

The Non-Survival of the Bajo Tribe's Local Wisdom in Marine Bio-Conservation in Wakatobi Regency, the Province of Southeast Sulawesi



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ABSTRACT: This research aims to analyse the causes of the non-survival of the Bajo tribe's local wisdom in marine bio-conservation in Wakatobi Regency, the Province of Southeast Sulawesi. The method used in this research is descriptive qualitative with a cultural studies approach. Data collection was carried out by involved observation, in-depth interviews with selected informants, and documentation study. The data obtained were analysed by the following steps: data reduction, data presentation, and verification. The results of the research showed that the cause of the non-survival of the Bajo tribe's local wisdom in marine bio-conservation in Wakatobi Regency, the Province of Southeast Sulawesi is a change in the mind-set and lifestyle of the Bajo tribal community. The mind-set and lifestyle of modern society have an impact on the local wisdom of the Bajo people themselves. The lack of the role of traditional institutions can be seen from the diminishing direct involvement of traditional institutions in efforts to shape behaviour and inculcate traditional values and social capital in the Bajo tribal community.

KEYWORDS: Non-survival, local wisdom, marine bio-conservation, Bajo tribe

INTRODUCTION

The Bajo tribe is found in the waters of the Makassar Strait, Bone Bay, Southeast Sulawesi, East Nusa Tenggara, Banggai Islands, Tomini Bay, North Maluku, and the waters of Wakatobi Archipelago (Suryanegara et al., 2015).

Mola Village is one of the Bajo Tribe settlements on Wangi-Wangi Island with an area of ±32 ha. The total population of Bajo Mola Village is 7,779 people (BPS, 2021) making this village constitutes one of the largest concentrations of the Bajo tribe in Indonesia. The location of Mola Village is on the south side of Wangi-Wangi Island which is the location of the Sub-district capital, precisely in Mandati waters which is part of Mandati indigenous peoples' territory as one of the three indigenous people who control Wangi-Wangi Island.

The development of Mola Village as a Bajo village in Mandati waters area has additional value. Mola village is one of the Bajo tribal villages that has experienced development from other Bajo tribes. This is based on the location of the village which is in Wangi-Wangi urban area and close to the Sub-district capital which is the centre of activity. Besides that, the condition of the waters area that has the potential to be used as a residential location is quite extensive (Eryano et al., 2020).

The Bajo tribal community has values and norms as well as local knowledge obtained from nature or what is currently known as local wisdom that governs their daily lives. The local wisdom and knowledge of the Bajo Mola tribe is the result of a very long process from generation to generation. Local wisdom is an ancestral heritage in the values of life that are integrated into the form of religion, culture, and customs (Sambas, 2012).

The Bajo Mola tribal community has adapted to its environment by developing wisdom in the form of knowledge or ideas, and tools, combined with customary norms, cultural values, and activities to manage the environment to meet their needs. Unfortunately, at this time there has been a shift in the value of view on the use of marine resources by the Bajo Mola tribe in fulfilling their lives. Although the Bajo Mola tribe attaches importance to the preservation of marine resources such as coral reefs, seagrass beds, and certain types of fish, they also use them in exploitative ways.

This condition is further exacerbated by activities that damage the environment, such as coral destruction, sand mining, the use of bombs, anesthesia, or the use of chemicals (potassium cyanide) which are the main causes of damage to coral reefs in the

The Non-Survival of the Bajo Tribe's Local Wisdom in Marine Bio-Conservation in Wakatobi Regency, the Province of Southeast Sulawesi

area (Balai TNW 2007). One of the causes of the loss or shift of local wisdom owned by the Bajo Mola tribal community is the community's view that nature is no longer sacred but has potential that can be exploited to fulfill their lives.

RESEARCH METHOD

This study uses a qualitative research method with a cultural studies approach. A qualitative method is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior (Moleong, Rodiah & Triyana, 2019). A qualitative research method is also often called a naturalistic research method. Thus, the presence of the researcher will not greatly affect the dynamics of the object under study.

The cultural studies approach is an empirical and theoretical approach that aims to obtain an in-depth description and analysis of a culture in a society based on intensive field research. Researchers collect data by going directly to the field that is the object of research to study intensively the problems studied.

This research was carried out in the Wakatobi National Park area in the Bajo Mola tribal community settlement which is administratively located in Wangi-Wangi Selatan Sub-district, Wakatobi Regency, Southeast Sulawesi Province. The selection of research locations and the consideration that local wisdom in conserving marine biological resources such as *tubba dikatutuang*, *parika*, *duata sangal*, *pamali*, is starting to no longer survive in the life of the Bajo Mola tribal community. This local wisdom has now begun to erode along with the changing times and science. Sources of data in this study consisted of primary data obtained by observing and direct interviews with informants of the Bajo Mola tribal community at the research location, and secondary data obtained or collected from existing sources, namely from journals, literature, previous research, books and internet related to the unsustainability of local wisdom of the Bajo Mola tribe in marine resource conservation

Informants in this study were determined by snowball sampling, a sampling technique that was initially small, but became more and more and new data collection stopped until the information obtained was considered sufficient. Data collection techniques in this study consisted of, participant observation, which aims to observe and record information related to the non-survival of local wisdom of the Bajo Mola tribal community in marine bio-conservation. In-depth interviews were conducted using interview guidelines (structured interviews) and then developed into more in-depth interviews (depth interviews), while the informants interviewed in this study were the village head, youth leaders, and community leaders from the Bajo Mola tribe. Documentation, data collection is carried out with documentation to collect all kinds of images or the results of shooting documentation of activities that have to do with the object in this study. In-depth data analysis in this study used interactive model data analysis, by Miles and Huberman (1992), namely data reduction, summarizing and selecting the main points from all data and various available sources, namely from in-depth interviews and observations using techniques collecting data in the form of existing documents and documents obtained during conducting research and focusing on important points from several field data that have been obtained and looking for patterns. Presentation of data, after the data is grouped by giving certain points, the author formulates the form of data presentation. The data is presented in written form so that it can help the author to master the data obtained. Verification, conclusions are drawn by combining and analyzing the data obtained in the field from the results of interviews, after analyzing the data regarding the unsustainability of local wisdom of the Bajo tribe in marine biodiversity conservation.

RESULTS AND DISCUSSION

The Unsustainability of Local Wisdom of the Bajo Mola Tribe in the Conservation of Marine Resources.

Changes in people's mindset and lifestyle

Life in the Bajo Mola community has now undergone rapid changes. Changes in the mindset and lifestyle of modern society can be seen in the life of the Bajo Mola people today. Education is one of the factors that influence people's mindset toward their local traditions and wisdom. The increasing number of Bajo Mola people who are studying has an impact on the mindset of the people who are growing. Every human being essentially has unlimited interests so these social changes affect various aspects of people's lives, such as education and the community's economy (Zakiyah, 2012).

Along with the rapid development of the times, it also affects the lifestyle of the Bajo Mola tribe today. The lifestyle of the Bajo Mola people began to change from a traditional to a modern lifestyle. The life of the Bajo Mola community is currently undergoing rapid changes among the Bajo tribes in other areas.

The change in mind-set and lifestyle in the Bajo Mola tribe has an impact on local wisdom in the Bajo Mola tribal community itself. With the increasingly advanced development of the times and science, everything must be based on logic, then a tradition and local wisdom based on belief will not be trusted by the community in this day and age, because the local wisdom is seen as unable to be proven and explained logically. . This is based on the results of the researcher's interview with Mr. UK, as one of the community leaders of the Bajo Mola tribe, saying:

“The Bajo Mola community, especially the young Mola generation today no longer believe in local traditions and wisdom, they even take it for granted, because it doesn't fit the logic with what they are learning, maybe because they are already in school or join what institution, so they think that what is a tradition and local wisdom in the Bajo Mola community is not important and not under

The Non-Survival of the Bajo Tribe's Local Wisdom in Marine Bio-Conservation in Wakatobi Regency, the Province of Southeast Sulawesi

today's times because it does not match logic, so they no longer believe in it and many even no longer obey what are the prohibitions and challenges to the Bajo Mola tribal community." (Interview, May 30, 2022, translated by the researchers)

The mind-set of the Bajo Mola people currently considers that local traditions and wisdom are only limited to the beliefs of the previous people. Tradition and local wisdom are just a myth, if they don't do it, it won't be a problem. This mind-set is generally found in people who have taken a high level of education, most of them think that the rituals performed by the previous Bajo Mola tribal community are irrelevant and no longer under today's conditions.

Because of the deconstruction theory of Deridida, which states an action from the subject to question, dismantle an object that is composed of various elements (Noris in Siregar, 2019). The demolition carried out is a radical act because it dares to destroy what has been neatly arranged, is considered the most correct and has been glorified in the past. This is based on the development of science and modernization which encourages people to adapt to the times so that many customs are abandoned (Herusantoto, 2008: 68). There is a change in local wisdom in the Bajo Mola tribal community who dares to take an action to change or dismantle local wisdom that has been neatly organized and has been carried out by the Bajo Mola tribal community since the past, this is because it is adapted to the conditions of the times and technology, thus affecting local wisdom. in the life of the Bajo Mola people. Based on the results of the researcher's interview with Mrs. SR, as the Bajo Mola community, she said:

"The fading of local wisdom of the Bajo Mola tribe is seen in the current younger generation of the Bajo Mola tribe. On average, the minds of the younger generation of Bajo Mola are rarely interested in finding out what traditions exist in this Bajo Mola. They are more interested in technology and the times. If asked about local wisdom they will not know it" (Interview, 02 June 2022, translated by the researchers).

The change in the mind-set of the Bajo Mola tribe, especially the younger generation, greatly affects their knowledge and concern for their local wisdom. The development of the times and technology has unwittingly brought changes in the values of society. Global influence has unwittingly led to social mobility, which is followed by a shifting relationship of cultural values in people's lives (Setyaningrum, 2018). This change appears to be a shift in the cultural value system as well as attitudes and views that have changed towards cultural values.

Changes in the lifestyle of the Bajo Mola people also affect the unsustainability of the local wisdom of the Bajo Mola people. The change from a traditional lifestyle to a modern lifestyle has made Bajo Mola people more interested in today's modern lifestyle. One of the lifestyle changes that are visible in the life of the Bajo Mola people is the change of residence in the Bajo Mola community. Changes in the residence of the Bajo Mola tribe, which then began to settle and make settlements on land, had an impact on changes in social values and local wisdom adopted. The change in the concept of settlement from life on the high seas to living in a place/land is an attempt to justify marine and land life through an adaptation perspective by placing cultural change as part of its efforts to adapt to its environment (Suyuti, 2011).

Whereas at first, the Bajo Mola tribe lived traditionally with stake houses above the sea, with thatched roofs and walls of planks or bamboo splits. However, at this time in the life of the Bajo Mola people, almost all of the Bajo people in Mola Village have had concrete houses built as a result of reclamation using coral in the sea. Based on the results of an interview with Mr. UK, one of the community leaders of the Bajo Mola tribe said:

"Local wisdom in the Bajo tribal community has begun to disappear because today's people no longer care about their local traditions and wisdom. For example in the *tubba dikatutuang*, which prohibits the Bajo people from destroying corals, but now we can see that people no longer care, many of the Bajo Mola people no longer take care of the corals, they even take corals in the sea to make their own homes. and even sell corals to fellow Bajo Mola people and mainland people as well." (Interview May 30, 2022, translated by the researchers)

The Bajo Mola people prefer permanent concrete houses to stilt houses made of planks. This condition generally describes a shift in the value of local wisdom on marine resource conservation in building houses. In addition, the Bajo Mola people who have permanent concrete houses will be considered to have a higher social status.

Although according to the community's recognition, only dead coral is taken, mining that is carried out continuously will have the potential to damage marine ecosystems and cause coastal erosion. The use of marine resources by the Bajo Mola Tribe has no longer adhered to the principles of sustainability, for example taking coral for house foundations, has the potential to damage coral reefs. One of the causes of the loss or shift of traditional wisdom owned by the community is the community's view that nature is no longer sacred but has potential that can be exploited to fulfil their lives (Keraf 2002).

The Bajo Mola knows that coral reefs are a place to live, lay eggs and eat fish, which if damaged will reduce the number of fish in the area. Damage to natural resources in coastal areas, including coral reefs, decline in mangroves due to land use changes, and increase in the number of nutrients and sedimentation due to human activities are mostly influenced by infrastructure building activities (Dahuri, 2003). By following the changing times of this modern era as well as pressing economic needs, it encourages the Bajo Mola tribal community to behave exploitatively, by no longer trusting and caring about their local wisdom in marine resource conservation which does not reflect their way of life towards marine resources.

The Non-Survival of the Bajo Tribe's Local Wisdom in Marine Bio-Conservation in Wakatobi Regency, the Province of Southeast Sulawesi

Lack of Role of Traditional Institutions

The existence of traditional institutions basically cannot be separated from the culture of a society, and its function is to maintain, implement, and preserve the customs that have been applied to the community from generation to generation. Customary institutions as places of cultural inheritance teach how important it is to preserve the tradition (Mukhtaromi, 2013).

However, the reality is that in the life of the Bajo Mola people, the Bajo Mola traditional institutions have not yet performed their role properly. Even the community does not know the management of the Bajo Mola traditional institution and what has been done by traditional institutions in the Bajo Mola tribal community at this time. Based on the results of the researcher's interview with Mr. RD, the Bajo Mola tribal community saying:

"There is a traditional institution in the Bajo Mola tribal community, but at this time I don't know who the administrator of the institution is, whether it is still active or not because at this time I have never heard or seen what activities the Bajo Mola traditional institution has carried out at this time." (Interview, 03 June 2022, translated by the researchers)

The lack of role of the Bajo Mola traditional institution ultimately has an impact on the rare implementation of local traditions and wisdom in the life of the Bajo Mola tribal community. The lack of role of the Bajo Mola traditional institutions greatly affects the occurrence of the unsustainability of local wisdom in the life of the Bajo Mola tribal community. The existence of people who no longer obey and believe in all forms of local traditions and wisdom is due to the weakness and lack of clarity of customary institutions that regulate indigenous peoples within them. This is based on the weakening condition of the role of traditional institutions as seen from the diminishing direct involvement of traditional institutions in efforts to shape behaviour and inculcate customary values and social capital of the community (Mubarrok, 2015). This lack of involvement from Bajo Mola traditional institutions has an impact on the behaviour of the Bajo Mola tribal people who no longer obey their local wisdom.

In the life of the Bajo Mola community today, local wisdom such as *pamali* in the life of the Bajo Mola people is rarely trusted and obeyed by the community, in fact, this can be seen from the surroundings of the Bajo Mola tribal community settlements, there is a lot of household garbage scattered in the sea every day. settlement of the Bajo Mola tribe. The lack of role of Bajo Mola traditional institutions can also be seen from local wisdom in conserving marine resources of the Bajo Mola tribal community such as *tubba dikatutuang*, *duata sangal* and *parika* which are rarely known and practiced by the Bajo Mola tribal community today. This is based on the acknowledgment of several Bajo Mola tribal communities saying that the local wisdom of *tubba dikatutuang*, *duata sangal* and *parika* is rarely implemented in the life of the Bajo Mola tribal community because of the lack of role of traditional institutions in implementing and empowering the local wisdom. This is based on the results of the researcher's interview with Mr. UK one of the community leaders of the Bajo Mola tribe, saying:

"One of the reasons for this is that the tradition of the Bajo Mola community is rarely carried out because at this time the customary institutions are not clear. There is a Bajo Mola traditional institution, but we don't know who the current administrator of the Bajo Mola traditional institution is. Unlike in the past, it is still clear that this is a traditional institution, local wisdom is still often practiced, Bajo cultural events are also often carried out, but now we rarely see this local wisdom being carried out in the community, it is not clear which traditional institutions take care of all this, so the community also doesn't care. With this local wisdom, many people have violated and no longer obeyed the local wisdom of the Bajo Mola tribal community." (Interview May 30, 2022, translated by the researchers)

The socio-cultural reality that appears today is that in the lives of indigenous peoples and existing traditional institutions, it seems that they are only symbols that complement the structure of customary government. Various tasks that should be carried out to answer the needs of indigenous peoples are often not carried out or if they are carried out it can be said that they are still not optimal (Serumena, 2021).

The weakness of traditional institutions has an impact on the fading of local wisdom in the Bajo Mola community. The existence of people who do not know and obey their local wisdom is due to the lack of role of traditional institutions that maintain and preserve local wisdom in the life of the Bajo Mola tribe. In addition, according to the recognition of the Bajo Mola tribal community, the lack of socialization of the local wisdom to Bajo Mola tribal community by traditional institutions is also one of the lack of roles of Bajo Mola traditional institutions in maintaining and preserving local wisdom. This lack of socialization of local wisdom greatly affects the existence of local wisdom in the Bajo Mola tribal community. The rareness of Bajo Mola tribal people who know their local wisdom is the result of a lack of socialization carried out by Bajo Mola traditional institutions.

CONCLUSION

Based on the results of the discussion, the author can conclude that the cause of the unsustainability of local wisdom of the Bajo Mola tribe in marine resource conservation is:

Changes in the mind-set and lifestyle of modern society have an impact on local wisdom in the Bajo Mola community itself. The mind-set of the Bajo Mola people who think that local traditions and wisdom are only limited to the beliefs of the previous people. This mind-set is generally found in people who have taken a high level of education, most of them think that the rituals carried out by the Bajo Mola tribe are no longer relevant to current conditions.

The Non-Survival of the Bajo Tribe's Local Wisdom in Marine Bio-Conservation in Wakatobi Regency, the Province of Southeast Sulawesi

Changes in the lifestyle of the Bajo Mola people also affect the unsustainability of the local wisdom of the Bajo Mola people. One of the lifestyle changes that are visible in the life of the Bajo Mola people is the change of residence in the Bajo Mola community. However, the problem is in changing the residence of the Bajo Mola tribe. is to no longer care about and obey what has become their local wisdom. People prefer to build concrete houses using coral stones rather than using houses on stilts. Whereas coral reefs are an important resource to be protected. Changes in the residence of the Bajo Mola tribe, which then began to settle and make settlements on land, had an impact on changes in social values and local wisdom adopted.

The lack of role of the Bajo Mola traditional institutions greatly affects the occurrence of the unsustainability of local wisdom in the life of the Bajo Mola tribal community. This can be seen from the existence of people who no longer obey and trust all forms of local traditions and wisdom contained in the life of the community itself. This is based on the weakening condition of the role of traditional institutions as seen from the diminishing direct involvement of traditional institutions in efforts to shape behaviour and inculcate customary values and social capital of the community.

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