

The Men and the Sea: Cultural Preservation of Bajau People with their Traditional Practice in Bone Regency

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Abstract

This research is an ethno-culture research related to aspects of cultural preservation. This study aims to map the shifts in cultural practices of the Bajo people as a result of their cultural acculturation. The Bajo ethnic is an ethnic that adheres to its ancestral cultural heritage which has been passed down from generation to generation wherever they are. The distinctive culture of the Bajo ethnic and the uniqueness of their language validate these two aspects as their identity. The Bajo ethnic wherever they are is known as sea man because life and death all occur at sea. Their life cycle consists of being born, growing up, earning a living, getting married, raising their children at the sea, and in the end they will die and are buried at the sea. At first the Bajo ethnic was an ethnic group that was very closed to outsiders, but along with the era of openness the Bajo began to interact with outsiders. The results of this study indicate that the continuity of the original Bajo culture is now starting to shift due to the acculturation of the culture of the Bajo people with other ethnics wherever they are. However, it is certain that the original culture of the Bajo ethnic is still well preserved

Keywords: Ethno-culture, Bajo Ethnics, the sea, Bone Regency.

I. Introduction

This research is a development of a previous study entitled The Preservation of the Threat of Extinction of the Oral Literature of the Bajo Ethnic in South Sulawesi. This research is formulated as a strategy to save one of the nation's cultural assets from the marginalized maritime ethnic, namely the Bajo ethnic. Marginalization is caused by several factors that are educational factors and accessibility in politics and government. As a minority ethnic, the Bajo ethnic deserves attention as a form of shared concern for the threat of extinction of their cultural heritage. The initial study of this research shows that the cultural heritage of the Bajo ethnic in Bone Regency is now thought to have begun to shift and some even call it endangered. These two conditions will be clarified in this research.

It found from several sources that the Bajo or

Sama Ethnic is an ethnic group whose family originates from the Sulu Archipelago, Southern Philippines (Obie, 2018). There is no historical record of when this ethnic began to inhabit a settlement on the seafront which was named BajoE. This ethnic is a nomadic ethnic who lives on boats (home and reproduce on the sea), they are often called as sea people (Saad, 2011). The Bajo ethnic uses the Sama Bajo language, and since hundreds of years ago it has spread to the land of Sabah, Malaysia and various parts of Indonesia (Tahara & Malim, 2021).

It is now certain that the Bajo ethnic has spread to almost the entire Indonesian archipelago (especially in eastern Indonesia), since long before Indonesia's independence (1945), the Bajo ethnic, which spread to various regions, began to settle down, and mingle with other existing

ethnics surrounding. In South Sulawesi, the Bajo ethnic is found living in the districts of Bone, Selayar and Luwu, in the Wakatobi Region for southeast Sulawesi (Bahtiar, 2012). However, this research focuses on the Bajo ethnic who live in Bone district.

As previously explained, the research objectives were designed to 1) to make an inventory of a number of Bajo Ethnic Cultural Heritage, 2) to explore the cultural potential contained in the ethno-culture from threats to its preservation, and 3) to find a defense model that can protect the Bajo Ethnic Cultural Heritage from the threat of extinction.

To complete the objectives mentioned above, this research also formulates the following long-term goals: 1) to carry out systematic revitalization efforts, and 2) to design a model framework for preserving the heritage of the Bajo Ethnic from the threat of extinction. These two long-term goals are concrete manifestations of efforts to save the cultural heritage of the Bajo Ethnic and therefore revitalization must be carried out. The specific target is to save one of the important heritages and assets of the Bajo Ethnic cultural heritage in South Sulawesi.

The issue of cultural defense has now become one of the issues of ethnic culture research that has been highlighted, especially regarding cultural acculturation which then drowns out the culture belonging to the minority. The influence of information technology may be cited as one of the causes.

Cultural acculturation is meant is the merging of two different cultures that are fused, without losing the characteristics of the culture itself. According to Sari and Rizki (2021); Rahman, (2018), cultural acculturation is the unification of various elements of different cultures and forms a new culture, without losing the characteristics of the original culture. Koentjaraningrat (2009) defines cultural acculturation as a process, namely when a group of people with a certain culture encounter elements of a foreign culture. These elements will be accepted and processed into their culture without losing the culture itself.

2. The Men and the sea: the Bajo People

One of the most unique ethnics in the world is the Bajo ethnic. It is usually also called the Bajau Ethnic (in some places it is called the Sama Ethnic) which is one of the most unique ethnic groups because of its way of life and cultural practices. Its uniqueness is marked by the habitat of their lives, generally above the sea or seacoast areas. They live in groups with each other and are a closed tribal group (Garrard, 2004; Ali, 2017).

It found in several sources, the Bajau or Sama Ethnic is an ethnic group whose originates from the Sulu Archipelago, Southern Philippines. This ethnic is a nomadic ethnic who lives on a boat (home and reproduce on the sea), so they are often called sea people (Van Peursen, 1976). Since hundreds of years ago, the Bajo ethnic has spread to the country of Sabah and various parts of Indonesia, especially in the eastern region, so that it is also often found in Sabah, Malaysia (Bahri, 2017).

In historical records, in general the Bajo ethnics, who live in Kalimantan, are thought to have moved and migrated from the north (Philippines) since prehistoric times. The Bajo, who are Muslim, are the last migration from northern Kalimantan which entered the coast of East Kalimantan to South Kalimantan and occupied the surrounding islands (Mokhtar & Saat, 2008). They settled earlier long before the arrival of Muslim ethnics from the Bugis family, namely the Bugis, Makassar, and Mandar ethnics (Pelras, 2006).

Currently, the Bajo ethnic is spread throughout almost the entire archipelago (especially in eastern Indonesia), even as far as Madagascar. They are known as a nomadic group, but since before independence, those who spread to various areas began to live and mingle with other ethnics around them, including the Bajo ethnic who live in Bone

Based on the Population Statistics of the Republic of Indonesia, the areas where the Bajo ethnic lives in Indonesia include:

1. East Kalimantan (Berau, Bontang and several other areas)

- 2. South Kalimantan (Kota Baru) is called the Bajau Rampa Kapis
- 3. South Sulawesi (Bone, Selayar and Luwu Regencies)
- 4. Southeast Sulawesi (generally living in the Wakatobi area)
- 5. West Nusa Tenggara (spread in some places

- 6. East Nusa Tenggara (Booleng Island, Seraya, Longos, Komodo and surrounding areas)
- 7. Sapeken and Sumenep, and
- 8. Other Eastern Regions of Indonesia

This research focuses on the life of the Bajo Ethnic in South Sulawesi, Bone Regency as seen in the following maps.

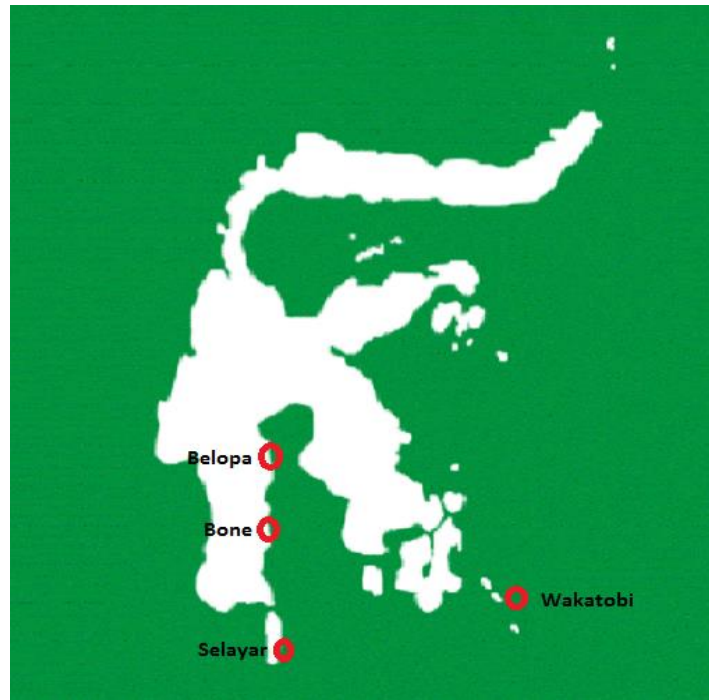


Figure 1. The Settlement of the Bajo Ethnic in South Sulawesi and Southeast Sulawesi

The current situation of the Bajo people living in the BajoE village inTanete Riattang Timur District, Bone Regency, is shown in the

following table. The following is the division of the Bajoe village administration area which consists of 6 neighborhoods including:

Table 1. Total population in BajoE Village

No.	District Name	Sex	
		Male	Female
1	<i>Lingkungan Appasareng</i>	1266	1256
2	<i>Lingkungan Pao</i>	1353	1419
3	<i>Lingkungan Rompe</i>	366	352

4	<i>Lingkungan Maccedde</i>	558	570
5	<i>LingkunganTengnge</i>	313	330
6	<i>Lingkungan Bajo</i>	743	711
7	Amount	4.599	4.638
8	Total	9.237	

Source: Government office of BajoE, 2022

In fact, even though the Bajo ethnic is stated to be domiciled in the BajoE Village but they live concentrated in one environment, namely the Bajo environment itself, while in other environments the number is very limited.

Data on the Bajo ethnic in BajoE Village based on data from the Tanete Riattang Timur sub-district office totaled 1,511 people. The distribution of the number of the Bajo ethnic in question can be seen in the table below

Table 2. Total population in the Bajo Ethnic in BajoE Village

No.	District Name	Sex	
		Male	Female
1	<i>Lingkungan Appasareng</i>	7	13
2	<i>Lingkungan Pao</i>	8	14
3	<i>Lingkungan Rompe</i>	3	7
4	<i>Lingkungan Maccedde</i>	6	12
5	<i>LingkunganTengnge</i>	9	10
6	<i>Lingkungan Bajo</i>	714	708
7	Amount	747	764
8	Total	1.511	

Source: Government office of BajoE, 2022

Table 2 shows that the Bajo ethnic population is concentrated in the Bajo neighborhood with a population of 1,511. The ratio of males and females is almost equal, with the average level of education completing primary school.

Reaffirming that the subject of this research is the Bajo ethnic who live in the BajoE sub-district, Bone Regency, South Sulawesi.

3. Objectives of the study

Based on the problems, the objectives of this research are formulated as follows; 1) to inventory a number of Bajo Cultural Heritage, 2) to explore the cultural potential contained in the ethno-culture from threats to its sustainability, and 3) to find a defense model that can protect the Cultural Heritage of the Bajo Ethnic from the threat of extinction.

The strategy for answering the three research questions is as follows; the first goal is to make an inventory of a number of the Cultural Heritage of the Bajo Ethnic which are still found today in their cultural practices. The intended inventory is in the form of recording and mapping the seven cultural systems of the Bajo ethnic. The second objective to explore the cultural potential contained in the ethno-culture from the potential threats to its sustainability. The results of this search are presented in the form of a table containing the original Bajo culture alongside the current state of culture, and the third objective is to design a defense model that can protect the Cultural Heritage of the Bajo Ethnic from the threat of extinction, for example in the form of establishing policies that provide opportunities for the Bajo people to seal their culture.

programs in getting out of the state of academic faltering, identify the reality of the Faculty of Management Academic Guidance Unit's services in the from the viewpoints of its students. It aims, also, to identify the academic guidance services that the academic staff members provide to the students.

4. Method

4.1. Research Respondent

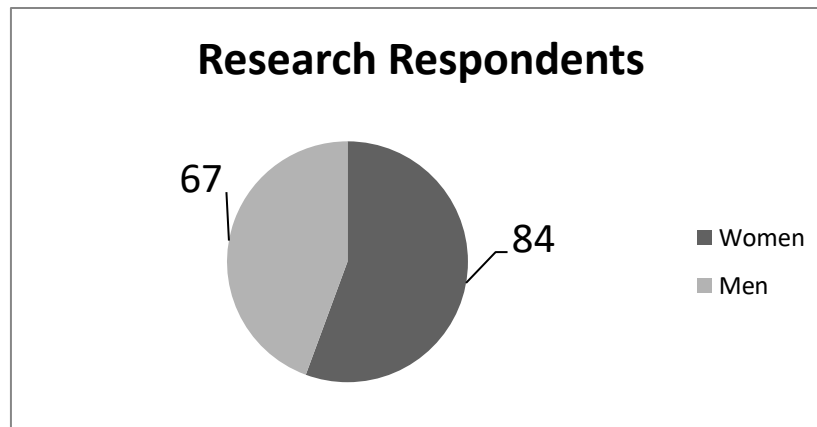
Respondents in this research were determined purposively as much as 10% was seen as a representative data source representing the Bajo tribal community as a whole, with a population of 1,511 with a number of respondents around 10% or a number of 294-151, with a composition of 158-84 women and 136-67 men.

Table 3. composition of respondents by age group

No	Age	Sex		Total
		Woman	Man	
1	56-70	38-19	32-16	70-35
2	41-55	41-20	36-18	76-38
3	26-40	52-26	47-23	99-49
4	10-25	37-19	21-10	58-29
		158-84	136-67	294-151

Research respondents as mentioned in table 3 above are distributed as in the diagram below

Diagram 1. Distribution of Respondents



The number of respondents as much as 10%, (151 people), is considered quite representative to represent the Bajo ethnic as the subject of this research with a ratio of 55.6% women and 44.6 men.

4.2. Data Collection Techniques

The collection of research data sources was carried out in two ways, the first through a questionnaire focused on certain groups, and the second through interviews. Both filling out the questionnaire and conducting interviews, the researcher must be accompanied by a translator because most of the respondents use the Bajo language which is difficult to understand. To validate the results of data collection, during data collection, the results of the interviews were stored using recording techniques.

4.3. Data Analysis

The data analysis of this research used a descriptive method with the following steps; 1) Collecting data, 2) Reducing data, 3) Performing data analysis, and 4) Presenting data.

The data presentation are such as the aspect of culture of Bajo people, aspect of basic culture (cultural fact and phenomena) and the comparative system of Bajo indigenous culture compared to contemporary culture. With this method it will be clearly seen the shift in the

basic culture of the Bajo ethnic and with the current situation.

From these conditions, the strategic steps and forms of defense will be made so that the culture of the Bajo ethnic can survive as one of the nation's cultural assets. The strategic steps and forms of defense in question are what are called cultural planning and cultural engineering.

5. Cultural Preservation of Bajo People and their Traditional Practice

All about the cultural preservation of the Bajo people and the traditional practice are two things that are reciprocal, support each other and contribute to each other. Cultural practice is impossible to carry out in the community unless it becomes cultural preservation, and vice versa, cultural preservation efforts must be tangible in the traditional practice of culture (Rahman et al., 2019).

Humans as one of God's creatures are equipped with thoughts and feelings as a differentiator with other God's creatures. This reason and mind that produce a concept of creativity, taste, and intention that leads to ideas about culture (Keraf, 2002). In this context, there are three meanings of the word culture, those are customs, mind, and something that has become commonplace in society/community that is difficult to replace. If it is related to the meaning of the life of the Bajo ethnic, culture has a meaning as a view of life

that is owned by the Bajo ethnic and is very likely to experience a shift but it is maintained and passed on to the next generation (Rustan et al., 2018).

Meanwhile, culture from an anthropological point of view is understood as the integrity of processes, actions and results of human creation by learning. Culture is seen as something that is passed down from one generation to another, which is called superorganic. Superorganic itself already exists in society which is determined by the culture that belongs to the community itself or commonly called Cultural-Determinism (Herskovits and Malinowski in Nasrullah, 2012).

Something that is inherited from the ancestors in the form of whole processes, actions and results created by humans by learning can be immaterial (behavior reactions, symbols of communication or language, religion, containers for social activities, etc.) and material (buildings, clothing, living equipment, and something that can be seen and touched) which is then given to their offspring is referred to as a manifestation of culture (Uniawati, 2012). Cultural forms consist of ideal forms (ideas), actions (activities), and works (artifacts). The embodiment of culture can be summarized into four kinds, those are object culture, meaning contained in culture, social patterns, and cultural patterns.

Cultural values refer to the mention of cultural elements which are the core of all other elements. Cultural values are the main ideas that humans have learned from an early age, so they are difficult to change. Moreover, this idea gave birth to various objects that have been made by humans based on their values, insights, and behavior patterns (Ilmi, 2015). The cultural system as a part of the form of culture has an abstract character so that it can only be found and understood. The social system is a pattern of human behavior that symbolizes the form of human behavior that is carried out based on a real system so that it can be preserved. Another part of the form of culture after cultural values, cultural systems, and social systems is physical culture (cultural objects) (Ratna, 2005).

The cultural elements are universal or can be called universal categories of culture which

consisting of: language, knowledge systems, technology and equipment systems, arts systems, livelihood systems, religious systems as well as kinship systems and social organizations (Kluckhohn in Welirang, 2007). The cultural system states that there are six components or elements of culture namely: material culture, non-material culture, social institutions, belief systems, aesthetics and language (Elannor and Suwarsono, 2019).

There are three elements of culture in its form which explain that tradition is included in the elements of culture, namely non-material culture, belief systems, and language. Non-material culture is one of the cultural elements that produces something intangible (abstract) which is obtained from the ancestors and then given to their descendants, including traditions, songs, traditional dances, folklore and fairy tales.

The belief system as one of part of the elements of culture (part of the Tradition) has a strong relationship with forces beyond human logic. Belief in gods, animism, dynamism, and belief in God Almighty are evidence of religious elements in culture (Katutu, 2016). Each culture will find this element although in different forms. Religion is a belief system related to symbols. Making symbols in religion is the key that will open the door to the meeting between culture and religion, because religion cannot be made without symbols (Pelras, 1985). The procedure for the teachings of belief arises with the existence of rituals or traditions that are regulated by certain rules in accordance with certain beliefs and beliefs or customs in a community.

Likewise, the issue of religion, as a socially maintained system of transmitted beliefs, values, norms, symbols and practices, can be understood as itself constituting culture that are a cultural form in the same way as ethnicity, region, and status socioeconomic defines different cultural systems, each with its own beliefs, values, norms, symbols and practices (Syam et al., 2018)

Another part of the elements of culture (components of tradition) is language. Language is a medium for humans to fulfill their social needs (interact or relate to each other). The ability of humans to build cultural traditions,

realize understandings of social phenomena that are expressed symbolically, and pass them on to future generations is highly dependent on language.

“The cultural content of language is the means by which members of society express their thoughts and ideas to one another and thus, shows the diversity for each society. Every culture has a unique way of using language which differentiates it from other cultures (Babatunde and Shobomehin in the Oboko, 2020)”.

According to the opinion in the earlier, it is argued that the cultural content of language is a means for its members to express their thoughts and ideas to each other and thereby show diversity for each society. Every culture has a unique way of using language that sets it apart from other cultures.

Meanwhile, tradition is part of the cultural function. Tradition is a custom passed down from generation to generation (ancestors) which is still carried out by some people. In some ways, traditions are also referred to as habits that are considered the best by the community and then disseminated into culture and then used as guidelines for people's lives (Subqi, 2020). A habit in people's lives is called tradition. Tradition includes a habit, norm, and value that is still applied and maintained by society or community. Tradition is an idea passed down from one generation to the next.

In the tradition contains a series of elements of habits and values that can be used as learning and knowledge. Inherited values are still considered good and relevant by society to the needs of groups or individuals (Rahman, 2018). Each tradition in a particular group or community cannot be separated from the existence of traditional ceremonies or special rituals that are usually carried out by the local community. The ceremony itself means values that are still considered good, relevant, and contain meaning for the community in order to fulfill the needs of the community or individual in the form of a certain character.

Character is the values of human personality related to God, his fellow human beings, his community, and his citizenship which are formed

in a view, behavior, feeling, speech, and action based on religious principles, regulations, manners, culture, and habits (Chandra: 2019). In addition, character as a differentiator between one person and another both from psychological traits, manners and morals (Antari & De Liska, 2020). Character is a collection of experiences, education and others that develop expertise within oneself, as a carving tool that realizes views, attitudes and behavior, including integrity and noble character.

The quotation above makes it clear that character is what one must have in relation to shared community standards of right and proper life, personality being something to be acquired and expressed when these standards are brought into question with the transition to capitalist and larger state society.

According to Effendi (2013, p.5) these character values already exist in humans as creatures that need other humans in the form of voluntary or selfless cooperation which is commonly called mutual cooperation. Voluntary or selfless cooperation between human beings will work well if both parties have the same social concern. Social concern is a reaction in the form of a desire to help other people and people who need help (Suparno in Rahayu, 2017).

“Caring and kindness is manifested through helping others unconditionally and expecting nothing in return. It means a person has empathy for and shows compassion to others. A caring individual is one who is concerned about or interested in another person, animal, or situation. Individuals who possess this trait identify with and are concerned about others feelings and needs (U.S. Department of Education Office of Communication and Outreach in the Almerico, 2014)”.

The quotation above confirms that caring and kindness are manifested by helping others unconditionally and it is not expecting anything in return. This means that someone has empathy and shows affection for others. A caring person is one of who cares or it is interested in other people, animals, or situations. Individuals who have this trait identify with and care about the feelings and needs of others.

The characters of gotong royong and social care cannot be separated from each other because the two characters are intertwined. The values of gotong royong and social care are not only found in the interactions of daily life but are also found in traditional practices as elements of culture. Over time the tradition began to be abandoned due to the influence of globalization which made some people (including the Bajo ethnic) become interested in outside cultures that coexist with their own culture (Fauzan and Nashar, 2017)

5. Aspect of culture of Bajau.

6. 1. The Bajo People

The Bajo people are often referred to as sea gypsies or sea nomads (Lowe, 2003; Hafid, 2003). Regarding their origin, there is a lot of information, some say that their homeland is from the Sulu Archipelago, South Philippines because there are similarities between their language and Tagalog. In Indonesia, the Bajo ethnics are scattered in various provinces in Sulawesi, including in South Sulawesi.



Figure 2. Bajo Community Houses

Since hundreds of years, they have lived on the coast of Bone Bay around the Togean Islands National Park and are scattered in almost every province on Sulawesi Island (Anton and Marwati, 2015). In South Sulawesi, the

settlement of the Bajoe ethnic is in the Bajoe Village, Bone Regency (Rahman, et al, 2018). The Bajo people in this area have lived along the coast of Bone Bay for hundreds of years.



Figure 3. Bajo Community Settlements

The main occupations of the Bajo Community are fishermen and sailors. They are classified as tenacious workers and market their catch through capital collectors. The sea is the mainstay for their life. They control the life and intricacies of the sea (Samudin et al., 2019). That is one of the reasons why they protect nature, especially the sea.

In this research, the search for the culture of the Bajo ethnic is more directed at the study of non-material culture. Non-material culture is more entrenched than material culture which can easily change. Its form is seen in tradition in culture.

Interpretations around nonmaterial culture, belief systems, and language are included in tradition (core elements of culture). It is clear that culture has an important function in society. The function of culture is to control humans so that they can understand how to act and do what is appropriate to determine attitudes if they will have relationships with other people in social life. This is in line with the function of culture as a guideline between humans or groups, a place to express feelings and other lives, tutors for human life and, differentiators between humans and animals (Bauto, 2014).

6.2. Aspect of basic Culture

The aspect of culture of Bajo people can be viewed from various aspects of life, including

language, knowledge system, social organization system, living equipment system and technology, economic system/livelihood, religious system, and art. For the Bajo ethnic, the cultural aspects referred to can be described as follows:

1) Language System

The Bajo ethnic uses the Bajo or Sama language and at the same time becomes a feature of their identity. This language has unique linguistic characteristics and has no characters

2) The Knowledge System

The Bajo ethnic generally adheres to a traditional knowledge system passed down from generation to generation from their ancestors, especially knowledge about the sea, fishing, diving, and the ability to survive in the middle of the sea.

3) System of Social Organization

The social organization system of the Bajo ethnic is different from the social organization system in general. They live in groups not only on the beach but also in the sea. Meetings in the middle of the sea are generally meetings because relatives who live are not on the same land

4) Live Equipment System and Technology

In general, the system of living equipment and technology for the Bajo ethnic is a tool related to their livelihood, namely as fishermen who catch fish in the sea and the equipment in the form of

fishing gear of various types.

5) Economic/Live livelihood System

It is certain that the economic system/livelihood of the Bajo ethnic is fishermen. They rely on their ability to catch fish in the middle of the sea, but generally they work for certain people.

6) Religious System

The Bajo ethnic is a follower of Islam, and in general they are obedient to worship. However, they still have elements of distinctive beliefs and traditions that they practice which originate from their ancestral culture

7) Art

The art system for the Bajo ethnic is an art system related to ceremonies, such as childbirth, marriage and circumcision ceremonies. At the joyous ceremony they play the Iko-Iko tradition, or sing the song *rellah-rellah lakadindo*, an art to commemorate the messages of their ancestors. At each ceremony, they raise a flag called an *ula-ula*. This flag consists of two types, the red and white are flown to indicate that there is a family celebration in that place. The following is the result of a search for cultural facts and phenomena of Bajo ethnicity which was carried out based on interviews. The cultural facts and phenomena are summarized based on the respondents' responses from the interviews. The summary of the interview results can be seen in table 4 below;

Table 4. Cultural facts and phenomena of Bajo ethnic

No	Aspects of Basic Culture	Cultural Fact and Phenomena	%
1	Language	it is spoken in a confined environment among fellow Bajo	55 (39.1%)
		Bajo speakers accept the influence of other languages in the social environment	52 (35.5%)
		only use at home	21 (25.4%)
2	Knowledge System	their ancestors had passed down knowledge about how to catch fish and survive in the sea	61 (40.3%)
		some of the traditional knowledge they inherited (about the sea and the ins and outs of catching fish) has begun to be affected by modernization	51 (33.8%)
		The knowledge system is also influenced by mystical things	39 (25.9%)
3	Social Organization	The Bajo ethnic really maintains social harmony with each other	56 (38.9%)
		help each other in overcoming difficulties	48 (31.9%)
		social relations are highly prioritized, especially among the Bajo ethnic	47 (31.2%)

4	Living Equipment System and Technology	the living equipment of the Bajo ethnic is called the bubu; this is a kind of tool to catch fish of export quality, such as grouper and sunu in various qualities	71 (47.1%)
		most of the technological equipment for fishing in the sea already uses technological equipment	42 (27.8%)
		slowly the Bajo ethnic accepts new technology	38 (25.1%)
5	Economic System/ livelihood	main livelihood is fishing	54 (35.8%)
		mostly work for someone because he is not a financier	51 (33.8%)
		in the household the wife does not work	46 (30.4%)
6	Religious System	Bajo ethnic is a devout Muslim adherents of worship	69 (45.7%)
		religious principles and cultural practices run in parallel	47 (31.1%)
		keep preserving ancestral cultural heritage	35 (23.2%)
7	Art	the artistic aspect of the Bajo ethnic can survive because it is still practiced in every traditional ceremony	64 (42.3%)
		accept the new arts while trying to preserve their own art	56 (37.1%)
		the younger generation has started not to recognize their own culture and more about the art of outsiders	31 (20.6%)

Although every Aspects of Bajo Basic Culture has been described, based on cultural facts and the phenomena, each element of the cultural aspect is categorized at least three things as shown in the table above. This grouping is done based on the results of interviews with respondents by rewriting their statements into categorical statements. Each categorical statement is given a percentage.

7. Finding and Discussion

In the ethno-literature discussion, there is a study that seeks to trace ethnic culture, especially minority ethnics, both based on socio-cultural facts in their daily lives and based on stories handed down by their ancestors from generation to generation.

The following is a presentation of data about the indigenous culture of the Bajo ethnic based on seven cultural systems by juxtaposing the

indigenous Bajo culture with their current state of culture. The original Bajo culture can be sourced from stories (from the ethno-literature side) and

current culture based on the facts and phenomena that occur.

Table 5. Cultural System

No.	System	Indigenous Bajo Culture	Culture in the Present
1	Language System	The language used is the regional language	continue to use the Bajo language even though their children begin to recognize other languages from outside association
2	Knowledge System	local knowledge that is used as a guide to address various natural phenomena, knowledge of marine habitats and shipping.	the knowledge system of the Bajo people is very well maintained even though here and there they are starting to receive adaptive technological influences
3	Social Organization System	Mola is a unique image of the fishing community and Bajo ethnic organization	Bajo tribal social organization system is often also called Mola or Sama. This system places everyone on the same level and degree. And this is still preserved until now
4	Living Equipment Systems and Technology	Ethnic living equipment called by the name bubu; This also applies to fishing equipment, with this equipment they produce various types of export-quality fish, such as grouper and sunu in various qualities.	one of the cultural systems related to life tools for the Bajo ethnic is bubu. This is the term name for all equipment for catching fish in the sea. This cultural system is maintained and passed on to the next generation
5	Economic System/ Livelihood Life	The Bajo people have a livelihood as fishermen. They also take advantage of the wealth of the surrounding sea in order to meet their daily needs. It can be said that the sea is the foundation of life for them.	The livelihood system (Economy) for the Bajo ethnic, living as a fisherman, has hardly changed a bit from time to time
6	Religious System	Even though the Bajo are Muslim, they still live in the ancestral dimension. The culture of incantations, offerings and belief in evil spirits still dominates their lives.	The culture of reading incantations, making offerings and believing in the existence of evil spirits still dominates their lives, at the same time they practice Islamic principles.

7	Art	The art form is found in the Bajo ethnic's habit of using poetry and songs to call dolphins.	The poems and songs to summon dolphins in the middle of the sea, and this is still practiced at sea.
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Although every Aspects of Bajo Basic Culture has been described, based on cultural facts and the phenomena, each element of the cultural aspect is categorized at least three things as shown in the table above. This grouping is done based on the results of interviews with respondents by rewriting their statements into categorical statements. Each categorical statement is given a percentage.

Changes that occurred within a certain time frame (based on respondents' impressions and memories of the cultural practices of the Bajo ethnic) and then compared with the current state of cultural practices of the Bajo ethnic experienced slight differences. Thus it is clear how far the cultural shift of the Bajo ethnic has occurred.

Conclusion

Cultural Preservation of Bajo People with their Traditional Practice in Bone Regency has become an interesting issue in this research. Some research on the Bajo ethnic in Bone has been carried out by several previous researchers but did not focus on cultural issues, but rather on social and economic life. This research is closely related to the problem of cultural preservation. One field of study that talks about how the practice of one ethnic culture is still alive in the midst of society. One reason is enough that the Bajo ethnic can be seen as a minority ethnic group which is often marginalized by ethnic minority groups. To measure the maintenance of the culture of the Bajo ethnic, a mapping of seven cultural aspects theorized by Koentjaraningrat was used.

It turns out that of the seven cultural systems described earlier, each element has one of the three descriptions that have the highest rating. This assessment is called predication. The predication here is presented by mentioning the

cultural aspect, followed by a description and the percentage of the number of respondents who favor it. The highest predication of each Bajo cultural system is as follows; a) language system (spoken in a limited environment among Bajo people) 39.1%, b) knowledge system (their ancestors have passed down knowledge about how to catch fish and survive in the middle of the sea) 40.3%, c) Social organization (Bajo ethnic really maintain social harmony with each other) 38.9%, d) Systems of living equipment and technology (living equipment of the Bajo ethnic in the form of traps; this is a type of tool for catching export-quality fish, such as grouper and sunu in various qualities.) 47.1%, e) Economic system / livelihood (the main livelihood is fishermen) 35.8%, f) Religious System (the Bajo ethnic is a devout Muslim), 45.7%, and g) arts (artistic aspects of the Bajo ethnic can survive because it is practiced in every traditional ceremony) 42.3 %.

Furthermore, referring to the data presented in table 5 shows that the seven cultural systems owned by the Bugis ethnic have each shifted in line with changes in the saman. The most prominent changes occur in a) Language System. The Bajo ethnic continues to use the Bajo language even though their children begin to recognize other languages from outside associations, b) Knowledge System. The knowledge system of the Bajo people is very well maintained even though here and there is starting to accept the influence of adaptive technology, and c) the Religious System. The culture of reading incantations, sowing offerings and believing in the existence of evil spirits still dominates their lives, at the same time they practice Islamic principles. Meanwhile, the changes (although relatively less) occurred in the a) Social Organization System. Bajo tribal social organization system is often also called Mola or Sama. This system places everyone on the same level and degree. And this is still maintained today, b) Living Equipment Systems and

Technology. One of the cultural systems related to living equipment for the Bajo ethnic is bubu. This is the name of the term for all equipment for catching fish in the sea. This cultural system continues to be maintained and passed on to the next generation, c) Economic System/Livelihood. The livelihood system (Economy) for the Bajo ethnic, living as a fisherman, almost does not change one bit from time to time, and d) the Arts System. Poems and songs to summon dolphins in the middle of the sea, and those are still practiced at sea.

Based on the existing data, there are two things that have experienced a shift in the culture of the Bajo ethnic, the first is due to the influence of dynamic life and the second is the problem of cultural acculturation, both due to massive information technology and the influence of social interaction that is increasingly widespread and unlimited.

Cultural acculturation referred to here is the merging of two different cultures that are fused, without losing the characteristics of the culture itself and even looking as if it forms a new culture, and of course without losing the characteristics of the original culture. In some ways, this is what has happened to the Bajo tribal community in Bone Regency, namely surviving their original culture but at the same time accepting Bugis culture in their various life practices.

Based on the discussion, the results of this study indicate that the survival of the original Bajo culture has at least begun to shift due to the acculturation of the Bajo culture with other ethnics and this is of course unavoidable. Based on the strong cultural attitude of the Bajo ethnic, this situation can guarantee that the original culture of the Bajo ethnic is well preserved as long as efforts to preserve culture are also taking place within the community.

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