

THE LIFE FIGHTER

(A Success Story of Butonese Migrant Traders, Study Study in Rumah Tiga Village Market, Teluk Ambon District)

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ABSTRACT

Fighters of Life (Success of Butonese Migrant Traders, Study Study at Rumah Tiga Village Market, Teluk Ambon District) This study aims to explain how migrant traders are able to develop their business and explain social relations among migrant traders so that immigrant traders of Butonese ethnicity are able to develop their business. and survive overseas, even more developed than local traders. This study will also explain what influences the success of immigrant traders overseas. The basic reason that prompted this research to be carried out is because there has been no in-depth study and research using social economic concepts about the phenomenon of migrant traders in the Rumah Tiga village market that has succeeded and developed overseas.

This research was conducted using qualitative analysis using a phenomenological approach to explain the phenomenon of migrant traders in the Rumah Tiga village market and their ability to develop and succeed overseas. Based on the concept of thought that was built, it will describe in depth the indicators that determine the success of migrant traders overseas and scientifically this research will later become part of the learning process of local traders on the success of migrant traders in developing their business and succeeding.

Keywords : Success of Migrant Merchants

INTRODUCTION

The existence of immigrant communities in the middle of Ambon city as traders is a profession of choice that has been passed down from generation to generation and has become stronger when the only choice to survive and survive has become a solid force to develop businesses in overseas lands. This strength has transformed into a mutually beneficial relationship of interdependence between local communities and migrant traders. One of the ethnic groups who migrated to the island of Ambon is the Butonese, with different characters and backgrounds as well as the amount and capital, trying to find and create opportunities to survive and survive which then creates a sense of need for each other because it brings benefits for each. they. This condition also cannot be separated from the nature and character of the local community and the Butonese nomads on the island of Ambon, local communities who are more consumptive in nature and immigrants who are generally willing to do business and have a trading spirit which also creates a high dependency relationship.

Consumptive local communities are a good opportunity for migrants to make a profit. In addition, relations between suppliers and agents that occur between them on the basis of mutual need also help. The role of the Butonese immigrants as traders in the markets has been going on for a long time since the pre-social conflict to the post-social conflict in Maluku. They

can provide almost all the household needs of the urban community, so their presence is very important to develop the Maluku economy. The consumptive character of the local community and trade-minded immigrants form a relationship of dependence and mutual benefit. On the other hand, the consumptive character of the local community is a good opportunity to create a market.

This phenomenon is clearly illustrated in the Rumah Tiga village market which is one of the villages located on the outskirts of Ambon city. Based on Government Regulation Number 13 of 1979, the total area of Ambon city is 377 km² and based on the results of the Land Use Survey in 1980, the land area of Ambon city is 359.45 km². The local government of Ambon City Number 2 of 2006 has determined the formation of two new sub-districts, namely South Leitimur District and Teluk Ambon District, now the city of Ambon has five sub-districts, each with an area of each: Nusaniwe District covering an area of 8,834.30 ha, Sirimau District covering an area of 8,681, 32 ha, Teluk Ambon District covering an area of 9,368.00 ha, Teluk Ambon Baguala District with an area of 4,011.00 ha, and South Leitimur District with an area of 5,050 ha.

As of the 5 sub-districts, Rumah Tiga village is part of Teluk Ambon District. In general, the location of Rumah Tiga village is very strategic because it is a central area of education because from the play group level to the university level it is in the village. Rumah Tiga village is also famous for its coastal village where if you want to arrive quickly, most people use sea transportation (ferries, speedboats and boats). The people of Rumah Tiga village had experienced evictions and were forced out of Rumah Tiga due to social conflicts in the Maluku area for several years but after that recovery occurred and the community was able to return to the village of Rumah Tiga until now.

The total population of Rumah Tiga village is 8,458 people, which is divided into 4,395 men and 4,063 women, with 1,578 family heads. It is a very densely populated village and the opportunities for economic development are wide open, as evidenced by the number of shops or kiosks in Rumah Tiga village totaling 55 units and 557 grocery stores. When viewed from the number of main livelihoods, small and medium entrepreneurs are in the third highest number, namely 303 people after the number of civil servants and the number of TNI. This data proves that most of the residents in the Rumah Tiga village area are traders, this is because the Rumah Tiga village has a strategic market and is in great demand by consumers.

For the Butonese immigrants who traded in the Ambon market, the conflict that occurred in 1999 made them return to their original areas and some of them fled to areas designated as refugee camps, one of which was in the village market of Rumah Tiga. After gradually peace and within a period of 5 years they (Ethnic Butonese traders who traded in the Rumah Tiga village market) were able to do something not only to maintain life overseas but also to produce large assets in former conflict areas which could not necessarily be done by the natives. This research was conducted in order to explain the ways in which migrant traders develop their businesses and survive overseas by studying in depth the principles of income sharing, motivation, survival strategy, social capital and family ties.

THEORETICAL FRAMEWORK

The Meaning of Entrepreneurship

Entrepreneur (entrepreneur) is a person who is able to execute the right decisions with the plans made so as to produce benefits. One cannot become a good entrepreneur without good planning and execution. Without planning, execution becomes chaotic, without execution, the

plans are in vain. In running entrepreneurship, failure is an absolute thing. Failure itself is a path that must be taken to achieve success, not only in entrepreneurship, but also in other areas of life. There are four things that are owned by an entrepreneur, namely:

1. The creative process is creating something new by adding value. This added value is not only recognized by entrepreneurs but also by the audience who will use the creations.
2. High commitment to the use of time and effort given. The greater the focus and attention given to this business, the more it will support the creative process that will arise in entrepreneurship.
3. Estimating the risks that may arise. In this case the risks that may occur range from financial, physical and social risks.
4. Earn rewards. In this case, the most important reward is independence or freedom followed by personal satisfaction. While the reward in the form of money is usually considered as a form of degree of success of the business.

Social entrepreneurship is not a linear process, it is more of a search, evolution, growth, learning, or reinforcement. Most entrepreneurs start with a unique and innovative idea and then “find” through trial and error how to build a successful company. Important differences include the implications of social mission and resource acquisition for non-profit entrepreneurs. Successful entrepreneurs are able to build social access and business networks in order to collect financial, human and other resources. They then develop self-reinforcing and viable resources. They also develop capacity-building approaches that are founded on the principles of exchanging value with partners, funders and customers. They provide exceptional value to their partners and key stakeholders by satisfying them and building strong credibility and reputation. The most successful entrepreneurs find innovative ways to improve profitability and mission-critical activities and once they have refined their model they will focus their energies on making the most of their opportunities. An important success factor for the scale has been the shift from individual level expertise to efforts to build organizational level core competencies.

Entrepreneurship is an activity that involves discovering, evaluating, and exploiting various opportunities to introduce new goods and services, ways of organizing, various markets, various processes, and raw materials through organizing efforts that have not existed before. (Shane, 2003). This definition of entrepreneurship is broad enough to include social entrepreneurship. The main distinguishing feature of social entrepreneurship is that “the pursuit of opportunities to catalyze social change and/or efforts to meet various social needs” is the focus of entrepreneurs (Mair & Marti, 2005).

Survival Strategy

Referring to the view of Berger and Luckman (1967), the development of survival strategy is intended, carried out by individuals through interpretation of objective reality so as to grow new mechanisms (procedures of reality maintenance), reproduction of institutions based on social capital to maintain a balance between objective reality and subjective. What is stated above can basically be used as an entry point to explain social capital which is used as the basis for survival strategy. This is based on sociological thinking, where the individual will perform an action according to the definition of the perceived situation. This means as Coleman believed when citing rational action theory that each individual has control over certain resources; and therefore social capital is seen as a special kind of resource available to

individuals. That is why as a resource, social capital does not reside in a person, but is contained in the social structure.

A social identity can occur by itself because of certain attributes that are imposed by individuals. For example, what happened to the identity of the Javanese people who migrated to almost all parts of Indonesia, but the social identity of the group was maintained and became a form of social ties among ethnic groups that strengthened their base in overseas areas. However, the definition of identity can also occur as is widely discussed in the field of social psychology because group identity is able to provide satisfaction to individuals who identify themselves with the group. Interestingly, in the case of migrant communities, the definition of identity occurs because of certain attributes they use or because the ethnic identity they carry (nomad traders) they feel is satisfactory, because of their "identity" where as migrants they should not be richer than the local community. but in reality they are more developed in managing the business. In other words, there is a match between the ideal type of ethnic identity and reality. This means that the definition of social identity always occurs because of satisfaction with the identity group (in this case it means that there is a perception that social identity is superior) or more specifically because of the fulfillment of the need for self-esteem as the assumption underlying social identity theory. The definition of social identity can occur, namely because individuals feel capable of fulfilling the ideal type requirements attached to the perceived superiority of social identity, this means that the definition of social identity can also be a survival strategy at the same time.

Business Success

Liem (2003), defines success as "enjoying the success of achieving goals". This definition describes the meaning of success that is relative, subjective, easy to understand and easy to achieve. Everyone can achieve success in life, as long as he wants to have goals, is willing to struggle to realize them, and can enjoy the results of achieving these goals, in other words if he has achieved his goals and then he is not satisfied, and wants to have other goals that are bigger, go ahead and he can do it with the same process, namely setting goals, setting strategies and programs, striving to achieve goals and enjoying them.

Furthermore, according to Liem, big success is the accumulation of small successes, long-term goals are achieved through the achievement of medium and short-term goals, as well as one billion big assets is due to the accumulation of assets worth millions, thousands and even hundreds of rupiah.

According to Gibson et al. (1997), explains that the nature reflected by an individual certainly has a certain target that must be achieved so that it will have implications for achieving the target, so that then a feeling of satisfaction arises for what he has achieved. Referring to Liem and Gibson's definition above, when it comes to business success, of course, this is also the case, a successful entrepreneur must go through a long process, some start their business from the informal sector, from lack of capital, until finally arriving at the desired business scale. - aspire.

According to Alma (1988), the factors of business continuity are: (1) Liquidity, namely the ability of the business to pay debts at maturity, liquidity also means being able to maintain the smooth production process so that the supply of production results is smooth; (2) Solvency, namely trying to make the business's own capital (assets) greater than the debt; (3) Solidity, namely the ability of a business to gain the trust of the public, trust includes the morals of business managers, being precise in promises, and being trusted in the financial sector; (4)

Credit Waardigheid, namely a trusted business so that it deserves credit/loan; (5) Profitability, namely the business is able to obtain a decent profit/no loss. If these five continuity factors are maintained, then the business that is run will develop convincingly. But behind the success of a business can not be separated from the role of humans or people who own and pioneer and at the same time lead the business from its inception.

The Role of Social Capital

Something outside of physical capital and human capital that affects the economy of individuals, families and a country by Putnam (1993) is referred to as social capital (social capital) which is a value of mutual trust between community members and the community towards their leaders. Social capital is defined as social institutions that involve networks, norms, and social trust that encourage social collaboration (coordination and cooperation) for the common good. This social capital is actually an interesting and relevant topic of conversation when people talk about efficiency and business relations. Whatever concept of social capital is raised by various experts, it actually becomes a complement and fills a space that has not been considered by economists when understanding capital in relation to economic activity.

According to Bourdieu, social capital is the sum total of potential and actual resources associated with the possession of long-lasting network relationships or acquaintance and recognition (Huang, 2003). The definition implies that social capital as a resource can be activated through membership in organizations or social networks. Bourdieu's theoretical approach also seeks to understand how subordinate groups can improve their socioeconomic status by constructing, procuring or investing in various types of capital outside of economic capital (Dwyer et al, 2006).

Coleman (1994) defines social capital as a set of resources inherent in family relationships and within the social organization of society; which is useful for the social and cognitive development of a child or youth (Dwyer et al., 2006). This means that, in Coleman's view, social capital consists of aspects of social structure, obligations and expectations, channels of information, and a set of norms and sanctions that are effective at deterring or encouraging certain types of behavior (The Australian Bureau of Statistics, 2002). Coleman defines social capital based on its function, he parallels the concept of social capital with financial capital, physical capital, and human capital; with the limitation that social capital is embodied in interpersonal relationships (Huang, 2003). In relation to poverty where in general the poor do not have adequate economic capital, social capital can be capital for them.

Robert Putnam defines social capital as “Features of social life—networks, norms, and trust—that enable participants to act together more effectively to pursue shared objectives” (Dwyer et.al, 2006; The Australian Bureau of Statistics, 2002). For Putnam, networks are related to behavioral aspects while norms and trust are attitudes related to socio-psychological aspects (Rose, 1999). Furthermore, Putnam expanded the concept of social capital, particularly emphasizing bridging social capital and bonding social capital, including:

1. Social Bounding is a type of social capital with the characteristics of a strong bond (the existence of social glue) in society. For example, most family members have kinship with other families. Which may still be in the same ethnicity. This kinship can lead to a sense of empathy/togetherness. It can also manifest a sense of sympathy, a sense of obligation, a sense of trust, reciprocity, mutual recognition of the cultural values they believe in.

2. Social Bridging is a social bond that arises as a reaction to various characteristics of the group. He can appear because of the various kinds of weaknesses that are around him so they decide to build a strength from the existing weaknesses. Stephen Aldidgre describes it as a “social lubricant”, which is the facilitator of the wheels that hinder the running of social capital in a community. Its working area is wider than social bounding. He can work across ethnic groups, as well as interest groups. Interactions that exist can be in the form of cooperation or synergy between groups, namely efforts to adjust and coordinate behavior needed to overcome conflicts when the behavior of a person or group is considered an obstacle by other people or groups, so that eventually their behavior becomes compatible with each other.
3. Social linking is a social relationship characterized by a relationship between several levels of social power and social status in society. For example, the working relationship between leaders (supervisors) and employees (subordinates) where this relationship exists because they both have interests and both influence, this social relationship is not much different from patron client relations, where even though the patron has high social conditions and the client is the opposite. but they need each other and influence each other for this reason the relationship between the two is built.

Robert D. Putnam (1993:167) states that the components of social capital consist of trust, norms and networks that can improve efficiency in a society through the facilitation of coordinated actions. Putman further said that cooperation is easier to occur in a community that has inherited a number of social capital in the form of rules, reciprocal exchanges and networks of agreement between citizens.

Ethnicity is a form of social capital although this is not a new concept. Because, when Coleman defines social capital as a resource inherent in family relations and in the social organization of society; and when Putnam defines social capital as networks, norms, and trust, both have laid the foundation for the study of ethnicity as a form of social capital. Empirical evidence often shows that there are certain achievements and achievements (in the economic and non-economic fields) that are unique to certain ethnicities and all of this is achieved because of the support of typical norms and values in the ethnic family, patterns of relations in social organization. and networks that are specific to that ethnicity, as well as norms and beliefs that are also specific to that ethnicity. However, ethnicity is increasingly recognized as a form of social capital after several empirical studies have seriously worked on it. In the context of ethnicity as a form of social capital that influences certain successes and achievements for a particular ethnic group, it is worth discussing how the typical relationship patterns in Butonese society survive and are able to develop businesses in overseas lands.

METHOD

Qualitative research is rooted in the philosophy of empiricism which in an effort to understand human experience prioritizes naturalistic-inductive methods (Idrus, 2007). Meanwhile, from the point of view of its purpose (type), a study can aim to describe (descriptive), explain (explanatory) or characterize (explorative) or a combination of the three. Qualitative research according to Bogdan and Taylor (1982) is a research process that produces descriptive data in the form of written or spoken words from people and observable behavior. This approach is directed at the background and the individual holistically (whole) (Moleong,

2005). Kirk and Miller add, that qualitative research is a particular tradition in social science that is fundamentally dependent on observation (Moleong, 2005). Moleong further stated, qualitative research is research that uses a naturalistic approach to seek and find meaning or understanding of phenomena in a special contextual setting (Moleong, 2005). From the several definitions described above, it can be concluded that qualitative research is research that is intended to understand reality holistically where the data obtained from the research are in the form of spoken or written words in a specific context. Because qualitative research seeks to describe a social phenomenon comprehensively, qualitative research is required to use various methods or what is known as triangulation (Agus Salim, 2005). The methods commonly used in qualitative research are observation, interviews, and document review.

According to Moleong (2005), there are several characteristics or characteristics of qualitative research. Some of these characteristics or characteristics include, first, natural background; second, humans as tools; third, inductive data analysis; fourth, grounded theory, fifth, descriptive, and sixth, temporary design. In an effort to find answers to the problems of this research, the authors chose the village of Rumah Tiga, Teluk Ambon District as the unit of analysis. Rumah Tiga Village, Teluk Ambon District was chosen as the research site for two reasons: first, the area is a market area which was previously controlled by the local people before the Ambon riots but after the riots until now it is controlled by the Butonese. second, the reasons for feasibility, both in terms of time, cost, and references. Because the research location is only about 30 minutes' walk from the author's house, by itself in terms of time and cost this research is quite efficient. From a reference point of view, there are quite a number of books that discuss research.

The main problem in this research will be answered through the existing data. Primary data obtained by the author through interviews or interviews and observations. Interviews are a method of collecting data to obtain direct information from key informants who are expected to provide data related to research problems [Singarimbun & Effendi (ed), 1989]. While secondary data was obtained through existing references, in the library, at the Central Bureau of Statistics (BPS) of the Ambon City Government, the Village, and the local RT. According to Bogdan and Biklen as quoted by Lexy J. Moleong, qualitative data analysis is an effort made by working with data, organizing data, sorting it into manageable units, synthesizing it, looking for and finding patterns, finding what is important and what is important. learned, and decide what to tell others (Lexy J. Moleong, 2005). The process of analyzing this model occurs at the data reduction stage and then comes to the conclusion or verification stage. The data reduction process is a selection process, focusing attention. From this reduction process obtained or can be displayed the themes to be analyzed.

DISCUSSION

Walking through the Rumah Tiga market is a quite interesting personal experience, this is due to the uniqueness of the market which is located on the outskirts of the village of Rumah Tiga as well as a boat base area for crossing between Rumah Tiga and Galala villages, the majority of market residents are immigrant communities whose livelihoods are trading and selling starting from selling basic necessities, selling vegetables, various fish, side dishes, crockery, market snacks, fast food and so on. The average traders who come to the Rumah Tiga market are from the Butonese ethnic group. Buton ethnicity is a migrant community from Sulawesi region since decades ago and has lived in Ambon city area, so that some have called

their identity as Ambonese because they were born, married and grew up in Ambon city mainland.

If you look at the stories of immigrant traders several decades ago, the initial arrival of migrant traders, especially the Butonese ethnicity, dared to cross the ocean as illegal passengers on ships only with the aim of changing fate, it was this determination and courage that became the biggest motivation in the early history of overseas traders. ethnic Butonese. With energy and honesty, they work randomly; starting from being a laborer in the port, construction workers and being hawkers and sleeping on used newspapers and sacks on the streets they survived. They are aware of their shortcomings due to minimal education, so that all they can rely on to change their fate and circumstances is hard work, honesty which motivates them to try. For those who are important they can read and count, it has become their provision to try.

From the capital of energy and honesty to become a solid force to develop in overseas lands. Those who became one of the pioneers in developing their business were ethnic Chinese traders (in Ambon city they were big traders). Chinese traders provide goods for them to market as retailers with trust because they show the ability to work hard and can maintain the trust given to them. The owners of goods (Ethnic Chinese traders) do not hesitate to provide goods in sufficient quantities for them to trade without any initial payment or guarantee; it is only by trust that social relations that occur between these two different ethnicities can be nurtured to this day. The income they get from casual work (as casual laborers, hawkers or construction workers) is not used entirely to meet their daily needs, but there is a revenue sharing system that they have been doing for generations. This revenue sharing system is actually a determinant of the development of their business.

Social Capital and Family Bonds

Migrant traders The Butonese ethnic group is one of the community groups who, although they have migrated and left their area for a very long time, but the kinship ties and ties between ethnic groups are very strong and become one of the reasons for their success as traders in overseas lands. This very strong family ties help them in obtaining capital for the development of their business. The system of inter-family debt has been patterned for a long time, families who have advantages are obliged to help families who do not have capital for business. The capital provided is not just given, but must be returned if the borrower is already running his business. Interestingly, loan repayments do not use interest and there is no benchmark for the amount of installments that must be deposited per month, only trust, understanding and responsibility and respect between those who make up the capital loan system can run well so far.

Buton ethnic family ties are very strong. Roberth Putnam in his theory defines social capital as a value of mutual trust between community members. Social capital is defined as social institutions that involve networks, norms, and social trust that encourage social collaboration (coordination and cooperation) for the common good. This social capital has clearly colored the family ties of the Butonese ethnic merchant group overseas and that bond has been maintained until it has become a living culture for the overseas Butonese merchant group.

As for other business patterns formed by family members due to lack of capital; The business is established together, between families agree to establish a business by raising joint capital so that they are able to establish a business to run together. From this family business they tried to work hard until the business which was originally just an ordinary kiosk became

a big basic food shop in the back market area of Ambon city. This business became the forerunner for them to expand their business so that each of them has business units in other markets in Ambon city, including the market in Rumah Tiga village.

This pattern of mutual assistance is due to the strong social capital (family ties) between them. The same bond also occurs between friends who are both ethnic Butonese because of the friendship that has been nurtured from childhood well so that it becomes their capital to trust each other and without hesitation to give loans to friends who need a large amount of business capital.

In addition to the strong family ties that were developed among the Butonese migrant traders, there is an interesting story that the bonds of friendship among the Butonese also gave birth to other strong ties and formed a pattern of trust. James S. Coleman provides a similar example in his article entitled Social capital in the creation of human capital (Coleman in Dasgupta & Serageldin, 1999). What usually happens in wholesale gem markets, Coleman tells us, can be an incredibly strange sight for people who are not outsiders. In the process of negotiating a sale, a gem dealer will simply give a bag of gems to another seller to check for quality and authenticity. The new second seller will check in his spare time (meaning not right away) and he need not give any guarantee to the first seller that he will not take or exchange part or all of the gems in the suitcase. The gems in the suitcase can be worth thousands or even hundreds of thousands of dollars. From what is exemplified by Coleman in his article, the trust also dominates the friendship of the Butonese ethnicity, borrowing money that does not use collateral and even returns loans without using capital and very small loan repayment installments proves that social capital in the dynamics of the lives of ethnic Butonese traders in Indonesia. Overseas are very close and become one of their solid strengths to develop and be rich overseas.

The interviews conducted with these three men represent the nuances of a family business that was built by the Butonese community overseas. This social bond, which Putnam calls social bonding, is a type of social capital characterized by a strong bond (the existence of social glue) in society. For example, most family members have kinship with other families. Which may still be in the same ethnicity. This kinship can lead to a sense of empathy/togetherness. It can also manifest a sense of sympathy, a sense of obligation, a sense of trust, reciprocity, mutual recognition of the cultural values they believe in.

Live Fighter

Butonese merchants overseas who are able to develop and change their fate overseas prove that they are living fighters. Facing various problems of life by crossing the sea as illegal passengers to work, whatever is important for them to take is lawful. Sleeping on the streets with used newspapers and sacks, the cart is their home as well as a tool for them to try, they do for a better life. The portrait of the life of the Butonese migrant merchants is a testament to the hard work, patience and honesty that motivates them to achieve their dreams to change their destiny. Max Weber in his book Protestant Ethics and the Spirit of Capitalism (The Protestant Ethics and Spirit Of Capitalism) explicitly states that work is not merely an economic means and tool but work is a spiritual end goal. To be far from poverty, it becomes an obligation for humans to choose jobs that are more economically profitable. In his book Weber explains that the attitude of perseverance, frugality, sobriety, wisdom is a kind of the most trusted passport to commercial prosperity. Weber's book is the origin of developing modern capitalism.

In line with Weber's view in Islamic teachings, the congregation is expected to live according to the life of the Prophet Muhammad SAW which is divided into four parts, namely Shidiq is honest and brave, amanah is trusted, Tablighi is responsible and fatonah is having intelligence and caring for the environment. These views from a spiritual point of view were unknowingly adopted and carried out by ethnic Butonese merchant groups who wandered, attitudes and traits (honest, patient, thrifty, hard working, living as is, able to survive) which are embedded in their lives and become patterns of behavior. culture has shaped the characters and views of the Butonese immigrant traders to survive and become tough survival fighters to achieve their dreams of improving their fate for a better life.

From the story of the struggle for their lives who have nothing to being able to develop with their business and succeed overseas, even mastering the economic dynamics in the Rumah Tiga market, they prove their seriousness to be a living fighter as well as part of a survival strategy. Survival strategy is a method that was used in the past for battlefields, but this survival strategy technique is believed to be very appropriate for use in the business world; especially business actors, what strategies need to be taken to maintain their business and survive in the midst of very tight business competition. The resemblance between two different fields (the battlefield and the business field) is an illustration of the type of human life that can be incarnated according to the demands of the field it faces. Examining the phenomenon of the Butonese ethnic merchant group overseas, it can be seen that their attitude and nature like living fighters proves their sincerity to try overseas and is proof that they have been able to survive even from the time of their parents or their grandparents several decades ago. Naturally they are able to survive on land that does not belong to them and at the same time are able to develop and survive the cycle of poverty because of their survival strategy, which is to become a living fighter.

Motivation

In the reality of the lives of ethnic Butonese traders who migrated to Ambon, the motivation due to past experiences is that the Butonese ethnicity has always been underestimated by the native Ambonese, the Butonese ethnicity is often identified with dirty and slovenly people, stupid people, and those who don't. have social status in society because many ethnic Butonese whose livelihoods are traders and sellers in markets which are far from the term "clean and tidy". This life experience is a strong reason and motivation for ethnic Buton traders to work hard and try to improve their lives and the bad image attached to their lives. In general, motivation can be referred to as a state within a person that causes them to behave in a way that ensures the achievement of a goal. Motivation is the willingness to do something to meet the needs of life. Needs are a hierarchy in terms of how important they are. According to Maslow there are five categories of human needs, namely: Physiological needs, social safety, Esteem (appreciation) and self-actualization (self-realization).

Based on the needs category according to Maslow, the motivation of the Butonese ethnic traders to change their fate and is motivated by life experience is solely because they need better recognition from the local community (Ambonese people). This is what initiates them to work and strive so that they are able to collect a lot of money and become rich and not be underestimated. They actualize themselves through their work and the results of their work are used to send their children to university level and some are even able to enter the regional political arena with mediocre intellectual abilities and only with a lot of money they are finally accepted in the political circles and local communities by good.

Revenue Sharing Principle

"We are used to having a hard life" is a sentence that almost all ethnic Butonese traders meet at the Rumah Tiga market while making observations, it seems that this sentence is a sentence that is very attached to their lives or because they are very used to a difficult life. so that they become familiar with the sentence.

But there is an interesting story behind the sentence, they learn the meaning of life and are able to grow from the hardships they are used to. The phenomenon of ethnic Butonese traders who migrated and departed from various limitations and weaknesses finally they were able to change and become successful in the field of business, like a spinning world wheel. It can be said that they reduce their difficulties as a source of strength to try because one of the principles of profit sharing that they apply in their lives and at the same time helps them to leave the sentence of difficult life. They have applied the principle of sharing the results or income from the past and the principle is like a will that has been passed down from generation to generation and has proven to be successful.

From Pak La Ode's story, it is clear that his parents' advice to live as he is and be able to share the income well in order to develop his business is part of the process that Pak La Ode and his family apply in their business. Departing from the frugal life that led Mr. La Ode and his two brothers who both have had a fairly large business, one of whom has even become a member of the council in his hometown (Buton area) took the initiative to build a ferry boat between Ambon and Buton. During the interview, the researcher was amazed by the story and dream of Pak La Ode and his three brothers to build a ferryboat. One sentence that stuck in the hearts of researchers, whether Mr. La Ode and his two brothers were able to make this dream come true? However, as the interview continued, Mr. La Ode was so optimistic that Mr. La Ode even publicly revealed that for now their capital is still Rp. 500,000,000, - and even then it is not loan money from the bank but the profits from their respective businesses.

Something that for researchers is a great success considering that Pak La Ode's background in life was initially only with a mediocre education, he could count but could not read and write, Pak La Ode ventured with his brothers and parents to migrate to Ambon, starting from working as laborers. at the port, being a hawker and an oil seller until now having a big business is a struggle for life that is not easy, hardworking, living frugally and simply, always using the principle of income sharing to make Pak La Ode's dream come true. However, what is interesting is that the business of Mr. La Ode and other ethnic Butonese merchants has developed and can be said to be successful with their business, but they still apply a simple and straightforward lifestyle. Sometimes because they are too thrifty or they are used to living a hard life they only eat once a day, especially if they see that their profit is still small they will hold back their stomach hunger as long as the children have eaten just to keep their daily needs from exceeding their income. they get.

Another interesting phenomenon is also reflected in the lives of ethnic Butonese traders in the Rumah Tiga market, namely the market gathering. This market gathering is carried out by a group of sellers who are only ethnic Butonese, this arisan is monthly in nature, where every day they only need to deposit Rp. 10,000, - after the end of the month the arisan is withdrawn and the arisan is in large enough quantities so that this arisan is also one of the their opportunities to increase business capital. The traders, especially the Butonese ethnicity, were very enthusiastic about participating in the market gathering because they felt that Rp. 10,000 was a regular savings they had to spend to get more results.

The dynamics of life and the wheels of business of ethnic Butonese traders in the Rumah Tiga market is a phenomenal portrait of life as well as a learning process for groups of traders everywhere, especially groups of local traders in Ambon city.

It was a long journey for ethnic Butonese traders who migrated to Ambon city. Navigating the seas and sailing from the Sulawesi region to the Maluku region with complete shortcomings (lack of education, lack of money, no place to live and so on) they dare to take decisions that are very risky and experience the challenge of surviving for the purpose of improving their fate and success. A record of the struggle for life that should be an example for other business groups.

With strong family ties and always helping each other, fighting spirit, high motivation and the principle of sharing their income, they survive in the overseas land. Until the image that used to be attached to them as a group of immigrants who were dirty and dirty and who were not respected because they did not have social status; with the passage of time they are able to change the bad image attached to their identity as an ethnic group that is despised by the local community.

With hard work, always being honest, patient in living life and frugal principles help them to get rich in overseas lands. Overall, the ethnic Butonese traders in the Rumah Tiga market have assets in the form of permanent houses to almost all of them own two-wheeled and four-wheeled vehicles. As for their wealth, they are measured by the amount of gold they have because for them gold is an asset that never drops in price, and is a very quick means of turning into money. So that the Butonese in the Rumah Tiga market and as a whole in the city of Ambon are known as gold collectors.

CONCLUSION

Buton ethnic family ties are very strong. Roberth Putnam in his theory defines social capital as a value of mutual trust between community members. Social capital is defined as social institutions that involve networks, norms, and social trust that encourage social collaboration (coordination and cooperation) for the common good. This social capital has clearly colored the family ties of the Butonese ethnic merchant group overseas and that bond has been maintained until it has become a living culture for the overseas Butonese merchant group.

Butonese merchants overseas who are able to develop and change their fate overseas prove that they are living fighters. Facing various problems of life by crossing the sea as illegal passengers to work, whatever is important for them to take is lawful. Sleeping on the streets with used newspapers and sacks, the cart is their home as well as a tool for them to try, they do for a better life.

In the reality of the lives of ethnic Butonese traders who migrated to Ambon, the motivation due to past experiences is that the Butonese ethnicity has always been underestimated by the native Ambonese, the Butonese ethnicity is often identified with dirty and slovenly people, ignorant people, and those who do not have social status in the community because many ethnic Butonese whose livelihoods are traders and sellers in the market are far from the term "clean and tidy".

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