonesia's economic potential to be developed. As known coastal and marine areas is 63% of the territory of Indonesia (Dahuri, 2001). It contains a wealth of natural resources and ecosystem services that are rich and varied, such as fisheries, coral reefs, mangrove forests, oil and gas, mining and minerals, as well as tourist resorts. Development of marine resources at this point deserves to be the mainstay for the people of Indonesia in the economic recovery due to the multidimensional crisis that is still experienced in national life.

Management and conservation of coastal and marine areas during the last 4 years have been implemented by the Ministry of Maritime Affairs and Fisheries of the Republic of Indonesia. Its implementation is carrying out the ministry in the form of the four pillars of development of marine and coastal that is pro-poor (poverty alleviation), pro-job (employment), pro-growth (economic growth) and pro-environment (restoration and preservation of the environment).

Community activities in the preservation of the environment in general tend to fall. It was never discussed at the annual scientific meeting of the Association of Geographers Indonesia (IGI). The natural environment, more specifically the preservation of natural resources in coastal areas in Indonesia diminishing every year. This is because human behavior tends to destroy the environment increasingly difficult to control (Priyadi and Suprajaka, 2015). Therefore, the future of coastal communities must act to preserve the environment. One form of implementation of the public to keep the environment in coastal areas it is in the tradition of fishing activities *patorani* in Takalar Sulawesi.

Marine resource conservation issues at the moment, not only in Indonesia, but also in many countries in the world. Such problems can actually be handled by involving the community and local wisdom possession.

In Indonesia the role of the community engagement program created a government regulation. Regulation where it was made with the involvement of indigenous and local culture (Dahuri, 2003). Regulation was made in order for the natural resource management of marine and coastal developments and changes into a better direction. Previous research also shows that increasing the capability and community involvement, will be able to increase their awareness on the surrounding environment. If the management is done in an integrated manner can increase people's income, the environment becomes sustainable, and community insight about the environment for the better (Bawole, 2014). In other words, an increase in public awareness about the preservation of the surrounding environment (such as marine resources) is proportional to the welfare of society life itself.

Environment coastal region has a unique characteristic. The uniqueness of it, where the region has three components ecosystems, namely marine aquatic ecosystems, coastal ecosystems (transitional land and sea water) and terrestrial ecosystems. Characteristics of coastal areas as it causes the need for innovative ideas in applying conservation. For example, in managing the sustainability of coastal areas can be done in a natural way or artificial. Natural ways which include the preservation of coral reefs, mangrove forests, sea grass, sandy beach, and maintain formation: pescaprea, baringtonia, estuaries, lagoons, and delta. While artificial ways included the construction of ponds, paddy tide, tourism region, industry region, regional agroindustrial and residential areas based environmentally friendly (Dahuri, 2008). Various ways must be able to function as a buffer of animal and plant life (including humans) who live in coastal areas.

People's behavior in preserving the environment in several regions in Indonesia is always related invitation of local wisdom. Therefore, environmental conservation program should be implemented in line with the mindset and traditions of local communities. Mungmachon (2012) explains that such behavior is expected to bring the concept and how to preserve the environment. More operational, Aris (2015) notes that various forms of restrictions, prohibitions, taboos, maxims/advice and a variety of other traditions can support environmental programs. In conservation in coastal areas, for example, found various meanings for human survival. Meaning it is likely to lead to the interaction between humans and nature in reaching a point of equilibrium dynamic life.

One form of action that seeks to preserve coastal communities and environment in Takalar. Takalar has a beach along 74 Km. These areas include: District Mangarabombang, District Mappakasunggu, District Sandrobone, District of South Galesong, District Galesong City and District of North Galesong. As the region's coastal area has a port for trade access regional, national and even international. Excellence strategic geographical location, it makes Takalar as an alternative investment in the future. Natural potential resources include: marine fisheries, agriculture, plantations and farms. South Sulawesi Provincial Fishery Office (2013) states that the total area of fish farming in 2012 = 4,856 hectares. Ponds with an area of 4,343 hectares spread in every district in this area. Marine fish production of = 26,776 tons per year.

District of Takalar known as a producer of "flying fish" and seaweed. Fish is the main commodities to regional income of Takalar in South Sulawesi province. Some types of fish and the percentage of the area of production support for the province is as follows: tuna amounted to 6.50%, cuttle fish to 11.32%, fish layur of 14.62%, and "flying fish" eggs by 100.00%. Another potential in coastal regions in Takalar are mangrove forests, coral reefs and sea grass beds. The potential of the region, until now still maintained continuity with the good. It was because of the support of local culture in environmental conservation measures. One form of the local culture that is *patorani*. *Patorani* culture is a form of fishing group based on similarity of the ethnic communities in this area. *Patorani* the fishing communities associated with actions to manage, maintain and utilize marine resources based on local cultural norms and values. The actions associated with the use of technology fishing and coastal environment sustainability. The action is participatory, associative, and orientative analogic institutionalized. The action was maintained and is based on social control by every citizen (Hamid, 2006). In the tradition of *Patorani*, fishermen are already accustomed to applying fishing techniques based on environmental sustainability. Thus, they would be able to preserve the coastal region.

For example in doing fly fishing in the sea. They have a rule in the fish catch, the goal that maintained continuity. They also maintain the existence of mangrove forests, does not damage the reef, and keep the coastal environment. Thus, the preservation of marine resources and coastal areas they still enjoy today. Some types of fish and coastal resources that they can enjoy until now is the "flying fish", sea cucumbers, milkfish, shrimp, sea grass, mangroves, and coral. Such conditions make the region as a tourist attraction that is thinking about a unique charm.

Fishermen in *patorani* tradition has rules in livelihood activities. Found some terms and rules when they would go to the sea. Where such rules have a variety of meanings and values that must be obeyed. Various rules were sourced from local knowledge that has been practiced for generations from generation to generation. If they break, then they will get the sanction of the chief, the community and the sanction of nature. This research aims to describe and interpret the traditional fishing activities in *patorani* in exploiting coastal resources and preserving the environment in the vicinity.

II. METHOD

This study used a qualitative approach with a knife ethnographic analysis. The aim is to describe in detail and interpret the actions of fishing communities in custom or tradition *patorani*. The data collection is done by observation and in-depth interviews. As in ethnographic studies, this research will produce descriptive data in the form of words, written, oral and behavioral Takalar fishing community in the tradition *patorani*. Subjects were fishermen actors *patorani* tradition, community leaders, traditional leaders, and formal figures. Field research conducted by using the following steps: (1) the initial observation roomy introduction, (2) the collection of field data, (3) the analysis of field data (Maleong, 2000; Fatchan, 2015). Field data analysis carried out simultaneously in line with the findings of field data and research stage.

III. RESULTS

District of Takalar ini South Sulawesi make the fisheries sector as a reliable sector. The fisheries sector become a major destination for economic growth. In this area has 74,00 Kilometer long sandy beaches. The region stretches from the North District to the Subdistrict Galesong Mangarabombang. Subdistrict Galesong in Takalar is located in South Sulawesi, about 20 kilometers from the center of the city of Makassar. Where, the people's livelihood in the area was dominated by fishermen. Among them also are farmers whose activity as a pastime, when not to fish or not to go overboard.

The fisheries sector in these regions local revenue contributor of the second order. Where the fisheries sector accounted for 21.12 percent. The trade sector amounted to 10.62 pesen. The manufacturing sector by 9.45 percent. Such conditions means indicating that the tertiary activity began to grow in Takalar (Mattulada, 1997). In Takalar population density reaches 445 inhabitants/square kilometer. The population density is quite high. The density is highest in the District of North Galesong is 2,208 inhabitants/square kilometer. While the District Galesong population density = 1,332 inhabitants/square kilometer.

Patorani is a tradition associated with rituals that exist in people's lives Takalar. It is a reflection of the confidence that has been passed down from generation to generation. At each wants to go to sea to hunt eggs "flying fish", people always do *patorani* tradition. They carried out the tradition that has become a habit of his ancestors. Various traditions are found in the daily life of people in the study area is likely to preserve the environment. Preserving the marine and coastal area managed by the traditions and customs of the local community. Furthermore, the government supports a variety of custom/tradition in maintaining and managing the coastal resources (Ministry of Marine Affairs and Fisheries, 2015).

Wisdom of local communities in the research demonstrated that the indigenous provide a strong influence on the coastal environment conservation measures. The action was in the form habits that always associated with their local communities. In the tradition of *patorani* on the lives of fishing communities have reference to the rules in their daily activities. They comply with the requirements if they wanted to go to sea. Where the various actions that contain a variety of meanings and values that they must comply. If violated, then they would get the sanction of the chiefs and the sanction of nature.

1. Actions on Resource Conservation Fish in the Sea

Implementation *patorani* tradition carried out by the fishing community is shown in the following events. For example, during the arrest "flying fish" in the sea. They sought to keep the preservation of the fish resources. The trick, they comply with local rules that already exist. The rules pertaining to preserve the coastal conditions. Examples such as maintaining the presence of mangroves, do not damage the reef, using traditional fishing gear, and preserving the coastal areas. Furthermore, the fishermen also preserve the existence of "flying fish", sea cucumbers, milkfish, shrimp, seaweed and shellfish. In this case, the community of fishermen fishing in the sea using traditional fishing tools. The use of traditional fishing gear goal that does not damage coral reefs. If it does not damage the coral reefs, the fish always remain silent in those waters. How to catch a fish like that, makes the cost cheaper and environmentally friendly. The persistence of local traditions *patorani* was caused by a strong belief in obeying the tradition of fishermen. They believe that the value of the balance of the interaction between humans and their environment can preserve the existing environment surrounding waters.

The number of market demand for flying fish and eggs cause the fishermen increasingly eager to catch it. However, the activity of the fishermen governed by custom so that they do not catch fish indiscriminately. That led to the preservation and the presence of a controlled flying fish. As we know that technological progress has had an impact towards excessive exploitation of marine resources. The livelihoods of fishermen also inseparable with the development of technology, because the livelihoods of fishermen more dependent on technological developments (Koentjaraningrat, 1977; Sudarmadji, 2001). The development of technology, especially fishing gear is important for improving the income of fishermen. However, preservation of the environment must be considered. Conservation measures that the fishermen in the tradition of *patorani* as described in Matrix 1.

Matrix 1: Fish Resources Conservation Measures

No	Name Informant	Information Provided	Domain Actions Found
1	indigenous leaders	Typical types of fish in the area Galesong District Takalar are "Flying Fish". The existence of such fish should be preserved and restricted. Do not let the fish become extinct. Therefore, make no mistake in the process of catching the fish. In traditional fishing <i>patorani</i> "obliged" to arrest correctly do not use fishing gear that may damage, such as using a bomb. Such tools should be avoided and always supervised by the public. If we are careless, it will be detrimental to the fishermen themselves.	-Product Fishers Takalar is "Flying Fish". -Tradition of <i>patorani</i> regulate fishing methods such
2	Customary leaders	"Flying fish "can only be captured in a certain season, and should not be carried out throughout the year. The future of fishing in certain seasons, the season "east wind" or dry season. Usually when entering in April, "flying fish" were encountered at sea. However, the fish spawning season in mid-May. It is of interest to the fishermen, the fishermen not to catch "flying fish" at the time of laying. <i>Patorani</i> tradition forbid, in order to give a chance "flying fish" for the breed. Still a small fish caught are prohibited, even if they are caught must be returned to the sea. In other words, the fishermen have a chance "flying fish" to lay their eggs and breed.	-"Flying Fish" is a fish that is abundant in the dry season. -During Fish the spawn and young prohibited arrested
3	Fisherman	In mid-April, several groups of fishermen in the tradition <i>patorani</i> started out to sea. Some groups up there that went to Papua. However, there are also heading to nearby areas, such as to Pangkep. They usually set out in the fourth week of April. The most far they want to go is the Flores Sea, Borneo and the islands Fakfak.	-Tradisi of <i>patorani</i> allow fishermen to fish outside the area Takalar
4	Fisherman	<i>Pakkaja</i> and <i>Bale-bale</i> stocked / distributed by the fishing community in a particular place. Spreading the tool performed in many strategic points. <i>Pakkaja</i> are nets to catch eggs "flying fish". <i>Bale-bale</i> is jarring to catch the "flying fish". Diameter nets used to make the <i>bale-bale</i> has a certain size. The goal is to only be able to capture the "flying fish" that are large. Thus, the small-sized fish nets are not taxable. Tradition <i>patorani</i> always pay attention to the size of certain fish nets, so that when they make nets, directed only can catch large-sized fish only.	-In Tradition <i>patorani</i> gear "flying fish" made a certain size, so that may be concurrently is not mature fish still a small fish.
5	Formal figures	Formerly fishermen (in the tradition of <i>patorani</i>) "flying fish" while spreading fish larvae. However, at this point there is no more fishermen who do. The fishermen do not know why such a tradition is not done anymore. But in fact, "flying fish" is still a huge number. That, presumably because <i>patorani</i> tradition prohibits fishermen to fish are still small.	-Until now products "flying fish" is still very much. But the tradition <i>patorani</i> prohibits fishermen to fish are still small

2. Action on the Conservation of Coastal Resources

Tradition *patorani* conducted by fishing communities in coastal regions indicated that the population concerned in the mangrove forest. They sought to keep the preservation of mangrove forests. The trick, they comply with local rules that already exist. The rules pertaining to preserve the coastal conditions. Examples such as maintaining the presence of mangroves growing on the beach, do not damage the reef, mangrove forest reforestation. Thus making the coastal environment "beautiful" a place to live biota beach as shrimp, seaweed and shellfish. The existence of beautiful beaches, crystal clear and clean sea make seaweed cultivation is done by fishermen successful. Because the quality of seaweed produced good, then the selling price of seaweed in this area to be expensive. Consequently seaweed farmers' income increase. It was, as can be seen in the matrix 2.

Matrix 2: Coastal Conservation Measures

No	Name Informant	Information Provided	Domain Actions Found
1	Indigenous leaders	The coastal in this region are still found various mangrove. The plant is always our duty to keep it alive and lertari. Mangroves are well maintained as a result of seaweed farming also be good. Results seaweed pretty good and partly also managed by traditional communities into refined products, so as to increase incomes.	-In <i>patorani</i> tradition preservation of mangrove forests being awake. -Cultivation of seaweed to be good
2	Indigenous leaders	The beach is clean overgrown mangrove forests to make good for seaweed cultivation. Seaweed here is very nice. Nice grass production was mostly purchased by the traders who come to this area. Seaweed farming is one of the fishing activities outside the fishing season.	-Coast which maintained continuity led to the cultivation of seaweed good
3	Fisherman	Fishermen in the tradition <i>patorani</i> always preserve the mangrove plants in coastal. They always planting mangrove seedlings. In the mangrove forest is a place of marine life in the coastal area. Society always planted mangrove reforestation beach area.	In the tradition of <i>patorani</i> show care about the preservation of mangrove forests.
4	Fisherman	Mangrove plants are found in the district Mappakasunggu and Mangarabombang. Fishermen in the tradition <i>Patorani</i> always preserve the mangrove plants. They constantly planted mangrove seedlings with the aim that the mangrove forest is still green. In the mangrove forests that fishermen can catch shrimp and small fish for daily consumption. Galesong communities in the region are more active and cultivated mangrove. That's because the region is an area prone to abrasion.	In the tradition has always maintained <i>patorani</i> mangrove forest preservation. Existence mangrove forest causing shrimp and fish in the coastal region
5	Formal figures	One marine products that are excellent in Takalar is seaweed. Results seaweed production in this area is very good. Markets results seaweed is also very good. Seaweed raw materials processed into raw materials and the finished material. For example, for foodstuffs, cosmetics and the like. Seaweed farming is one of the fishing activities outside the fishing season. Seaweed cultivation area is quite extensive in this area, so as to increase the income of fishermen, especially when out of season fish.	- Coast which maintained continuity led to the cultivation of seaweed good -cultivation of seaweed make fishing income increases

Based on the presentation of data and research findings are presented in the matrix 1 and matrix 2 mentioned above, it can be found the following new proposition.

IV. THE NEW PROPOSITION IS FOUND:

Local wisdom (*patorani* tradition) are concerned with the existence of fish resources in the sea resulted in the quantity and quality of fish catches awake. Sustainability and continuity of fish life on the coast is also maintained. This is supported by the existence of values and rules are adhered to by the coastal communities to catch fish. Such local wisdom also supports the existence and preservation of mangrove forests in the coastal region. This resulted in the existence of biota beach profitable for fishermen, seaweed cultivation was good, and fishing income increases.

V. DISCUSSION

1. The existence *Patorani* Action on Marine Resources Society in Takalar

Natural resource conservation measures (in the sea) conducted by the fishing community in the tradition *patorani* is control gear. **First**, fishing gear "flying fish" is designed only to catch adult fish of a certain size. Where knitted fishing nets have a certain size, so that the "flying fish" netted a fish that is already mature.

Secondly, fishing gear and fish eggs are traditionally namely *pakkaja* and *bale-bale*. *Pakkaja* fishing gear is based on dried palm leaves and bamboo strung together form a rectangle, with a certain diameter to net flying fish eggs. The tool is made of woven bamboo cylinder with a length of 100-125 cm in diameter ranging from 50-60 cm amounted to 30-54 pieces. *Bale-Bale* is a "trap" shaped cages made of bamboo with mouth funnel. *Bale-bale* placed on the seabed (in shallow water) and covered some rocks. The goal is that the fish attracted to enter into it. The fishing gear is made of bamboo and palm leaves that are often found in this area. The local material cheaper and more environmentally friendly than using iron or wire. The tools used fishermen usually large and small. Differences seen from the length-width ratio as well as the size of the mouth of the fishing gear. By using gear such ecosystems can maintain the existence of "flying fish". Activities prohibited avoided is the use *baraccung* (bombs) and potassium cyanide. Differences fishing gear used was based catch different objects. The sophistication of this traditional fishing gear is automatically prevent small fish caught this tool. Where in this instrument is the escape gap. Escape gap is a gap created by a particular size and shape. Escape gap serves as a small fish to escape. Small fish is not a target of the arrest. Thus, the fishing gear is impacting on decent catches biologically and economically.

Third, applying the technique of "pause" to catch fish in the sea. Pause fishing is one of the unique activity of fishing communities in the tradition of *patorani*. Where the fishermen only catch the "flying fish" at the time of the eastern monsoon or dry season. In March-April, where the "flying fish" can be found already caught and sold by the fishermen, but at that time not yet "flying fish" spawn. However, in around May already should not catch "flying fish", because at that time the fish were spawning and breeding. The goal gave the "pause time" or the fish a chance to reproduce. At that time, the fishermen did capture of "flying fish eggs" to keep breeding. Usually the "flying fish" spawn and breed well in case around April-September. At the time of rotation of the fishing, the fishermen usually catch fish in the waters around Pangkep and Makassar Strait. However, there is the sea in the region of Kalimantan, Flores, and Papua. This causes *patorani* fishermen were at least 2 weeks to months and months at sea.

Fourth, *Pakkaja* and *bale-bale* is equipment used for fishing in shallow waters. This fishing gear that can function well and be able to obtain satisfactory results. This type of equipment is used by groups of fishermen to look for eggs / chicks "flying fish". The tool is mounted by putting on the sea surface and was left floating. A group of farmers install *pakkaja* amount of about 10-20 pieces. *Pakkaja* placed in each piece of bamboo that is approximately 50 cm. in length are tied together and given a type of seaweed to attract "flying fish". On the inside *pakkaja* tied a *bale-bale* with a size of 2x1 meters. *Bale-bale* as spawning grounds for "flying fish".

Installation *Pakkaja* fishing gear is done at some point in the shallow sea. *Pakkaja* mounted, specifically to recruit egg "flying fish". *Bale-bale* installed to catch flying fish. Diameter in the *bale-bale* so designed and width of the holes of a certain size. The goal is to only capture the "flying fish" that are large only. In other words, only adults can catch flying fish, while small-sized fish will not be caught. It is one form of the conservation of marine resources is continuous and consistent. Eggs or larvae "flying fish" that had been captured by the farmers stocked in shallow water or in deep water. Spreading the seeds it as one of the customary rules of tradition of *patorani*.

2. Existence *Patorani* action on Coastal Resources Society Takalar

In relation to the preservation of coastal resources, tradition *patorani* is doing mangrove plant nurseries. Planting or rehabilitation of mangrove forests were made public *Takalar* coastal area is part *patorani* tradition. The existence of mangrove forests are maintained and always verdant effect on the presence of shrimp

and small fish. The catch is usually consumed by the communities themselves. Such conditions make not only maintained continuity of mangrove forests, but also nutrition, health, and income of the people for the better. In other words, mangrove forests have multiple functions namely as food production, ecosystem and environmental systems function better (Lignon, 2011). Mangrove forest conservation is a priority of the fishermen in Takalar. A concern for the preservation of mangrove forests as keeping the seeds still grow well, keeping the seedlings from pests and diseases, using nets to surround the new plant and remove weeds. The activities they do together and continuously.

People's actions do seaweed cultivation implies that coastal waters should be maintained clean and not polluted. Seaweeds grow well mean sea surrounding water is not polluted. In other words, the preservation of coastal waters in Takalar maintained. Seaweed cultivation in Takalar is the belle of the fishermen. It was due to the growth of seaweed in the area is very good and the quality is also good. Planting and maintenance of seaweeds do when they do not go to sea to catch fish. They do not go into the sea because it is not during the fishing season. Other meanings associated with seaweed cultivation is a high price, the market needs and how to maintain it relatively easy.

Thus, coastal communities in Takalar think there is a reciprocal relationship between the conservation of the site and the successful cultivation of seaweed. It happened because the sustainability of marine ecosystems are maintained as well as the welfare of the community is also maintained. This is consistent with research findings Rossiter (2014) which explains that coastal communities traditionally depend on the marine ecosystem itself. Because that is where their livelihood everyday such as: fishing, tourism destinations, ecotourism, fishing, seaweed farming, and the like.

Coastal resource sustainability means the preservation of coral reefs. The existence of coral reefs in coastal areas Takalar highly guarded by the fishermen. *Patorani* tradition strongly supports the preservation of coral reefs. They understand that the reef was used as a place to live and breed for several species of fish in the shallow waters near the coast. One of the rules is treated very seriously is fishing using bombs and poisons. If among them there are catching fish caught using such a manner punished heavily and banished from public life.

Tradition of *patorani* understand that for fishermen who catch the "flying fish", so they do not catch other types of fish. Indigenous stipulates that other types of fish that have become a part of other fishermen. Tabu for their catch of non-target arrest. Measures such a society that became the research findings are in line with and supplemented the findings of previous research. As research findings Soemantri who noted that the utilization of coastal, marine, inland waters, and the region should be improved without damaging the kind of quality and environmental sustainability. To minimize the effects of the exploitation of the fish species, the need to improve the function of certain fish ecosystem protection (Ashley, 2012). However, these research findings novelty that the indigenous tradition of fisheries management *patorani* recommend using output controls such as limits the type of fish caught and the size (large-small) fish that may be caught. Traditional fishing gear in the form *pakkaja* and *bale-bale*. Where the fishing gear is considered wise, because only capture the "flying fish" that are large (well worth it), while the small-sized fish are not caught. Customs governing such arrests has not been found by previous researchers.

Fisherman in the research community believes that coastal management is a joint responsibility. Conservation measures to maintain the water remains clean and take rubbish on beaches. This is evidenced by a prohibition that all the fishermen who went to sea for fishing is prohibited waste, garbage, pooping and even pee in the ocean. Actions it implies that a person who does so, then he would have difficulty in catching fish. That is, the fishermen were hit by the curse of sea dwellers. Implies that such a ban as an act of keeping the marine environment from being polluted.

Another interesting finding of the research results are the fishermen not only catch fish in the sea. But also, has responsible sowing seeds or larval fish in the sea, especially the kind of "flying fish". It's because they realize the importance of conserving the existence of "flying fish". This finding is consistent and clear research results Airoidi (2008) who noted that the importance of the approach to the public in an effort in the conservation, restoration and management of marine resources.

VI. CONCLUSION

Existence activity *patorani* tradition as a form of marine resource conservation includes control gear, pause arrest, the rotation of fishing areas, stocking *pakkaja* and *bale-bale*, stocking of fish larvae, seeding and planting mangrove and seaweed farming. Furthermore, conservation measures coastal and marine environment carried out by fishermen in Takalar can be roughly divided into two: (1) In the sector of marine resources includes control gear, pause arrest, the rotation of fishing areas, using the fishing gear of traditional (fishing nets certain size) in the form *pakkaja* and *bale-bale*, and the stocking of fish larvae; (2) In the resources sector includes planting mangrove coast and make the cultivation of seaweed. Various forms of marine and coastal conservation is carried out by fishermen in Takalar seen in the behavior: Not only catch fish but also

maintaining and developing the fish seedlings. Mangrove reforestation and cultivation of seaweed around the coast. Various activities are based on the values and culture of local patorani.

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