Community Economic Empowerment The Bajo Tribe Is Based On Local Potential
(A Case Study In Bajoe Village, East Tanate Riattang Sub-District Bone)

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Abstract: The Bajo are a tribe domiciled on the coast of Bajoe, they are known as tough fishermen. Lack of education and lack of creativity in improving the economy, as well as a lack of financial management skills so that in general this community is in the poverty line. Basically the economic potential is around them, which in this study is called local potential. Among the local potentials that can support the economy of the Bajo are the potential of culture and natural potential. To explore the potential as a benefit for the Bajo, an empowerment strategy is needed, including: Making Bajo village a tourist village, with its own culture owned by the Bajo tribe, making the culture as something unique and has selling value. Especially if combined with natural tourism in Bajoe, such as utilizing the beauty of the sea, beaches, mangrove forests and tangkulara islands. Besides that, the production of marine products processing center is supported by the main livelihood of the Bajo tribe as fishermen and the large potential of marine products in Bone Regency which reaches 28,059.7 tons/year. His study uses a qualitative approach, in this study researchers will give a careful description of the economic empowerment of local potential-based communities in Bajoe Bone, South Sulawesi. The technique of data collection is done by interviewing, observing, and studying documents. Bajo Tribe, better known as "Sea People", are tribes that make the sea their best friend and source of life, they prefer to live along the coast, and even build settlements above the sea. The existence of the Bajo community has given a new color to ethnic and cultural diversity in Indonesia.

Index Terms: Bajo, community economic empowerment.

1 INTRODUCTION

Groups of people who have a special environment and culture have an influence on their economic activities. For example the Bajo tribe. The Bajo people apply a pattern of maritime culture in every part of their lives. They live freely wandering in the vast sea so often known as sea nomads (sea nomads). In some literature the Bajo are identified with various nicknames including boat people or sea gyps. Since the 16th century, many of the Bajo have spread throughout the archipelago, which have finally settled, both on their own initiative and because of government coercion. Even so, their residence is not far from the sea. according to their nomadic nature, they built new settlements [1]. At first this tribe lived above bidok (boat) until the 1930s. Then in early 1935 they began to build Kampoh (permanent residence). From Kampoh they then built Babaroh on the tidal beach. Babaroh is a temporary residence for the Bajo people to rest and process seafood [2]. In Indonesia, Bajo tribe is found in the Makassar strait, Bone bay, East Nusa Tenggara, Banggai islands, Tomini bay, North Maluku and Sulawesi Sea division. Among the areas inhabited by the Bajo community in South Sulawesi are the Bone area, they are amount to around 313 families [3], these communities live on the coast of the Bajo and make the sea the object of their main livelihood. Their union with the sea caused these communities to be reluctant to move from their homes located on the coast. The existence of the Bajo tribe community that has been mixed with Bugis tribes, in general, can still be identified because it has a different lifestyle with the Bugis community in general, this is because the culture, attitudes and way of life of the Bajo tribe still follow their predecessors.

It is from their lifestyles and ways of thinking that they also have a strong influence on their economics, so that this community is still synonymous with an inclusive, closed, backward and poor society. To understand the various efforts to improve the welfare of the Bajo people based on local potential, an intense approach is needed by still paying attention to economic forms that are in accordance with environmental conditions and the potential of economic resources around them which might be explored to improve the welfare of the Bajo people, both in economic activities such as productive activities carried out by community members in the fisheries sector and outside the fisheries sector, community decision-making behavior that acts as producers and consumers, and involvement of the Bajo tribe in an effort to improve welfare which is influenced by consumptive behavior factors. Based on this background, it is considered important to conduct research on empowering the Bajo people based on local potential. This study chose the subject and object of research around the community or the Bajo tribe community in Tanete Riattang Timur Sub-District, Bone District, as the only domicile of the Bajo community in South Sulawesi. Furthermore, for more directed this writing and research, the author will limit the problem as follows:

a. What are the local potentials of the Bajo people in Bajoe Village, East Tanate Riattang Sub-District Bone District?

b. What is the strategy of economic empowerment of the Bajo people in Bajoe Village, East Tanate Riattang Sub-District Bone District?

2 RESEARCH METHODS

This research is a field research using qualitative methods. Qualitative research is research using scientific methods to express a phenomenon by describing data and facts through words as a whole to the subject of research. The format of qualitative research design consists of three models namely
descriptive format, verification format and grounded research format. In this study qualitative methods are used with descriptive designs, namely researchers give a careful description of certain individuals or groups about the circumstances and symptoms that occur [4]. By using qualitative research methods, the researchers will give a careful description of the economic empowerment of the Bajo people based on local potential. Primary data is the main data relating to the subject matter of the research obtained from the main data source [5], the informant's answer to the question given was the result of an interview from the competent party providing important information about the Bajo tribe community and the economic potential around them. In this study data was obtained through information directly from the Bajo tribe and related parties, such as data from the head of the environment and others. While secondary data is data taken not from the main source. In this study secondary data is data obtained from various sources to complement primary data. Secondary data used as supporting data in this study are reports obtained from research objects and documents related to the potential of the Bajo people. Secondary data used as supporting data in this study are reports obtained from research objects and documents related to the potential of the Bajo people.

3 RESULTS AND DISCUSSION

3.1 Local Potential of Bajo Tribe in Bajoe Village

3.1.1 Cultural Potential

Bajo Tribe, better known as "Sea People", are tribes that make the sea their best friend and source of life, they prefer to live along the coast, and even build settlements above the sea. The existence of the Bajo community has given a new color to ethnic and cultural diversity in Indonesia. The Bajo people have their own regional language and culture. As tough fishermen, their lives are mostly in the ocean. The Bajo people do not recognize farming activities. Their lives are far greater in the sea hoping for the vast sea as a field for their livelihood. The Bajo people will never live on land, even though the government prepares land and buildings to be occupied. For the sea, they have become friends and become the foundation for the economy of the Bajo community. When learning about the life of the Bajo tribe, there will be a variety of uniqueness in it. As for some of the uniqueness, among others; (1) This Bajo tribe makes the ship or canoe as a place of life and means of transportation. Not only that, they also use this boat as their medium to make a living, by selling their catch; (2) Traditional fabric is one of the activities that cannot be separated from the life of the Bajo people; (3) Because this tribe lives in the sea or coast, people from this tribe are able to dive well into the sea floor [6]. A slum environment, lack of sanitation facilities, and lack of clean water availability, do not make this community want to leave the coast. According to Nimmo in Lapian, the composition of the Bajo people who are still residing in boats can be divided into three levels, namely (1) currency, (2) housing, and (3) shelter. Mataan is the smallest unit that usually consists of one nuclear family or family. Pagmundah is a group of boats that sail together and dock together as well. Usually between them there is a family relationship that is very close, for example consisting of siblings husband or wife (extended family). Some eyes form a mosque, and some buildings form a shelter. A settlement is represented in boat units as a group of floating settlements and can be moved from one place to another by a commander. In addition to the habit of settling along the coast, the Bajo people have a variety of cultural arts, including:

a. Maggenrang (Drum Art)

These mangosteen are usually displayed if there are big events such as marriage, marriage and circumcision. Unlike the usual drum sounds. According to one of the Bajo community leaders, the sound of the drum that was displayed changed sound three times. Maggenrang shows are played by special people from the Bajo tribe. This Maggenrang is divided into three forms. (1) Genrang mabbedda (typical drum sounds for bride makeup); (2) Genrang madduppa botting (typical drum sounds for reception the bride); (3) Genrang mappenre ula-ula (typical drum sounds for special flag raising ). All three have special characteristics according to the celebration carried out. These three maggenrang performances were once performed in Masamba and Makassar at the initiative of a lecturer who claimed to be from Maumere and claimed to be a derivative of the Bajo tribe, also when there was an event on the Bajo beach held by the local government. This cultural event was held around 1999 by presenting several cultural arts performances including genrang from bola soba and Bajo distinctive features.

3.1.2 Flag Raising

In some events, the Bajo people raise a special flag, this flag is called ula-ula, the shape is large and there is a small one, this flag has 2 to 3 colors namely white, black, and red. Special large size is usually used at parties and their custom events. The shape of the ula-ula flag resembles a snake model, this flag is flown with the gendang Bajo and the Bajo song known as relah-rellah and laka and dindo. This ula-ula flag is also commonly installed on a boat as a differentiator between Bajo and other tribes.

3.1.3 Mammenca (Martial Arts)

Mammenca or pencak silat, is a tradition of Bajo ethnic arts and culture. Mammenca is usually done by several people in pairs to reach 10 people. Tradition can only be done by the Bajo people, because they already know each other about the form of the game, so that people who do not understand it should not be played because it is feared that a pencak silat accident (game incident).

3.1.4 Bajo Tribe Marriage Traditions

Spanning thousands of years, this new collection brings together writings and teachings about sex, marriage, and family from the Jewish, Christian, Islamic, Hindu, Buddhist, and Confucian traditions. The volume includes traditional texts as well as contemporary materials showing how the religions have responded to the changing conditions and mores of modern life. It reveals the similarities and differences among the various religions and the development of ideas and teachings within each tradition [7]. In the tradition passed down among the people of the Bajo tribe at the time of the marriage, that on the first night, the two brides or brides will be released into the middle of the sea by local adat stakeholders in a boat. This is a tradition and continues to be preserved where every bride is required to run the first night on a boat, while navigating the ocean. One sign that the bride will convey to the customary holders who are on the mainland is that the
bride and groom will smoke on the boat. This is a sign that marriage for both partners is legitimate. With this sign of smoke puffs, the traditional stakeholders will pick up the bride who is in a boat in the middle of the sea. Over time, wedding customs as described above are no longer practiced by the Bajo tribe in the district. Bone. When viewed from the economic potential, the marriage customs are very interesting, because parts of adat are rare and not common. So if it is packaged and carried out in certain events, it has the potential to bring tourists both local tourists and outside tourists.

3.2 Potential of Natural Resources
Bajoe Village is one of the village of 8 villages in the East Tanete Riattang District and is the sub-district capital. Bajoe Village is located in the eastern part of Watampone city center and is 7 km from the city center. The overall area of the Bajo sub-district is 5.58 km2. Based on its geographical location, the outbound area of the Bajo is classified as strategic because it is an area located on the coast directly adjacent to the Gulf of Bone that connects the Province of South Sulawesi with the Province of Southeast Sulawesi. So that the Bajo Landing Area is one of the Locations of Crossing Ports namely Bajo Port which is the main sea transportation route from and to South Sulawesi Province-Southeast Sulawesi Province. The area of Bajo Village consists of coastal areas and lowlands, ranging from a height of 0-5 m above sea level. With land surface conditions varying from wetlands to flat. The village of Bajo has a tropical climate in the sense that the rainy and dry seasons are quite regular, and the direction of the wind is simple (not too tight) so that the air temperature is moderate, comfortable and cool with a maximum temperature of 30º C and a minimum temperature of 27ºC. From the description of the natural conditions of the Bajoe village above, we can see some of the natural potentials as follows: Sea, Beach and Seaport.

3.2.1 The Sea
The sea is one of God's creations that is so extraordinary, with the sea there are so many benefits that we can get, among them:

- As a place of recreation and entertainment facilities. (1) capture fisheries, (2) food from aquaculture, and (3) protection from coastal hazards such as storms and sea-level rise [8]. The first benefit of the sea is as a place for recreation and also as a means of entertainment for people, both those living around the sea area and for people whose homes are far away. People whose homes are far away will intentionally come to the sea to see its natural beauty and also seek the tranquility of the atmosphere. This is often used by people who live in urban areas, where every day these people are surrounded by a hustle and bustle of urban atmosphere which sometimes makes them tired.

- As a place to live various kinds of food sources. Humans on Earth are actually all eating consumers. That is, humans can consume plants and also meat. In addition to plants and animals that live on land, humans also consume plants and animals that are in the sea. Therefore, the human food source is also partially located within the ocean.

- As a water transportation route. The sea also has a function or benefit as a water transportation route. As we all know that in this world, the land does not connect with one another. This will automatically make the sea one of the transportation routes that connect between one island and the other. Likewise in Indonesia, which is an archipelago and maritime country.

3.2.2 Beach
The beach is a geographical form consisting of sand, and is found in coastal areas of the sea. The coastal area is the boundary between land and sea waters. The shape of the coastline of the Bajo Village is generally an open beach, where the beach is directly facing the Gulf of Bone. Bajo tribal settlements in Bajo sub-district have a beach characteristic that has a tidal distance of 800 m from the coastline.

3.2.3 Seaport
Bajo Port is a public port that has existed since ancient times. This port becomes the entrance to the Regency. Bone by sea. This has been going on for a long time. The main attraction of this port is the pier located in the middle of the sea. This pier is connected by a bridge that stretches as far as 3 km to the middle of the sea. From the pier you can see the view of boats and fishing boats anchored around the harbor.

3.2 Community Economic Empowerment Strategy Based on Local Potential
The community economy is an economy organized by the community, namely a national economy rooted in the potential and strength of society at large to run the wheels of their own economy. Economic empowerment can be defined as an effort to make the economy strong, large, modern, and highly competitive in the right market mechanism. The definition explains that empowerment is a process and purpose. As a process, empowerment is a series of activities to strengthen the power or empowerment of weak groups in society, including individuals who experience problems of poverty. Motivation and performance of the employees are essential tools for the success of any organization in the long run [9]. The community economic empowerment strategy is an effort to mobilize resources to develop the economic potential of the community in increasing the productivity of the community so that their productivity and human resources around the community can be increased. Based on the cultural potential and natural potential of the Bajo people in the Bajo village, the strategies that can be taken to develop the economic potential of the Bajo people in the Bajo village include.

3.2.1 Making Bajo as a Tourism Village
Tourism Village is a form of integration between attractions, accommodations and supporting facilities that are presented in a structure of community life that is integrated with prevailing procedures and traditions.

There are two main concepts in the tourist village component:

- Accommodation: a portion of the residence of local residents and / or units that develop on the concept of a resident's residence.
- Attractions: the entire daily life of the local people along with the physical setting of the village location that allows the integration of tourists as active participation such as: specific dance courses, languages and others.

In realizing a tourist village, the factors that become the basis of the tourism potential of the village community can be a
selling point if it can be represented in an interesting and integrated blend with other uniqueness such as culture combined with natural tourism. In planning and sustainable development of agro-tourism and community-based, which is always held the principle is the participation of local communities [10]. In the life of the Bajo tribe, cultural customs that are their ancestral heritage are still preserved today. The practice of cultural customs is still closely related to the construction and approval of tribal leaders, in contrast to the general population who no longer recognize the role of tribal leaders. The leaders of the tribe can be a place to consult and ask for advice, including when wanting to hold a party for a celebration, such as marriage, circumcision and marriage. This cultural performance can be realized at the annual festival or can be used as a cultural heritage visit Bajo tribe with the combined promotion of the tourist charm of the coast and the Bajo bay. Armed with embankments, mangrove forests, bridge aisles as a link and the beauty of the sea and Tangkulara island not far from the Bajo embankment, it is a unit that is an advantage of Bajo's natural beauty. This effort to develop the untapped potential of nature can be projected as an BUMDES program such as that in several villages in Indonesia, which has already explored the potential of the village such as Umbul Ponggol village, Klaten, from the poorest village to the richest village.

3.2.2 Build a Seafood Processing Center

The Bajo tribe whose main livelihood as fishermen and the large potential of the Bajo bay products that reach 28,059.7 tons / year, and the Bajo people are skilled in processing sea products should be able to encourage the establishment of fish processing centers in Bajoe. It is hoped that the community will not only sell fish as raw material, but also can sell the processed fish products. To support fish processing centers, cooperatives also need to be made. Thus, every community business will be under the legal umbrella of the cooperative, and all family heads (KK) as their shareholders and every year the entire business community gets profit sharing (SHU). At present the Bajo people in Bajoe have carried out various marine products processing, including:

- **Drying sea cucumbers**
  Sea cucumber is one of the export commodities of marine products, one of the efforts in the Bajo settlement which is mostly done by the community is drying sea cucumbers. Some people make sea cucumber processing as a livelihood because raw materials are easily obtained from Bajoe sea products.

- **Drying fish and shrimp**
  In addition to Drying Teripang, the Bajo people also make efforts to drain fish and shrimp from the results obtained from the sea. The processing process is slower than processing sea cucumbers, which is after they are cleaned of fish and shrimp, are immediately dried around the house of the businessman or on the side of the road. After the drying process is complete, the dried fish and shrimp are brought to the Bajoe market for sale and sometimes traders and the community directly buy the business actors.

Fish drying and the like done by the Bajo people have not been maximized because fishermen are more likely to market their catches to collectors or directly market to the market. And usually the dried catch is left over from sales that are no longer fresh. This fish drying is not optimal because the throwing of sales to markets is inadequate, this is due to the lack of cooperation between fishermen and related stakeholders, such as fisheries and trade services. Basically processed seafood can be programmed and developed in the Bajo community, especially among housewives (IRT). This is expected to support the family economy. Among those that can be programmed are (1) Making fish meatballs (bakso); (2) Making fish nuggets; (3) Making otak-otak'Making shredded fish (abon); (4) Smoked fish; (5) Dempo, and others. This fish processing can be carried out through the empowerment of Bajo ethnic housewives. But first it starts with an awareness of their existence as wives and mothers for their children and as members of the community, followed by intensive creativity training. This awareness and training can be carried out if all parties can work together well, especially the Bajo tribe community itself, the local government, and the observers of marginal communities. Efforts to empower housewives through processing sea products, in addition to the expected increase in economic prosperity are also expected to minimize the occurrence of rampant gambling among Bajo ethnic housewives, whose impact is not only economically detrimental but also the impact of their decreasing religiosity. The results of economic empowerment through training on marine aquaculture are expected to form a Household-Based Production Business (HBPB). If managed properly, HBPB will bring outcomes as well as becoming one of the tourist destinations associated with other tourist destinations.

4 CONCLUSION

The local potential of the Bajo tribe and the community in Bajoe, both natural potential such as the sea, the coast and the harbor, as well as cultural potential such as: Maggenrang (Gendang art), ula-ula flag raising, mammencea (martial arts), and tribal marriage traditions Bajo is an asset that needs to be preserved and empowered in order to increase the economic strata of the Bajo people. For the economic empowerment of the Bajo people in Bajoe according to existing local potential, the economic empowerment strategies that researchers offer are; (1) Making Bajo as a tourist village by synergizing the natural potential and cultural potential of the Bajo people who can attract tourists to visit the Bajo tribe; (2) Building a seafood processing center in the Bajo settlement area with consideration: the majority of the Bajo people work as fishermen. The size of the Bajo bay and the wives of the Bajo tribe fishermen already have basic expertise in processing sea products such as: drying sea cucumbers, fish and shrimp. Only this processing still needs adequate facilities and infrastructure and processing creativity.

5 REFERENCES


m-pengetahuan-tradisional-nelayan-bajo-telaah-budaya-maritim/.