

Local Wisdom of Bajo Tribe in Utilizing Marine Resources

Mohammad Tofan Samudin¹, Hasan Muhamad², Rosmawati², Sulaiman Mamar², Ahmad Yani^{3*}

¹Postgraduate student at Tadulako University, Indonesia

¹Faculty of Social and Political Sciences, Universitas Muhammadiyah Palu, Indonesia

²Faculty of Social and Political Sciences, Tadulako University, Indonesia

³Faculty of Public Health, Universitas Muhammadiyah Palu, Indonesia

*Corresponding Author Email: ahmadyani@unismuhpalu.ac.id

Abstract— Bajo ethnic communities have a set of local wisdom in their social and cultural system which is then implemented into a religious beliefs and emotional ties in their transcendental relationship with supernatural powers, concept, and expression about life and its meaning, aim, orientation, knowledge, and interpretation framework of the world. This paper focused on three main issues; the form of local wisdom, the development of local wisdom as sociocultural resource in empowering coastal community of bajo ethnic, factors that can support and hinder the development of local wisdom and the way to reduce poverty in Bajo's community at Tumora village Poso district, Poso. The objective of this study was to understand and describe sociocultural phenomenon existing in the culture-supporting society and gain a deep understanding of other cultural influences on the Bajo local wisdom.

Keywords — *Local Wisdom, Socio-cultural resource, empowerment, the Bajo people.*

I. INTRODUCTION

The Bajo tribe is one of ethnic groups in Indonesia that lives around coastal area. Historically, the Bajo tribe is communities who live on the boat and therefore are commonly referred as "boat people". (Pakaya, 2014) The Bajo people are also recognized as sea people as they depend on the sea to fulfil their daily needs. The names "Bajo", "Bajo tribe", or "Bajo people" are mostly used by residents dwelling in the Eastern Indonesia to refer to these sea nomads that live in several regions. Bajo people are nomadic and depend their lives on the nature by gathering food from the sea and therefore they are categorized as nomad community (Suliyati, 2017; Wani & Ariana, 2018).

The nomadic group of people, in addition to their nomadic lives which move from one to another place to

fulfil their daily needs, are also characterized by the way they fulfil their life needs by hunting, gathering and fishing. Various types of livelihoods are interrelated, which in anthropology is known as food gatherer (Obie, Soetarto, Soemarti, & Saharuddin, 2015; Suryanegara, Suprajaka, & Nahib, 2015).

In Tumora Village, Northern coast of Poso District, there is a Bajo tribal community. Based on preliminary observations, the Bajo people have lived in or lived in the village for a long time. This can be seen from a number of people who are elderly, and the number of their communities is quite large, which is around 60% of the total population in Tumora Tasman Village.

The local wisdom that they possessed in utilizing the marine resources obtained for generations, is still in use in their profession, such as their toughness diving without using aids, spears, and fishing rods. But some of their famous customs are very unique, many have been abandoned. Even like marriage customs, goes down to the sea culture, and their traditional ceremonies are rarely done. (Basri et al., 2017; Cahyaningrum, 2017; Fausayana, Sirajuddin, Salman, Ali, & Darma, 2015)

Understanding this phenomenon, therefore, this paper aimed to explain the Local Wisdom of Bajo in Utilizing Marine Resources in the Village in Tumora Village, Northern coast of Poso District, Poso, Central Sulawesi Province, Indonesia.

II. LITERATURE REVIEW

This paper is still correlated with previous studies which were carried out as comparison and study material. The results of previous studies which then included as comparison of this research topic were about the local wisdom of Bajo tribe and the problem of other culture penetration into Bajo tribe.

Based on the study by Ahda Mulyati which was carried out in Kabalutan island about the architecture of Bajo ethnic settlement, Bajo people in Kabalutan island, Central Sulawesi have sociocultural wisdom and local knowledge about establishing settlement in the coastal area. As many as 72% of Bajo people lived on the sea and built their home right facing the sea. The settlement pattern was not linear but curved following the topography of the coral hill to protect their homes from the threat of storms and tsunami waves, the development of their settlements tended to develop towards the sea rather than to land. Ahda Mulyati stated that the Bajo ethnic settlement architecture was based on the same philosophy in which symbolized by Lao space or as a center of settlements. "The same concept in lao" enriches the meaning and insights of residential architecture, especially vernacular waters that are built on local knowledge.

According to the socio-economic and resource analysis, the researchers stated that the education level of the Bajo people was very low, which subsequently affected people's income. So the author recommends that the Government should pay attention to the local wisdom of the local community, especially in development planning and spatial planning around the coastal areas and to improve the education level of the Bajo tribe community. (Suryanegara et al., 2015)

A study by Mukti Ali entitled "to communicate education and preserve local wisdom of Bajo tribe" concluded that Bajo ethnic is a community which cannot be separated from waves and white foams which is reinforced by the sound of fish-eating birds (Ali, 2017). A society that has rules of behavior, and has a mindset that is based on natural phenomena that surround it. Their character and attitude are not much different from those in the coastal areas throughout the archipelago. Except for a small number of them who make them seen as unique or different from other communities. (Maru et al., 2018; Obie, 2018) Their housing system was built with the technique of plugging the poles above the ocean. This is a common and main characteristic of the Bajo people. Part of the house must always be related to the sea. Although there are a number of houses that combine land and sea. Kinship and family system is another characteristic that distinguishes it from other groups or tribes. (Obie, 2016; Rahim, Basri, & Fauzi, 2019) Generally their kinship is very strong so that grace and mutual help are maintained. Therefore the impression of individuality is subtle. Simple, there are no signs of establishment even though they can and are able to realize it by living a little frugally and not wastefully, managing the pattern of life, keeping

what is the main factor supporting their lives, and seeing the future to be followed. (Obie, 2018)

Another study concluded that the knowledge system owned by Bajo tribesmen is an adaptation of their environment in coastal and marine areas. (Maru et al., 2018) The coastal area where they live and the sea as the place for them to rely their lives on need cultural system which is reflected in fishing knowledge system both in daily lives and during fishing. The traditional knowledge of the Bajo people is still used as a guideline in conducting tourism activities. Although the development of science is progressing, traditional knowledge about natural phenomena, capture areas, and fish species is still a reference for them in their activities at sea. (Gobang, Antariksa, & Nugroho, 2019)

The Bajo people consider that the sea is everything, as a land of livelihood, the environment of residence and various actions and behavior of the Bajo are always related to the sea. With traditional knowledge possessed by the Bajo people, they are able to understand the marine ecosystem in exploiting various sources of marine life for their survival. (Marjanto, Syaifuddin, 2018)

The Bajo people obtained their knowledge by self-education and fishing experience, as well as stories from parents that are the knowledge they have acquired for generations. Bajo people have outstanding knowledge about maritime affairs but, are not deceived, so they still live under the poverty. The knowledge possessed is traditional, but it contains local wisdom in managing marine resources, hence this traditional knowledge system needs to be maintained. (Rahim, Basri, & Fauzi, 2018)

III. OBJECTIVE, APPROACH AND METHODOLOGY

This paper aimed to understand and describe sociocultural phenomenon existing in the culture-supporting society and gain a deep understanding of other cultural influences on the Bajo local wisdom. The secondary data were obtained by collecting previously related studies. Previous studies found that almost all informants in addition to speaking Bajo language, they also speak Kaili and Bugis, and some of them speak Bahasa.

This paper also observed various activities of Bajo people to understand the meaning of those activities. The Observations included, how the Bajo do the work of fishermen or other work and their daily activities, how to carry out worship, how their home is, how the system of division of labor, how children go to school, do traditional ceremonies, burial locations and how the

interactions in market, and in dealing with other community members.

IV. CONCLUSION

Bajo people have their own way to worship God who has given them gifts in form of diverse marine potential, thus they can fill their needs. The Bajo also always preserve the marine potential, maintain marine biota, species of fish and coral reefs. The local wisdoms of Bajo ethnic teach us that humans and nature are a harmony of the masterpiece of God Almighty. Where humans are a symbol of the continuity and harmony of the universe as a companion of a living place that is always filled with a light smile without burden, living with nature without difficulty which makes a barometer of their love for nature. That is a learning from the Local Wisdom of the Bajo Tribe.

The Bajo people as a group of people living on the boat, that continuously live together with their families need a free movement on the sea. They naturally unite themselves with marine life in harmony with their natural resources and become part of the sea in all aspects both natural, social and cultural which are not easily separated from their survival. (Rahim et al., 2019)

Sea people or Bajo people, in addition to making the sea as a place to obtain life, also as a place of inheritance and the transfer of socio-cultural values to family members. The Bajo people make the sea an educational environment that they can observe, felt through all the five senses and their instincts as humans who want to know every movement of life around them.

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