

Strengthening Social Solidarity in Fisherman Communities as Ecotourism Managers for Economic and Coastal Environmental Recovery Post-Pandemic

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Abstrak

Poverty rates and damage to the coastal environment have increased since the Covid-19 pandemic. Strengthening the social solidarity of the community is needed to accelerate the recovery of the economy and coastal environment. Social solidarity will build a sense of unity, help, and cohesiveness in facing difficult times efficiently. This research aims to: 1) Analyse the form of social solidarity of the Muara Baimbai Community in the post-pandemic recovery of the economy and coastal environment; 2) Analyse the strategy of strengthening the social solidarity of the Muara Baimbai Community in the post-pandemic recovery of the economy and coastal environment; 3) Analyse the factors that influence the strengthening of social solidarity of the Muara Baimbai Community after the pandemic. This research uses descriptive qualitative methods with data collection techniques of interviews, observation, and documentation. The research results show: 1) The form of solidarity of the Muara Baimbai community includes mutual cooperation in cleaning the coastal environment and cooperation in managing Mangrove ecotourism. 2) Strategies for strengthening the social solidarity of the Muara Baimbai Community in restoring the economy and coastal environment include increasing the productivity and diversification of business units, increasing the sense of belonging to the environment through collaboration with the Government, Private Sector and Schools, building solidarity through cultural festivals, variations in activities, and activating deliberations. 3) Factors that influence the strengthening of solidarity include supporting factors (economic fulfilment, environmental awareness, availability of waste bin facilities, quantity of human resources, kinship ties), inhibiting factors (laziness, selfishness, and human resource capabilities).

Keywords: Social Solidarity; Baimbai Muara Community; Economy and Environment.

Introduction

Fishermen are people who live around the coast and depend on sea products. Fishermen are a group of people who are vulnerable to social problems. These social problems include poverty and environmental issues.

Poverty in fishermen households can be categorised into three categories: structural, cultural, and natural. Firstly, structural poverty refers more to the gap in access to social structure resources. It often makes it difficult for fishermen to get potential sources of income to function, but the policy order gives more benefits to corporations. Second, cultural

poverty occurs due to a lifestyle of sufficiency that traps fishermen in laziness. Third, natural poverty is due to natural conditions that do not provide motivation for fishermen to revive a productive economic atmosphere (Tain, 2011).

The poverty rate of fishermen during the pandemic has increased significantly. Before the outbreak of the Covid-19 virus, data from the Central Statistics Agency quoted by tempo.co (Arjanto, 2023) shows that in 2019 the poverty rate of coastal areas reached 90% of the 16.2 million fishermen. Since the pandemic, in 2021 extreme poverty in Indonesia's coastal areas has reached 4.19%. This figure is higher than the national extreme poverty rate of 4%. Of the total national

poverty of 10.86 million people, approximately 1.3 million individuals or 12.5% reside in coastal areas as stated by kompas.id (Indraswari, 2023).

The poverty experienced by fishing communities during the pandemic is categorised as structural poverty. Fishing communities face challenges in accessing economic resources as a result of the Covid-19 pandemic emergency policy. According to the Kesatuan Nelayan Tradisional Indonesia (KNTI), many fishermen find it difficult to sell their catches due to restrictions on fish buying and selling services at TPI (Tempat Pelelangan Ikan/ fish auction sites), declining purchasing power, and large-scale social restriction policies (Hamzah & Nurdin, 2021). Similarly, the income of the coastal area from the tourism industry had to temporarily shut down during the implementation of the policy.

The Covid-19 pandemic also has a serious impact on global environmental issues. One of them is the decline in the quality of the coastal environment due to pollution. Conceptually, pollution in coastal areas is divided into two: 1) pollution from activities on land such as deforestation, industrial waste disposal, agricultural waste disposal, solid waste disposal, mangrove land conversions, and reclamation; 2) pollution from activities in the ocean such as shipping, dumping, mining, oil exploration and exploitation, mariculture, and fisheries (Supriyanto, 2017).

The pollution that occurs in coastal areas during the pandemic comes from the disposal of solid waste, such as plastic. According to a report by CNN Indonesia (Can, 2021), there are 28 tons of waste, including medical waste and plastic, polluting the oceans. Research results reveal that Indonesia is the second largest contributor to plastic waste in the world, polluting the oceans with a total of 262.9 tons. According to the Ministry of Environment and Forestry Report in 2021, national waste reached 68.5 million tonnes, which was dominated by plastic waste due to an increase in the trend of online shopping and food delivery quoted by lautsehat.id (Pratama, 2022).

Now, society is entering the new normal era of the Covid-19 pandemic. Economic, social and other activities receive a respite by adapting to new health protocol habits. For fishing communities, this moment is a big

challenge for the economic sector and the surrounding environment. Like two poles, there are positives and negatives. On the positive side, this moment is the first step to improve the dim economic sector and resolve economic burdens during the pandemic such as debts and receivables. On the negative side, the increased tourism demand after the pandemic has become a new threat to marine and coastal pollution levels. In 2022, when the rules on large-scale social restrictions are relaxed, Indonesia's Central Bureau of Statistics recorded a movement of tourists, especially domestic ones, of 734.86 million. This figure is up 19.82% from the number of domestic visits in 2021 (Liputan6.com, 2023). Imagine if one tourist produces one piece of waste, then after the pandemic the waste generated from tourism activities has reached millions.

The trend of ecological awareness during the pandemic has not received serious attention. The reason is that the acceptance of the perception that the pandemic is a real threat and challenge to humanity has made people put aside environmental issues such as climate damage, which is considered to have a slower impact on humans (Mahaswa & Lingga Dharmayasa, 2021). Whereas climate damage has serious impacts including extreme weather, changes in rain patterns, increased sea temperatures, and can even be a conducive condition for disease viruses. Environmentally unfriendly activities such as excessive fuel usage, deforestation, uncontrolled waste, and poorly managed rubbish can affect animal life. Animals can become ill and die. Viruses that develop in the bodies of dead animals will look for new hosts and may invade humans to become a new wave of pandemic (Al Fadli, 2020).

Therefore, the social poverty and environmental problems faced by fishing communities after the Covid-19 pandemic are complex issues that must be resolved comprehensively. Efforts are made to overcome it by intensifying the passion for tourism development in the context of sustainable development. Sustainable tourism aims to develop tourism management that can preserve the environmental, social, economic, and welfare integrity of natural and cultural resources over a prolonged period of time (Arida, 2017). One approach is ecotourism.

As per the International Ecotourism Society (TIES), ecotourism is a tourist trip responsible for environmental conservation and enhancing the local communities' welfare (Arida, 2017). Based on this terminology, there are two essential functions of ecotourism. Firstly, ecotourism functions as a tourist travel offering by involving efforts to conserve the natural environment. Secondly, ecotourism is an effort to improve the welfare of local communities who inhabit the tourist area.

Mangrove Ecotourism in Sei Nagalawan Village, Serdang Bedagai Regency, North Sumatra Province, Indonesia began as an environmentalism movement to save mangrove forests. This movement developed into the Muara Baimbai community, which is formed by local communities and fishermen who run joint businesses to advance the economy through environment-based tourism.

Since the Covid-19 pandemic, the mangrove tourism business run by the Muara Baimbai community has been slow. There has been a drastic decrease in tourist visits. According to Jumiati, the manager of the Muara Baimbai Community, before the pandemic, the number of tourist visits could reach hundreds of people per day. However, during the pandemic, tourism had to close for three months.

Similarly, the threat of environmental damage is still a problem faced by the Muara Baimbai Community. According to Jumiati, as well as the issue of deforestation affecting mangrove forests, plastic waste also poses a pollution problem. It cannot be denied that plastic waste carried by river currents and ocean waves frequently becomes trapped in the roots of mangroves. This situation can disrupt the sustainability of mangrove forests. Mandura (1997) stated that disposing of rubbish in mangrove habitats can lead to the death of peg roots that grow in the Red Sea. The loss of peg roots will reduce the respiratory surface area and nutrient uptake surface of plants, which in turn reduces tree growth (Lestari & Kusmana, 2015).

Based on these findings, plastic waste can hinder and harm mangrove growth. Whereas mangrove forests have several advantages, besides being a tourist attraction alone. These benefits include the use of wood, food sources, cosmetics, dyes and tanners as

well as animal feed, and habitat for fish, shrimp and crabs as an additional economic source for the community. In terms of environmental benefits, mangrove forest conservation has an impact on the defence of coastal area protection from the threat of abrasion (Safuridar & Andiny, 2019).

In overcoming post-pandemic economic and environmental problems, community resilience is essential. According to Dombrowsky, quoted by Hekmatyar & Vonika (2021), community resilience is the ability of a community to build, maintain or regain the expected capacity in the face of adversity and challenges. The realisation of community resilience depends on the involvement of members in a community that have a common goal. Therefore, building members' loyalty to play a role in the community requires the construction of social solidarity. Solidarity is the strongest factor in achieving common goals (Sumitro et al., 2022). According to Dombrowsky, quoted by Hekmatyar and Vonika (2021), solidarity provides the basis for each member's belief that difficulties will be easily resolved if faced with a sense of unity, assistance and cohesion. Ultimately, social solidarity in the community seeks to help minimise the impact of disasters so that it can return to its original state.

Based on the description of the problems above, the problem formulations in this study include:

1. What are the forms of social solidarity of the Muara Baimbai community in the recovery of the economy and coastal environment after the Covid-19 pandemic?
2. What are the strategies for strengthening the social solidarity of the Muara Baimbai community in the recovery of the economy and coastal environment after the Covid-19 pandemic?
3. What are the factors influencing the strengthening of social solidarity of the Muara Baimbai community in the recovery of the economy and coastal environment after the Covid-19 pandemic?

Literature Review

Social Solidarity

According to the Big Indonesian Dictionary, solidarity is the character or emotion of solidarity, compatibility, and friendship shared by every member of a group. Solidarity is synonymous with the term solidarity between members of a social group. According to Durkheim, social solidarity is an interaction based on collective moral beliefs and feelings that are strengthened by individual and group emotional experiences (Johnson, 1986). Bonds of solidarity are based on constructions formed through rational agreements because such relations mortgaged at least one degree of consensus on moral principles that become contracts (Tejowibowo & Lestari, 2018).

According to (Soyomukti, 2016), there are several forms of social solidarity as follows:

1. Mutual cooperation

Mutual cooperation is an activity that is carried out jointly and voluntarily. According to Koentjoroningrat, mutual cooperation can be useful as a form of help in a small community. This form of help is not only driven by a spontaneous desire to serve others, but is based on a sense of mutual need. Based on the opinion of Hasan Shadily, who gives the meaning of Mutual Cooperation as a form of feeling for strong social bonds. This form of solidarity is easily found in rural communities (Shadily, 1993).

2. Cooperation

Cooperation is a collaboration that occurs between individuals or groups so as to produce something that can be enjoyed together. According to Abdulsyahni (1994), cooperation is a form of social process in which there are certain activities to achieve common goals by helping each other and understanding each other's activities. Soekanto outlined five forms of co-operation, namely as follows:

- a. Harmony includes mutual cooperation and helping each other.
- b. Bargaining is the execution of contracts on the exchange of goods and services that occur between two or more organisations.

- c. Cooptation is the process of accepting new elements of leadership in an organisation.
- d. Coalition is a combination of two or more organisations with a common goal.
- e. Joint venture, namely cooperation in the exploitation of certain projects (Soekanto, 2012).

Therefore, Mutual Cooperation and cooperation are two different concepts. Mutual Cooperation emphasizes more on activities carried out between individuals or groups voluntarily. On the other hand, cooperation is an activity carried out by individuals or groups to achieve a common goal by helping each other and understanding each other's tasks. Cooperation refers more to the achievement of benefits.

According to Durkheim, social solidarity is divided into two parts: mechanical solidarity and organic solidarity (Ritzer & Douglas, 2013). Firstly, mechanical solidarity is solidarity that arises on the principle of equality of a group. Mechanical solidarity is understood as a form of social solidarity based on the collective understanding of society, which is characterised by the totality of beliefs and emotional similarities. Societies characterised by mechanical solidarity are united because all people are generalists. Bonding in such a society occurs because they are involved in the same activities and responsibilities (Ritzer & Douglas, 2013). The togetherness in the group is due to the concern between fellow group members. Usually mechanical solidarity occurs in rural communities.

The second type of solidarity is organic solidarity. Organic solidarity is characterised by the existence of groups made up of members with different work responsibilities (Ritzer & Douglas, 2013). Organic solidarity can be seen in the life of urban communities that are already heterogeneous. Organic social solidarity is based on causality rather than personal understanding of human values. The bond between members is of a practical nature, so it includes a temporary tendency. Relationships are also formed on the basis of material needs and working relationships within the company. Organic solidarity arises from the dependence between individuals and the group itself, which leads to the emergence

of specialisation of positions (division of labour) (Johnson, 1994).

In identifying the form of mechanical or organic social solidarity, it can be seen from the legal consequences given to someone who breaks the contract. Durkheim stated that in societies characterised by mechanical solidarity, the penalties are repressive. Repressive punishment is when members who break the rules will receive punitive consequences simultaneously. Usually, punishment is used to maintain integrity and build mutual awareness. Then, in organic solidarity, the punishment is restitutive, namely the substance of the punishment has the aim of restoring conditions to return to normal. Restitutive attitudes arise because society is complex and has individual interests.

Community

Community comes from the Latin word "communitas" which means similarity, then derived to "communis" which means the same, public, shared by all or many. Community has the definition of a special group of people who live in a certain area with the same culture and customs, are aware of their unity, and have the ability to act collectively in business (Cohen, 1992). Conyers identifies three criteria in understanding community including: The concept of community has a physical component that describes the relationship between the group and the interaction between group members. Community members have similar characteristics. The community has a basic harmony in terms of concerns and aspirations (Soetomo, 2008).

Methods

Setting and Participants

The research was conducted at Sei Nagalawan Village Mangrove Ecotourism, Serdang Bedagai Regency, North Sumatra Province, Indonesia. The research was conducted from July-August 2023. The research participants consisted of 2 administrators and 3 members of the Muara Baimbai Community.

Data Collection

Data collection techniques used in the study include:

a. Interview

The interview technique used was semi-structured. Semi-structured interviews are interview techniques that are freer in their implementation and not bound by structured guidelines (Sugiyono, 2017).

b. Observation

Observation is the process of collecting data in the field through the five senses (Bachtar, 2018). In practice, observation data is obtained through a series of observation activities. The type of observation used in the research is structured non-participant observation.

c. Documentation

Documentation in this study is a data collection technique by conducting an inventory of written documents such as books, journal articles, websites related to the research topic.

Data Analysis Technique

The data analysis technique used in the study was the Miles and Huberman model (Miles et al., 2014).

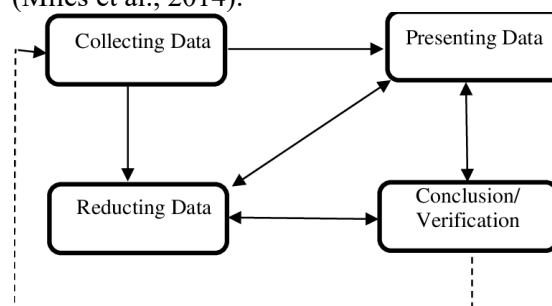


Figure 1: Interactive Analysis Model

Result and Discussion

Forms of Social Solidarity of the Baimbai Muara Community

The Muara Baimbai community is a coastal community group, the majority of whom work as fishermen. This group faces various economic and environmental problems during the pandemic. The Covid-19 pandemic has an impact on hindering community economic growth from superior business units. The Covid-19 pandemic has also hindered the

community's performance in efforts to preserve the coastal environment. Likewise, the new normal era is actually a new challenge for the Community in preparing a new face in accelerating economic and environmental recovery through a discourse that leads to sustainable development.

According to (Hekmatyar & Vonika, 2021), social solidarity is present as an effort from the community to minimise the impact of the disaster so that it can return to its original stable state. Social solidarity contains the character of loyal friends and a sense of mutual fate, which is the origin of the formation of social cohesion in society. Therefore, social solidarity can play an important role in economic and environmental recovery after the Covid-19 pandemic.

Post-pandemic, the forms of social solidarity built by the Muara Baimbai Community in accelerating economic recovery and the post-pandemic coastal environment are mutual cooperation and cooperation.

1. Mutual cooperation

According to (Soyomukti, 2016), Mutual Cooperation is an activity that is carried out voluntarily together. This form of local wisdom can be found in rural communities, such as the Muara Baimbai Community.

The form of Mutual Cooperation carried out by the Muara Baimbai Community is more focused on involving members in efforts to conserve the coastal environment through collective action to maintain environmental cleanliness and mangrove planting movements. Mutual cooperation activities to clean the mangrove ecotourism area have become a routine carried out every Saturday, such as sweeping, burying organic waste, and separating inorganic waste. These voluntary activities to clean the ecotourism area have been going on for a long time.

Figure 2. Working together to clean up the Sei



Nagalawan Village Mangrove Ecotourism Area

However, long before the Ecotourism business unit was initiated, one form of mutual cooperation that has been established is the mangrove planting movement. This movement has been ongoing since the 1980s and became the standard form of a conservation group in 2006. But with the increasing awareness of the global community regarding the importance of mangroves as a climate change mitigation measure, mutual cooperation activities to plant mangroves are not only carried out by the Muara Baimbai Community. Many government agencies, schools, and companies voluntarily work together to help the Muara Baimbai Community in protecting the coastal environment by planting mangroves jointly.



Figure 3. Mutual Cooperation Planting Mangroves in Mangrove Ecotourism in Sei Nagalawan Village.

The steps taken by the Muara Baimbai Community through mutual cooperation to clean the beach and plant mangroves are concrete steps in dealing with the post-pandemic climate crisis. As it is known, climate change has brought extreme weather events, changes in rainfall patterns, and increases in temperature and sea level. Moreover, climate change in the environment is also predicted to pose a threat to the mutation of the Covid-19 virus and the emergence of ancient viruses into the environment (Al Fadli, 2020).

Indeed, the value of Mutual Cooperation has become a habit carried out by the Muara Baimbai Community. Mutual Cooperation has built a sense of togetherness among Community members and even the surrounding parties. The sense of togetherness that is built continuously has formed collective behaviour and knowledge. Togetherness that is built continuously will give birth to social energy so that the closeness of community social relations will be very strong (Abdullah et al., 2022). The strength of the closeness of life in this community is social capital in

facing environmental challenges by the post-pandemic community.

2. Cooperation

According to (Soyomukti, 2016), cooperation is an activity performed between individuals or groups with the purpose of achieving results that will be enjoyed together. Various collective activities can be traced as the origin of cooperation. As stated by (Abdulsyahni, 1994), cooperation is a form of the process of achieving mutual goals through certain activities with the characteristic of helping and understanding each other's tasks. Therefore, in cooperation, there is a clear division of labor.

The form of cooperation shown by the Muara Baimbai Community in post-pandemic times can be traced back to ecotourism management business activities. There is a division of tasks among community members involved in the tourism management sector. Among them, some are responsible for processing mangrove food and drinks, providing raw materials for the canteen, tickets, parking, coffee shop, cleanliness, and so on.



Figure 4. Cooperation of Muara Baimbai Community Members: a) cooperation in the canteen; b) cooperation at the ticket counter; c) cooperation in the cottage section; d) cooperation in the parking section.

The division of labour with good job assignment, workload and job specialisation will increase the work effectiveness of the members. Sutarto in (Sylvia et al., 2019) stated that work effectiveness is a condition in which the physical and mental activities performed by humans can achieve the intended results as expected.

In fact, Muara Baimbai mangrove ecotourism management is one of the business units of the Muara Baimbai Multipurpose Cooperative. Muara Baimbai Multipurpose Cooperative is a business built on cooperation between members of the community. There are 5 business units that are run, namely mangrove ecotourism, savings and loan business, food processing business, fishermen's catch business, and aquaculture business. However, members who participate in the management of ecotourism are not all members of the Muara Baimbai Cooperative.

In the post-pandemic economic recovery, forms of community economic cooperation such as cooperatives and UMKM can move forward with existing strengths and conditions. This gives them a role as a dynamiser of the Indonesian economy, as in the economic crisis that occurred in 1997, UMKM was able to absorb a lot of labour (Nasrun, 2020). Evidently, the Multipurpose Cooperative run by the Muara Baimbai Community is able to absorb a lot of labour so that it becomes a foundation in obtaining income for members and outside community members. For example, members who work in the Mangrove Ecotourism business unit have now reached 48 members.

The form of solidarity and cooperation established by members of the Community, who are also members of the Muara Baimbai Multipurpose Cooperative, is evident from the dues system intended for the development of the Cooperative's operations and cash loans that members can access. Dues consist of principal savings of Rp. 200,000 once paid during membership, mandatory savings of Rp. 10,000 once every month, and voluntary savings.

The existence of this savings and loan business is very helpful for members who have economic constraints during the pandemic by providing a maximum loan of Rp. 2,000,000 within 10 months of instalments with a fairly light interest rate of 5%. However, the problem is that there are still many members who cannot pay the instalments until now even though the Cooperative has provided a flexible time period. Conditions like this will certainly interfere with the cooperation in providing maximum service to other members who need loans. In the end, it can make members disappointed and prefer to leave the

membership. Whereas the higher the level of service in the cooperative, the better the level of member participation (E & Yulhendri, 2020). If member participation is high, the social solidarity formed will also be stronger. This is an asset for efforts to strengthen the economy in the post-pandemic period.

The form of social solidarity of the Muara Baimbai Community after the pandemic, when examined in Emile Durkheim's Social Solidarity theory, is a combination of mechanical solidarity and organic solidarity. Mechanical solidarity is characterised by a unified community due to its homogeneous nature. This kind of community bonding occurs due to involvement in the same activities that have the same responsibilities (Ritzer & Douglas, 2013). The Muara Baimbai community consists of members who have almost the same job, namely fishermen. Each member has a responsibility to preserve the coastal environment. Similarly, each member who is a member of the Community Cooperative has the same responsibility in providing basic and compulsory contributions.

Then, the community's collective awareness can still be classified as quite strong. This can be seen from the community's massive participation in managing ecotourism joint business units and environmental conservation efforts. However, there are still members who lack awareness of the importance of co-operation and mutual cooperation in advancing the community's business. There are still many members who act after receiving instructions from the community's core management. Supposedly, good awareness comes from the heart without coercion. This will certainly affect the collective consciousness in the future. The fundamental reason can be traced to the relationship between collective consciousness and individual consciousness. According to Durkheim, collective consciousness can only be realised through individual consciousness (Mauliansyah, 2016). The individuality of members can still be considered low, although there are some people who tend to personalize their work. However, this is because not all work can be done by all members; sometimes, only one person can do it.

In addition, the legal consequences contained within the Muara Baimbai

community when dealing with members who are inactive or make mistakes are also mildly repressive in the form of a family warning. The form of organic solidarity in the Muara Baimbai Community is seen in the way of the division of labour. According to Johnson (1994), the division of labour system in organic solidarity is classified as relatively high. In the Muara Baimbai Community, the division of tasks in running the mangrove ecotourism management business unit uses a specialized division of tasks. Then the sense of interdependence of the Community is also quite high. During the pandemic, with the disruption of the productivity of the business run by the Community, members found it difficult to earn additional income.

Based on the description above, the existence of a mixed form of social solidarity between mechanical and organic social solidarity in the Muara Baimbai Community is actually an ideal strength in efforts to restore the economy and coastal environment after the pandemic. The combination of the two solidarity forces can overcome complex challenges. However, the community actually needs to strengthen social solidarity through various activities to overcome the challenges faced by the Community's core management in raising the awareness of community members.

Strategies for Strengthening the Social Solidarity of the Baimbai Muara Community

The strengthening carried out by the Muara Baimbai Community in increasing social solidarity in accelerating economic recovery and preserving the coastal environment after the pandemic includes:

1. Increase productivity and diversification of business units

Business productivity strategies are implemented by cultivating a productive culture, enhancing the caliber of human resources, technological innovation, and refining management with its execution by evaluating personal, micro/company, and macro/national productivity (Nuraeni, 2021). In increasing business productivity, the way the Muara Baimbai Community does it is by thinking of ways to increase the production of processed food from mangroves and fish

through empowerment, and opening a coffee shop every day.

The community also diversified its business. According to Tjiptono in (Hari et al., 2023), diversification is an effort made by finding or developing new products and/or markets to pursue growth, increase sales profitability and flexibility. So, product diversification can be interpreted as an effort to increase sales by developing new products or developing existing products. The more diverse the products offered, the more consumers are interested in buying the products offered (Hari et al., 2023). The business diversification carried out by the Community includes making a variety of facilities from photo spots, pedestrian bridges, holiday homes, ATVs, and cottages. This is done so that tourists are interested in visiting ecotourism. Then also by adding new business units such as souvenirs and educational tour packages. Especially educational tour packages will be offered to school institutions. Educational packages consist of entrance tickets, parking tickets, facilities, guides, and are involved in empowerment efforts.

Increasing productivity and diversifying business units are ways to bring as many tourists as possible to buy the products offered. The more tourists who come, the more income is earned. Large income will affect the amount of compensation received by each member. The greater the compensation received, the greater the morale of the members. Based on research (Ndruru, 2022) about the effect of compensation on the work enthusiasm of the Koperasi Simpan Pinjam Pengembangan Pedesaan (KSP3) Togizita Branch (Rural Development Saving and Loan Cooperative), it is stated that every increase of 1 unit in compensation, the work enthusiasm of members will increase by 0.678. Members who have high morale will feel connected to the community. They will feel they have a common goal. This strong attachment is one aspect of solidarity.

2. Enhance the sense of belonging to the neighbourhood through routines and collaboration

Sense of belonging is a feeling that everyone has towards something they like and

always do sincerely. In fostering a sense of belonging, repeated actions are needed so that someone does not need to think twice about doing something (Gunawati, 2020). Still in the same source, Handarbeni stated that the true sense of belonging is not only limited to a sense of belonging but must present a sense of involvement in the community for responsibility for the sustainability of the community. Thus, individuals will identify themselves as part of the community and are willing to provide social, emotional, and material support so as to form a more solid and caring environment. Muara Baimbai Community Management aims to enhance the community's sense of belonging in post-pandemic coastal environmental conservation efforts by engaging members in cooperative activities to clean the mangrove ecotourism area every Saturday. Additionally, involving members in collaborative mangrove planting programmes with government agencies, companies, and educational institutions. Collaborations that have been carried out include the Serdang Bedagai Regency Government, PTPN IV, Indofood, Pegadaian, University of North Sumatra, Medan State University, Muhammadiyah University of North Sumatra, Al-U'lum School Medan, and so on.

3. Building Solidarity Through Cultural Festivals

Cultural festivals can strengthen social capital by building social bonds between individuals or groups. One of the types of social capital that is built is bonding social capital. Bonding social capital refers to the close relationships between individuals in the community. Close relationships will be able to maintain group solidarity. To increase this type of social capital, Muara Baimbai Community organizes competitions that pack local culture. Activities that have been carried out are traditional kite flying competitions. Through this activity, members are involved in the committee from the preparation, deliberation and implementation stages. There are two objectives achieved in organising this activity, namely the promotion of mangrove ecotourism so that tourist visit and invite tourist to be interested in knowing mangroves.



Figure 5. Kite Festival Competition

4. Activity Variation

Doing a variety of innovative activities is a way to eliminate boredom in the community. The Muara Baimbai Community needs to formulate a variety of innovative activities that remain in line with efforts to build member solidarity in economic improvement activities and efforts to sustain environmental conservation. Some variations of activities carried out by the Muara Baimbai Community include open camps, making stand-up comedy entertainment for tourists and community members, competitions for Muara Baimbai Community members' children and communities around ecotourism accompanied by the action of cleaning the beach together.

5. Enable Deliberation

Deliberation is a way that the community can resolve a problem through negotiation. The deliberation will involve the participation of members in expressing their opinions so that the results of the deliberation are a collective agreement. This description indicates that each member has an equal contribution in expressing opinions, so that members will feel that their presence is needed. This will strengthen social solidarity.

In an effort to restore the coastal economy and environment, a community meeting is needed to formulate strategic steps to achieve accelerated economic growth and environmental conservation actions. Additionally, it also resolves problems that exist within the internal community. Such as holding deliberations attended by all community members who are part of the Muara Baimbai Cooperative, including members from the mangrove ecotourism management business unit. In the deliberation, members can cooperate in fulfilling their obligations to the community through mandatory dues, making it easier to enhance existing business units. Simultaneously, the

funds generated from dues can be allocated to other members who require financial loans.



Figure 6. Muara Baimbai Community Meeting

Factors Affecting the Social Solidarity of the Baimbai Muara Community

1. Supporting Factors

Factors supporting the strengthening of Muara Baimbai Community's social solidarity include:

a. Economic Fulfilment Motive

The sense of compatibility faced during the pandemic in the form of difficulty earning income is a factor that supports community members to work together in maximising the management of post-pandemic ecotourism businesses. Companionship encourages a person to have empathy for each other and feel that they are in the same situation. This becomes a reinforcement in maintaining unity.

b. Motive for Environmental Awareness.

Environmental awareness pertains to the human capacity to care about environmental issues. In fact, environmental awareness in the Muara Baimbai Community has been established long before the pandemic. For instance, through well-managed mangrove conservation efforts that continue to this day. However, during the pandemic, the Community increasingly recognized that the disasters that befell this world were a warning from the Almighty because humans had caused much damage, particularly to nature.

c. Rubbish Bin Facilities

The provision of waste bin facilities can encourage good habits amongst community members and their surroundings to maintain a clean environment. Members will understand the importance of responsibility for nature so that it has a positive impact on the strength of social solidarity in the common understanding of environmental values. In Sei Nagalawan

Mangrove ecotourism, the Muara Baimbai Community provides 7 units of organic and inorganic waste bins and 2 waste baskets.

d. Human Resource Quantity

According to (Tejowibowo & Lestari, 2018), the large number of resources is a factor in building social solidarity in the Community. With a large number, more members will be involved in joint efforts to restore the economy and environment after the pandemic. This can be seen from the Community members involved in managing the Mangrove Ecotourism business unit, namely 48 people with the justification of 20 men and 28 women. Based on the level of human resources engagement in the Muara Baimbai Community, it is noteworthy that the participation of women is significant in the fishing families' economy. For instance, according to the data provided by KIARA (Koalisi Rakyat untuk Keadilan Perikanan) or People's Coalition for Fisheries Justice in (Hartanto et al., 2019) (Hartanto et al., 2019), in 2015, 48% of the family income of fishermen was generated by women. However, the involvement of Muara Baimbai fisherwomen is still in the domestic sphere. Women's involvement in fishing activities is still considered inappropriate in terms of gender. Therefore, women's involvement in improving the family economy after the pandemic should not be marginalized through a number of regulations. Fisherwomen must be positioned as stakeholders, namely active and autonomous subjects in paying attention to aspects of the experience and interests of fisherwomen (Hartanto et al., 2019).

e. Kinship Ties

Kinship is a person who is close or in the same region. Kinship is also known as kin, a close party after the family (Jamaludin, 2015). In this case, kinship ties are a binder due to family or neighbour relations. Kinship ties between members in the community will strengthen emotional relationships. Similarly, kinship will give rise to social obligations of members. In many cultures, there are social obligations attached to kinship ties. Individuals feel responsible for caring for and helping family members or relatives in certain situations. This creates a positive sense of dependency between family members and supports social solidarity. In the Muara Baimbai Community, these kinship ties are

very strong because the majority of members have good vertical (parent-child) and horizontal (neighbour) relationships.

2. Inhibiting Factors

Factors hindering the strengthening of social solidarity in the Muara Baimbai community include:

a. Laziness

Laziness can reduce the participation of community members in efforts to rebuild the economy and coastal environment after the pandemic. This is still a challenge often faced by every member of the Muara Baimbai community.

b. Selfishness

Selfishness is one of the characteristics that hinders the emergence of solidarity in a group where each individual is more concerned with his or her ego or desire (Tejowibowo & Lestari, 2018). The nature of ego is still a challenge that can be found in the cooperative relationship between members of the Muara Baimbai community. For example, when doing something, there are members who do not want to do it together but individually.

c. Human Resource Capability

Human resource capacity refers to knowledge, attitudes and skills. After the pandemic, the community must be able to adapt to all changes. One of these is the integration of digital technology into the tourism sector. For example, the ability of community members to promote through social media. So far, only one member can use social media to promote tourism. Although indirectly, the ability of community members affects social solidarity. However, the inability of other members to use social media can lead to feelings of inequality and marginalisation within the community.

Conclusion

Based on the results of the study, it can be concluded that the form of social solidarity of the Baimbai Muara Community consists of mutual cooperation in cleaning the ecotourism area and cooperation in ecotourism management. When associated with Emile Durkheim's social solidarity theory, the form of solidarity formed is a mixture of mechanical and organic solidarity traits. This form of

solidarity is a strength in overcoming complex challenges in the economic sector and the post-pandemic coastal environment. Strategies to strengthen the social solidarity of the Muara Baimbai Community after the pandemic include: increasing the productivity and diversification of business units; increasing the sense of belonging to the environment through collaboration with the Government, Private Sector, and Schools; building solidarity through cultural festivals, variations in activities; and activating deliberation. Factors that influence the strengthening of solidarity include supporting factors (economic fulfilment, environmental awareness, availability of waste bin facilities, quantity of human resources, kinship ties), inhibiting factors (laziness, selfishness and human resource capabilities).

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