Differences In Livelihood Activities Households of Sasak Farmers and Sasak Fishermen In The Province of West Nusa Tenggara

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Abstract. One of the provinces experiencing chronic problems regarding the emergence of cases of malnutrition and malnutrition is West Nusa Tenggara Province. The province, which is known as the national rice barn, is indeed facing the problem of cases of malnutrition and undernutrition from year to year. As with the typical characteristics of coastal ecosystems, coastal communities also have sociological characteristics. The purpose of this study was to examine the role of ecological adaptation patterns in the form of livelihood diversification for coastal Sasak households and Sasak rice fields, and to examine the socio-cultural system on the nutritional status of children under five in the coastal and Sasak Sasak communities. The research method used is to combine quantitative and qualitative methods with a post-positivism paradigm approach. The first assumption that underlies this research, is based on Steward's understanding through his theory of cultural ecology, that the adaptation of society to the environment will produce a distinctive cultural form. The results showed that the form of livelihood diversification for upper-middle-class households who owned agricultural land applied debt, manipulative, and vertical cooperation strategies. It was found that the relationship between nutrition for pregnant women and toddlers through meaning is a reflection of the cultural value orientation of the Sasak community. The meaning of the number of children plays a role in the causes of cases of malnutrition and malnutrition in coastal areas. Meanwhile, in the rice fields, on the other hand, there is a tendency for divorce to occur which causes families in the rice fields to be more fragile. The effect of ecological adaptation by households of children under five in coastal Sasak and Sasak rice fields is reflected in the value orientation which is closely related to the source of causes of cases of malnutrition and undernutrition.

1. Introduction.

Most of the population of developing countries such as Indonesia live in rural areas, it is also in rural areas that most of the population is poor [1]. Characteristics of coastal communities are different from those of agrarian communities because of the different characteristics of the resources they face. The agrarian society represented by the peasants faced controlled resources, namely land management for the production of a commodity with relatively predictable yields. The nature of such production allows the production location to be fixed [3].

The fishing community in fulfilling their daily needs is still very much characterized by economic activity with simple technology (fishing gear) and the lack of availability of alternative livelihoods. In addition, economic institutions and economic regulations that can be understood have also not been implemented and tend not to lead to the efficiency of economic activities (fishing) and equitable distribution of the results. The strong patron-client bond and the lack of access to formal financial channels or institutions are the main causes of the current form of economic life of fishing communities. The character
of the rural community is still very strong as a socio-cultural characteristic of the fishing community, due to the absence of patron-client ties in some communities which further characterize the community concerned as having not yet reached the level of a strong industrial culture or even not having an industrial culture.

According to [4] the weak bargaining position of fishermen or coastal communities is also caused by the lack of production due to low productivity, thus producers do not have much choice to sell their products. The socio-cultural life of the fishing community in Indonesia is very diverse. This phenomenon occurs due to the influence of community interaction with God as His creator, between the community itself and the community and its environment.

As with the typical characteristics of coastal ecosystems, coastal communities also have sociological characteristics. In relation to the issue of regional diversity, geographically it is very possible for the emergence of inequality in the welfare of the community. Welfare inequality between the western, central and eastern parts of Indonesia has been the focus of government policies since the previous development periods to the current development period. The diversity of natural conditions in any one area can trigger inequality in welfare. The different natural conditions between coastal areas and rice fields greatly affect the behavior of the people who live in them. Then, the inequality in the welfare of the rice fields and coastal communities in Indonesia has become a concern of government policy.

This study aims to: 1) determine the form of household income diversification of Sasak Farmers and Sasak Fishermen in the Province of West Nusa Tenggara, 2) find out how the diversification activities of household livelihoods of Sasak Farmers and Fishermen in West Nusa Tenggara are different.

The first assumption underlying this research, based on Steward's understanding through his theory of cultural ecology, is that people's adaptation to the environment will produce a distinctive cultural form. This means that social values and social structure both in the Sasak rice fields and the coastal Sasak tribe play a very important role in the source of the cause of the high poverty rate. These values and structures are understood to be closely related to the ecological differences faced by the two communities, namely coastal ecology and rice fields.

2. Material and methods
The research method used is to combine quantitative and qualitative methods with a post-positivism paradigm approach. The research was carried out in two Sasak communities, namely those in the coastal area and the rice fields in East Lombok Regency, NTB Province. Each of the two villages in the coastal area in one sub-district and two villages in the rice fields in one sub-district in East Lombok Regency, NTB Province.

The two villages in the coastal area are Paremas, and Batu Nampar, Jerowaru District, East Lombok Regency, while the villages in the rice fields are Kotaraja Village, and Loyok, Sikur District, East Lombok Regency. The study was conducted in March-May 2012.

3. Results and Discussion
3.1 Overview of the Coastal Areas of Batu Nampar Village and Paremas Village
Batanampar Village is one of the villages in Jerowaru District, East Lombok Regency. Based on the Batanampar Village Profile data (Table 1), it is known that based on gender, the proportion of the female population is greater than the proportion of the male population. The total population is 2,268 people consisting of 966 men and 1,302 women. While the head of the family amounted to 1,515 families. This is thought to be due to the prevalence of migration, which is dominantly carried out by male residents to Malaysia and Saudi Arabia, this condition is similar to conditions in Kotaraja Village.

| Age (years) | Male (person) | Female (person) | Amount (person) |
|-------------|---------------|-----------------|-----------------|
| 0-5         | 21            | 31              | 52              |
| 6-13        | 97            | 104             | 201             |
| 14-18       | 201           | 275             | 476             |
| 19-25       | 199           | 223             | 422             |
| 26-45       | 213           | 336             | 549             |
The area of Batu Nampar Village is 155 Ha with a coastal topography consisting of three hamlets, namely Batunampar, South Batunampar and Temayang with a population density of 0.068 people/m2. The boundaries and orbits of Batunampar Village are as follows: north of Temayang; east of Temayang; to the south of Ekas Bay and to the west of Batunampar.

Table 2. Education Level by Gender

| Level of Education         | Male (person) | Female (person) | Amount (person) |
|----------------------------|---------------|-----------------|-----------------|
| Did not finish Elementary School | 91            | 113             | 204             |
| Finish Elementary School   | 248           | 298             | 546             |
| Finish Junior High School  | 63            | 75              | 138             |
| Finish Senior High School  | 25            | 21              | 46              |
| Finish D1 – D3             | 2             | 2               | 4               |
| S1                         | 1             | 2               | 3               |
| Total                      | 430           | 511             | 941             |

Source: PODES Batu Nampar, 2012

Based on the data in Table 2 shows that the people of Batunampar Village are classified as having a low level of education. Of the 430 male population, 91 people did not finish elementary school and more than 50% only finished elementary school. Meanwhile, for the female population, as many as 511 people did not finish elementary school, as many as 113 people and more than 50% (298 people) graduated from elementary school.

Table 3. Livelihoods of Batu Nampar Villagers

| Type of Livelihoods                  | Amount |
|--------------------------------------|--------|
| Farmer                               | 52     |
| Fisherman                            | 1.107  |
| Laborer/construction worker          | 70     |
| Government                           | 3      |
| employee/Army/State/Retired          | 4      |
| Private sector employee              | 34     |
| Traders/Enterpreneurs                | 509    |
| Does not work                        |        |
| Total                                | 705    |

Source: PODES Batu Nampar, 2012

Based on the data in Table 3 according to the topography of the village, most of the population, namely 1,107 people, work as fishermen. However, there are also those who work as farmers even though the number is only 52 people, and the number of unemployed is still high, namely as many as 509 people.

Table 4. Population of Paremas Village

| No | Hamlet Area    | Male Population | Female Population | Amount | Number of Family Heads |
|----|----------------|-----------------|-------------------|--------|------------------------|
| 1  | Paremas Hamlet | 460             | 502               | 962    | 240                    |
| 2  | Gili Belek Hamlet | 466         | 436               | 902    | 212                    |
| 3  | Keranji Hamlet  | 436             | 478               | 914    | 228                    |
|    | Total           | 1362            | 1416              | 2778   | 680                    |

Source: PODES Paremas, 2012
Paremas Village has economic potential, human resources and natural resources to support governance and village development is a study material that must be met, and to support activities in the economic field, in Paremas Village there are very adequate economic infrastructure that will support per capita income such as: 300 units of cage cultivation, 392 fishing gear/sampans, 50 units of bagang tancap, 39 units of kiosk/warung, 12 farmer groups and 1 Integrated Cattle Group. Meanwhile, in agriculture and animal husbandry, rice is the mainstay of the community, with an area of 100 hectares of rice fields and 350 hectares of fields in addition to tobacco and jatropha plantations.

3.2 Overview of Rice Fields: Loyok Village, and Kotaraja Village
Loyok Village is a village in East Lombok whose main livelihood base for the community is rice farming. The rice fields in Loyok Village are technically irrigated rice fields which are 98.97 Ha/m². The distance from Loyok Village to the sub-district capital is 6 Km. East Lombok Regency as far as 17 Km. Loyok village can be reached by two-wheeled vehicles, as well as four-wheeled vehicles. The distance from the capital of East Lombok Regency to Loyok Village is by using a motorized vehicle for hour, while the long distance to the district capital by walking or non-motorized vehicle is 2 hours. Meanwhile, the distance from Loyok Village to the provincial capital of West Nusa Tenggara, namely Mataram City, which is 35 km away using a motorized vehicle, takes 1 hours. And the long distance to the provincial capital by walking or non-motorized vehicles for 1 hours.

The boundaries of Loyok Village are as follows: to the north it is bordered by Kotaraja Village, to the south by Montong Bayan and Sikur Villages, to the east by Gelora Village and to the west by Pringga Jurang Village. The ownership of agricultural land for food crops is as follows: the number of families who own agricultural land is 1,431 families, those who do not have 2,467 families have less than 1 ha of 1,564 families, while those who own agricultural land are 1.0 – 5.0 ha of 67 families. Based on the data on Agricultural Land Ownership for Food Crops above, it is obtained data that there is inequality in terms of mastery of agricultural land. The number of families owning agricultural land is 1,431 households, while households that do not own agricultural land are almost twice as many as 2,467 families and those with land less than 1 ha are 1,564 families. In addition to food crops, the people of Loyok Village also cultivate tobacco plants. The area of tobacco plants cultivated by the Loyok Village community is 150 ha.

| Table 5. Total population of Loyok Desa Village |
|-----------------------------------------------|
| Population Data                         | Amount |
|-------------------------------------------|--------|
| Male Population                          | 3.163  |
| Female Population                        | 3.587  |
| Total Amount                              | 6.750  |
| Number of Family Heads                    | 2.118  |
| Source: PODES Loyok, 2012                |        |

Based on PODES data from Loyok Village, it is known that based on gender, the proportion of the female population is greater than the proportion of the male population. The total population of Loyok Village is 6,750 people, while the female population is 3,587 people. This is thought to be due to the prevalence of migration, which is predominantly done by male residents to Malaysia and Saudi Arabia. The total number of families in Loyok Village is 2,118 families. Based on Loyok Village PODES data, 2010 also obtained an overview of the education level of the Loyok Village community. The following table shows the level of education of the people of Loyok Village.

| Table 6. Education Level of Loyok Village by Gender, 2010 |
|-----------------------------------------------------------|
| Level of Education                                      | Male (person) | Female (person) |
|----------------------------------------------------------|---------------|-----------------|
| No School                                                | 102           | 134             |
| Did Not Finish Elementary School                         | 197           | 213             |
| Did Not Finish Junior High School                        | 113           | 127             |
| Did Not Finish Senior High School                        | 172           | 194             |
| D2 - D3                                                  | 45            | 25              |
| S1 - S2                                                  | 30            | 13              |
| Source: PODES Loyok, 2012                               |               |                 |
Based on the data in Table 6 shows that the people of Loyok Village are classified as having a low level of education. A total of 197 male residents attended elementary school but did not finish school. Meanwhile, the female population is 213 people. Then 172 male residents did not finish school up to high school and equivalent. Meanwhile, the number of female residents who go to high school but do not finish school is 194 people.

Table 7. Main Livelihoods of Loyok Villagers by Gender

| Type of Livelihoods          | Male (person) | Female (person) |
|-----------------------------|---------------|-----------------|
| Farmer                      | 697           | 37              |
| Government Employees        | 29            | 35              |
| Home Industry               | 111           | 321             |
| Fisherman                   | -             | -               |
| Trained Village Shaman      | -             | 4               |

Source: PODES Loyok, 2012

Based on Table 7 above, according to the topography of the village, most of the population works as farmers, namely 697 men and 37 women and none of them work as fishermen. The table shows the highest number of women who work as home industry craftsmen. The home industries in this village are woven craftsmen from coconut sticks which are made into eating mats, souvenirs and others.

Table 8. Education Level of Kotaraja Villagers by Gender, 2010

| Level of Education                          | Male (person) | Female (person) |
|---------------------------------------------|---------------|-----------------|
| No School                                   | 818           | 1,016           |
| Did Not Finish Elementary School            | 1,894         | 2,350           |
| Finish Elementary School                    | 615           | 885             |
| Did Not Finish Junior High School           | 1,059         | 1,871           |
| Finish Junior High School                   | 1,594         | 1,976           |
| Did Not Finish Senior High School           | 1,954         | 2,422           |
| Finish Senior High School                   | 1,093         | 882             |
| D1 – D3                                     | 156           | 117             |
| S1 – S3                                     | 43            | 23              |

Source: PODES Kotaraja, 2012

Based on the data in Table 8, it shows that the people of Kotaraja Village are classified as having a low level of education. As many as 1894 male residents attended elementary school but did not finish school. As for the female population, as many as 2350 people. Then as many as 1954 male residents did not finish school up to high school and equivalent. Meanwhile, the number of female residents who attended high school but did not finish school was 2422 people.

3.3 Livelihood System and Technology for Sasak Rice Fields and Coastal Sasak Communities

The Sasak people, developed their livelihood system as an adaptation mechanism to social changes in their living spaces, in the midst of modernization either through the green revolution, the intervention of Virginia tobacco development, and the consolidation of the power of the New Order as a whole including the policy of religionization [6], and tourism sector development [2]. The result is structurally impoverishing them and expelling them from their homeland. Farm workers who become the dominant class in the Sasak community finally have to earn a living to their neighboring country and Saudi Arabia to support their families, not infrequently they also suffer, and neglect the lives of their children and wives. For farmers who are not able to adapt to these changes, they are eventually eliminated and become second class people in coastal areas and then shift their livelihoods to fishermen. The changes also hit the basic religious values of the Sasak people, through the penetration of the state in the field of ideology regarding the establishment of five state-recognized religions, the national education system, the judicial system causing the marginalization of the Sasak Wetu Telu Islamic community [6] and cultural values, resulting in construction and contestation of senggeger (love magic) to strengthen the position of Sasak men for polygamy [2].

What happened to the Sasak community is evidence of the concerns of Sajogyo and his students on the
issue of livelihood uncertainties (livelihood sources uncertainty) as well as the scarcity of business opportunities and job opportunities for the lower layers of the countryside, this is found in his critical analysis of the increasing proportion of landlessness in the agrarian structure of rural Java over the last century. For Sajogyo, the agrarian transformation that occurred in Java has shaken the sustainability of the social and ecological system of the village. The agrarian transformation provides several implications for rural structural problems, namely: (1) inequality in the control of agrarian livelihood sources which is increasingly sharp, (2) the loss of various traditional sources of livelihood which is followed by the formation of new (non-agricultural) livelihood structures that do not always provide opportunities for improving the welfare of farmers or the poor [5].

3.4 Income and Expenditure Levels of Sasak Rice Field Households and Coastal Sasak Households

One of the farmer household income systems can be analyzed at the level of farmer household income. Through this analysis, we can obtain an overview of the main and secondary sources of income that contribute to household income in both rice fields and coastal areas. Then, from this analysis, information can also be obtained regarding the proportion of two complementary livelihood bases, namely the agricultural and non-agricultural sectors. Based on research data, it shows that the average total income of farmers in the rice fields tends to be higher than the total income of fishermen's households in coastal areas. The average income of farmers is Rp. 1,049,700 per month. Meanwhile, the average income of fishermen is Rp. 3,149,100 per month. If you look at which household members contribute to household income, it shows that for farming households in the rice fields the sources of income tend to come from the father or husband, and mother or wife. Meanwhile, in coastal areas, it shows that households mobilize all family members, both wife and children as a source of household income.

Meanwhile, for rice farming households, it shows that most of the households depend on their family life by working as migrant workers in Saudi Arabia or in Malaysia. In contrast to conditions on the coast, in paddy fields, migrant workers who go to Saudi Arabia are not only women, but are dominated by middle-class men who fail to cultivate tobacco. His departure to Saudi Arabia to find money to repay debts due to failure in the tobacco business. Meanwhile, men from the lower classes work in Malaysia as laborers in oil palm plantations and as unskilled laborers in development projects.

3.5 Food and Non-Food Expenditure

Regarding food and non-food expenditures for each household, both in coastal areas and rice fields, will be described in this section. We can actually understand the economic level of each household with an overview of the level of food and non-food expenditure. When food expenditure tends to be greater than non-food, the tendency that occurs is that households are still in the orientation of fulfilling family food. Meanwhile, if non-food expenditure tends to be greater than food expenditure, the household orientation is already established in food expenditure, including producing their own food, so that food expenditure is relatively less. Based on the results of the study, it shows that the food expenditure of coastal households tends to be higher than that of households in the rice fields for the average food expenditure on the coast of Rp. 56,622 while in rice field households it is only Rp. 22,433.

Meanwhile, in rice fields, households with low expenditures dominate. This is because the number of family members in coastal areas tends to be larger. The number of children on the coast is greater, because children are considered as workers. Food expenditure also tends to be large in coastal areas because access to food, especially rice on the coast tends to be more difficult and expensive than in rice fields as rice production centers. According to Wolf in [7] vulnerability at the household level generally occurs due to weak purchasing power as a result of low household income or rising food prices. The use of income is not only used for food needs but also for non-food purposes.

Based on the results of the study, it shows that in addition to the tendency to use household income for food, which tends to be greater in the coast than in rice fields, the use of income for non-food expenditure on the coast is also greater than household expenditure in rice fields. The average expenditure of a coastal household for non-food expenditure for a month is around Rp. 107,784 while in the rice fields around Rp. 92,780. Non-food expenditure on the coast itself is closely related to production costs, as well as other needs. The argument of this trend researcher also proves that households in the coast tend to be more consumptive in non-food expenditures than in rice fields.
3.6 Ecological Adaptation Patterns of the Sasak Rice and Coastal Community

Sasak people living in rice fields in Loyok and Kotaraja villages use rice fields with technical irrigation as their main livelihood. In addition to planting rice, the community also grows tobacco with the Virginia variety. Virginia tobacco cultivation itself has been started since the 1990s. The informant admitted that tobacco cultivation in Kilang Village and its surroundings in Lotim provides additional income, especially for people who do not own land. It should be noted that the average community in Loyok, Kotaraja, Kilang, and Bendung villages is dominated by the jajar coral community who do not own agricultural land. Even if there is, the land area is relatively very narrow, around 10-25 acres or m2. For such a land area is not sufficient to support their daily household life. So that becoming a farm laborer becomes the main livelihood strategy for this landless community.

Wages for farm laborers are differentiated by gender. This is because the type of work performed by female farm workers is different from the type of work done by men. For male farm laborers who work on rice fields, they are paid Rp. 30,000/day, while the wages for female farm workers are Rp. 20,000/day. The work that can be done by male farm laborers in the rice fields is hoeing the land to prepare for planting, while women assist in seeding the rice and, for example, male farm laborers are paid Rp. 30,000/day, working during planting for plowing and harvesting. Meanwhile, female farm laborers are required by land owners when doing tandur, fertilizing and harvesting with a number of working days for 2-4 working days, depending on the area of land, and the number of workers. For example, for the land owned by IP informants about 3 hectares, to carry out rice planting preparation activities, IP hires five farm laborers. 20 farm laborers.

Unemployment is a big problem for every farm worker household. By only relying on physical strength working capital, the generosity of the land owner becomes a sustenance for the farmer's household. If you rely on the activities of rice farm laborers, it is not enough for a farmer's household to eat daily. So you can imagine that wages from tobacco farming can be enough to save the lives of farm workers. If the rice plant farm workers only work when preparing for planting, planting, fertilizing, and harvesting, where if following the flow of rice planting activities a lot of free time means that the idle time is long enough, then with tobacco cultivation, farm workers are needed more services starting from seed nursery tobacco, land preparation before planting, planting, sowing fertilizers, harvesting, tobacco ovens, tobacco press and transportation.

Rice plants are planted by the community three times a year. We should be grateful that the agricultural land in these four villages is known to be very fertile, also with an abundance of water discharge for irrigation activities that rarely declines from springs in the Mount Rinjani forest. So it is not surprising to plant rice up to three times a year. Crop crops such as corn, peanuts, soybeans, green beans, even vegetables and chilies, and tomatoes are planted following the rice planting flow, which is three times a year. Rice and secondary crops are planted in January and harvested in March. In the fourth month most of the land is used for tobacco cultivation, if there is no tobacco then the fourth month, April, is the peak of unemployment. This is because the land is left to prepare for the next rice planting period. It is in the fourth month or April that the tobacco seed nursery period is carried out. Farm workers who have little capital can also rent land from the owner, or work on rice fields from the owner farmer. It is usually the sharecropper who finances the agricultural inputs. Seeds and fertilizers are the responsibility of the cultivator. At harvest time, the farmer works and then divides the results in a 1:1 system. This means that the land owner gets one share, and the sharecropper gets 1 share. However, if the farm laborers rent, the tenant farmers must rent the agricultural land for 8-9 million per hectare in a year. It is a great value for farmers, especially farm laborers, so that only one or two farmers are able to become tenant farmers.

Tobacco itself has a relatively longer planting period of six months, so it is also certain that by planting tobacco, farm workers get quite a lucrative income compared to planting rice. April to May is the seeding period. The sixth month, which is when rice is pregnant, is land preparation and tobacco planting. The men hoe to prepare the planting, the women then plant the tobacco seeds from the nursery. The seventh month or July to August which is the rice harvest period is the tobacco growing period, women are usually the ones who sow fertilizer, with occasional inspection of the tobacco plants. The ninth and tenth months are tobacco harvesting and tobacco oven activities. In this month the peak working period for tobacco plants means that the absorption of labor is very high. Both men and women, young and old, work labor-intensively carrying out harvesting and post-harvest activities. The following will show the management of rice field agricultural resources in the four research locations as follows:

Tobacco cultivation itself is not cheap and easy. Only people who have land, have the capital and courage are able to cultivate tobacco plants. In addition to this plant is at risk for big losses, capital is needed for
one planting activity until harvest and post-harvest. In addition to land and production inputs for tobacco which are relatively expensive, there are also post-harvest production tools which are also of fantastic value (for farmers). For post-harvest activities, an oven is needed as a place for roasting tobacco leaves. 1 unit oven for 2 Ha.

The next livelihood strategy, apart from utilizing the basis of the availability of agricultural land, farmers' households, especially farm laborers, also relies on efforts to earn a living outside the countryside, including becoming workers in Malaysia, to Saudi Arabia. According to IP informants, those who go to Malaysia are usually and dominated by men who work as farm laborers who do not own agricultural land. Meanwhile, those who go to Saudi Arabia can be both men and women. For men, they are usually tobacco business owners who have lost big or it can be said that their tobacco business has gone bankrupt. To repay debts due to tobacco losses. Therefore, usually those who go to Saudi Arabia are men from the upper middle class. In Saudi Arabia, many Sasak men work as drivers or car drivers, with lucrative salaries, and in debt-ridden conditions, encouraging Sasak men who lose tobacco to go to Saudi Arabia to find money to pay off debts, and collect business capital back. For tobacco in my hometown. Meanwhile, Sasak women work as domestic servants in Saudi Arabia. The cost incurred by a Sasak man to go to Malaysia is around Rp. 1 million to Rp. 3 million rupiah including travel, medical, and passport costs. Meanwhile, if Sasak men go to Saudi Arabia, they have to pay Rp. 8 million up to Rp. 11 million. Meanwhile, for women who go to Saudi Arabia only pay Rp. 5 million. The Tekongs (as the Sasak people refer to as intermediaries for TKI and TKW) sometimes also provide easy payments by not charging fees to Malaysia and to Arabia for women. This means that the tekongs are willing to pay for their journey to their destination. Later after they get a job and a salary, then the travel costs are then deducted from the salary they get. According to informant IY, the phenomenon of overseas migration occurs a lot. Mostly men and a small group of women migrated to Malaysia and to Saudi Arabia. Many Sasak men in Loyok Village go to Malaysia, so they are widely known as Jamal or Malaysian widow, and Arab widow and Arab widower. There are not as many Sasak men who go to Arabia as Sasak men who go to Malaysia, because as previously stated the type of work that requires special skills, namely being able to drive a car is a certain requirement to go to work in Saudi Arabia. In addition, the cost also tends to be more expensive than going to Malaysia.

Tobacco, according to IP informants, is indeed lucrative and creates job opportunities for the people of Loyok Village and its surroundings, but the losses experienced by the owners of capital are also relatively large, the ups and downs of tobacco business owners to maintain their business. If the tobacco harvest fails, then the tobacco owner will pawn all his possessions to cover debts of up to hundreds of millions of rupiah, not strong enough to be in debt, in many cases, they then commit suicide in the oven by burning themselves alive in the oven, or by hanging yourself in the oven. Tobacco business itself must capitalize hundreds of millions of rupiah. In addition to owning land, you must also have a tobacco oven. If they do not own land, the tobacco business owner must rent agricultural land. One hectare of agricultural land can be rented at a price of 8-9 million per year. One tobacco oven should have an area of two hectares. An example is IP informant, who owns only 40 acres or m2 of land. With the capital of 4 ovens he has, he needs additional land to manage his tobacco business. So to meet the need for agricultural land, an additional 3.5 hectares of land is needed, if it maximizes all ovens owned by IP. The rental price for 1.5 hectares of land is Rp. 17 million to 20 million rupiah per year. The total cost for 1 oven (2 Ha) of tobacco for one planting is Rp. 30 million. Currently, tobacco farmers who have ovens find it difficult to find fuel for roasting tobacco. In the past, when kerosene was still widely circulated in the market, many farmers used oil as fuel for tobacco ovens. However, as kerosene was withdrawn, and the result was a scarcity of kerosene, the farmers used coal to fuel their ovens. However, the use of coal was quickly replaced by the use of firewood. According to IP, if coal is used as a fuel other than dirty, the smoke, and the residue from the combustion makes farmers and their families experience respiratory problems and coughs. According to one informant, because it uses wood, the village also often floods, because wood is used as the main fuel for operating the oven.

Tobacco cultivation was actually introduced to farming communities in the East Lombok region almost twenty years ago, in the 1990s. As IP recalls, tobacco cultivation is known in the community at the invitation of several tobacco companies which later set up tobacco warehouses and factories in East Lombok, including Bentoel, Sadana, Gudang Garam, Philips Morris, followed by Djarum, Trisno Aris, and IDS. Long before tobacco was introduced, the phenomenon of migration was only limited to Malaysia. And those who go to Malaysia are also relatively rare and are carried out by farmers who do not have agricultural land. However, since the introduction of tobacco by the government in East Lombok, wealthy people who
are bankrupt with tobacco have also set out to earn a living in other countries. In the past, according to IP, the phenomenon of migration was rare, but since tobacco has been cultivated by the community, many have lost money so that men and a small number of women migrated both to Malaysia and to Arabia. Tobacco itself is a very large shrinking plant. If the tobacco is good, for example the results of wet tobacco before being in the oven 1 quintal (100 kg) the result after being in the oven becomes 80 Kg. However, if the tobacco yields are poor, then the yield can be very large, for example 1 quintal of wet tobacco after being in the oven becomes only 20 kg of tobacco.

Meanwhile, if you look at the history of the presence of the Sasak Coastal community in East Lombok, in fact, the victims of the impact of development are the coastal Sasak people. Excluded because they no longer have land to cultivate, lack of fields, in the end then shift to looking for a living in coastal areas. Some of the immigrant Sasak communities besides being sabi, there are also those who make a living as independent fishermen with a simple fishing fleet, and are classified as small fishermen with a fishing ground area of 0-3 miles. Just rely on the net klitik. Sasak fishermen who are independent and relatively small fishermen rely heavily on family members as their workforce. Usually the children, especially the boys, will help the father find fish using a klitik net. While the mother and her daughters will wait for the husband's boat at the beach, after the fish lands, it is the women's authority to manage the husband's catch. So it is not surprising that Sasak fishing families have relatively more children than those in rice fields.

Children for the coastal Sasak community are more defined as workers who will help the family economy. So that the expression of many children with lots of sustenance is still firmly held by Sasak fishing families. In addition to being sabi, the Sasak people as second-class people in coastal villages also depend on their livelihood as salt laborers on salt fields belonging to the daengs of the Bugis and Bajo villages in Tanjung Luar, Ciwaru District. It is unfortunate that Sasak fishermen who are sabi and small fishermen, it seems that it is difficult to improve their status. First, because it does not have the wisdom in terms of shipping science. So they are very dependent on the seafaring knowledge of the Bajo and Bugis ethnic groups. In addition, Sasak fishermen must fight as hard as they can in developing the bagang fishing business, as well as lobster cultivation in cages. Unlike the Bugis, whose fighting power in terms of trying is strong. So that the tendency is for Bugis and Bajo fishermen to remain in the upper middle class who have succeeded in expanding their fishing and cultivation businesses.

Women or wives play a role in marketing activities of husband's catch. Usually the wife will take and market the husband's catch. The husband's catch is sold to the fish market in Tanjung Luar Village. Usually mothers who have toddlers will bring their toddlers with them. Fishermen on the coast of Lombok revealed that from September to January is the fish harvest season. September to January are fish harvest seasons or known as the transition season. Sasak fishing communities recognize two fishing seasons, namely the west wind season and the east wind season. June to August (east wind season) or the dry season arrives is a famine season for fishermen on the coast of East Lombok. This is the time when family labor is mobilized for madat. Madat itself is the activity of fishermen's families to look for shellfish, sea cucumbers, small fish and sea horses on the coast at low tide. Madat occurs every month in two phases, namely the neem and full moon phases. For three days in a row, or six days a month. The six days were best used by the fishing families to look for shellfish, sea cucumbers, and sea horses. Sometimes use a sickle to cut lamun (sea grass) for easy access to shellfish, sea cucumbers and seahorses. This is actually what also causes habitat destruction, and is a problem in itself. In Pelebeh hamlet, fishermen also work in the salt fields belonging to Daeng-daeng in Tanjung Luar Village. There is also a fisherman who becomes a farmer in the salt fields with a profit sharing system of 1: 1 or 1 owner, 1 person. Apart from working in the salt fields, fishermen, especially fishermen in the village of Paremas, and Dusun Putun Bako, are also still dependent on tobacco commodities. Some fishermen also work as agricultural laborers on lands belonging to the Bugis and Bajo people. Apart from relying on fishing activities, the Sasak people on the coast of East Lombok also rely on the cultivation of floating net cages that raise lobsters and groupers. Mostly, Sasak fishermen will work as laborers in floating cages owned by lucky Sasak fishermen, and most of them belong to Bugis and Bajo fishermen outside the village.

4. Conclusion
The forms of diversification of household livelihoods for Sasak Farmers and Sasak Fishermen in the Province of West Nusa Tenggara are in the form of Production Strategies, Strategies for Deployment and Recruitment of household workers, strategies for debt, manipulatives, and vertical cooperation, strategies for migration and debt.
There are differences in the activities of household income diversification of Sasak Farmers and Sasak Fishermen in West Nusa Tenggara Province. There are independent fishing activities in the coastal community, seaweed and cage cultivation activities, some are sabi, catching fish and squid in fishing groups (pattern of patron-client relationship).

The Strategy for Recruitment and Deployment of household workers is to carry out Madat and slasher activities, to become freelance workers in the salt and tobacco fields. The strategy of debt, manipulative, and vertical cooperation, namely for the Sabi household, a poor labor fisherman, the relationship with the courtier is a profitable relationship and becomes a savior for the survival of the household, while the migration and debt strategy, for the men to Malaysia and Saudi Arabia for the women of the Sasak Coast.

Meanwhile, the rice field community cultivates land for tobacco, horticultural crops, and food as well as raising cattle. Debt strategies, manipulatives, and vertical cooperation, namely for farmer households with large lands, there is cooperation between the farmers themselves and tobacco processing companies. Migration and debt strategies, namely for men in poor farming households, the destination country of migration is Malaysia, while Saudi Arabia is for men from upper-class farming households.

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