Local Wisdom that forms of the Bajo Ethnic Settlements in Belopa Village

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Abstract. In general, the characteristics of the Bajo ethnic (Bajo) settlement are built on the waters. Likewise with the Bajo in Belopa Village, their settlements were formed starting above the waters. But along with the development and increasing population, their settlement pattern increasingly leads to land. So that, the arrangement of the settlements began to differ from its characteristics. This condition is feared to have an impact on local wisdom, which will gradually disappear. This study examines the extent of local wisdom that underlies the formation of Bajo settlements in Belopa Village. The analytical method used are descriptive analysis, comparative analysis, spatial analysis and photo pmming analysis. The results of the study show that there are several forms of local wisdom that underlie the creation of Bajo settlements in Belopa Village. The analytical method used are descriptive analysis, comparative analysis, spatial analysis and photo pmming analysis. The results of the study show that there are several forms of local wisdom that underlie the creation of Bajo settlements in Belopa Village. In addition, it was also found that the condition of the settlement of the Bajo that currently exists has characteristics based on orientation patterns and material and type of building. The condition of the Bajo settlement facilities and infrastructure, some of its associations still cannot serve the needs of the community and its maintenance is still not optimal.

1. Introduction

The Bajo tribe, known as the nomadic tribe, is a tribe that depends entirely on the sea. In accordance with their livelihood as fishermen, the Bajo people are very familiar with their world. They are traditional fishermen who have wisdom in the use of marine resources in their environment, both regarding the types of marine resources, utilizing and preserving them. Bajo settlements have a characteristic, built on water, simple and able to adapt in extreme environments, such as waves, ocean currents, and wind, which become the pulse of their daily lives.

Local wisdom contained in a community group is the basis for regulating the growth of a city or region. Bajo is a tribe that has a local wisdom in the use and preservation of marine resources. Bajo settlement in Belopa Village has a characteristic built on the water, simple and able to adapt in its environment. The settlement area of the Bajo continues to grow in line with the increasing number of residents who live and the existing needs. The settlement conditions of the Bajo that are not neatly arranged give the impression of slums coupled with the condition of poor sanitation facilities, the absence of landfills, and the problem of other settlement infrastructure facilities.

The Bajo settlement pattern in Belopa Village is now approaching towards the land. This condition occurs because the Bajo people who began to leave the way of life in the sea to live on land. This will eliminate the characteristics of those who initially settled on the waters. Therefore, efforts need to be made to preserve the local wisdom. The initial step to be taken is to identify local wisdom that underlies formation of the Bajo settlement in Belopa Village.
2. Methodology
Research was carried out in the Bajo fishermen’s settlement in Belopa Village, Luwu Regency, South Sulawesi. The data was obtained by observation, questionnaire, and interviews with the Bajo people. The analysis was carried out with qualitative descriptive analysis methods, spatial analysis, and photo mapping.

3. Result and Discussion
3.1. History of the emergence of settlement
The Bajo who settled in Belopa Village was of genuine descent and some were mixed descendants whose parents married local people. There are some perceptions about the origin of the existence of the Bajo on the coast of Luwu Regency.

The first, the Bajo is a tribe that does not have a place to live on land. They live on boats and live by the sea. Sometimes there is some time they pull over to the coast if they need something or repair a boat. From here the origin of the Bajo is on the coast of Belopa Village. Their ancestors at first only stopped a few times on this coast, then some of them chose to settle down and build wooden houses on the seashore.

The second story is told that the ancestors of the Bajo were people who were made soldiers by the kingdom of Luwu who were stationed on the coast to protect the kingdom from enemy threats. Over time, they finally built settlements on the coast and settled there until now.

In another story it is mentioned that one day a princess from the Bajo was washed away and disappeared into the sea. Then the king sent all the kingdom’s people to split up looking for princesses. The king issued an order that no one should return before the princess was found. It is known that the daughter was found by the people of the Gowa kingdom and later married and settled there. Therefore, the Bajo people who had spread around the oceans and islands were unable to find a daughter and could not return because the Bajo king had issued an order, settling them on the nearest shores until now their keturan still settled at the location of the initial settlement.

3.2. Initial forms of settlements
Initially, the Bajo in Luwu District built their settlements on the water near the coast. They built their houses with very simple building materials. They built houses using large tree trunks they could find on land (Figure 1). The roof of their house is covered with some dried leaves such as dried coconut leaves and so on and their house foundation uses coral rocks. The foundation of his house is made of sea corals which are arranged and stockpiled lined up as a barrier to house poles. They live in a very simple way and occasionally go ashore just to buy basic commodities and then return to the sea. The vehicles they have and use daily are the boats they make themselves. Generally every house is inhabited by more than one family head. For mck and other activities carried out above the sea (Figure 2).

![Figure 1. A house of the Bajo in Belopa Village](image-url)
The existing settlement conditions have not changed much from their original form. The foundation of the house no longer uses coral rock but has begun to change to the embankment and hardened form. Some residential buildings have changed their shape from stilts to permanent homes.

Settlement patterns spread over the sea not far from the coast. In the beginning there were only about ten houses built together. If the house does not fit in, it is occupied by existing family members, then the house is built again for the new family head and so on. Their main livelihood is as fishermen. Some also have side jobs as boat makers. They assemble their own bait and fishing gear they use. Fishermen usually use small boats to catch fish. They will usually leave at dawn on their own or bring one of their family members and go home at dusk. There are also several groups of fishermen who use boats that are rather large to catch fish in a farther place and will go home for a week. This tradition of fishing is still done until now. Their boats are parked below or beside the house. Their house poles were made rather high to prevent the tide from entering the house.

The first Bajo people who came to the coastal area of Belopa Village built settlements on the water near the beach. At first there were only a few houses filled with more than one family head. The settlement is entirely on the water. The existing settlement has a spread pattern with the orientation of several houses facing land and some facing the sea.
Next, the resident population tries to adjust. Some of them started to build or move their houses a little closer to the land or were right on the coast of Belopa Village. At this stage, settlements began to experience pattern changes, namely the existing houses partially linearly patterned by following the existing coastline, some still spread over the water. Houses that are linear follow the coastline oriented toward the sea, while others are unchanged in orientation (Figure 4).

As time goes by, the Bajo settlements grow, the existing houses increase. Some build closer to land and some more build still around the coast. But in this case, there are no more houses that are really above the sea. For the settlement pattern itself, it is still linear following the coastline and oriented towards the sea. Because the existing settlements continue to grow, the government finally starts to gradually build the facilities and infrastructure needed, the most basic example is building roads (Figures 5 and 6).
3.3. Local wisdom that forms the characteristics of the Bajo in Belopa Village

Local wisdom is local ideas that are wise, full of wisdom, good value, embedded and become tradition (steady) and followed by members of the community. The types of local wisdom included in the formation of spatial utilization include governance, value systems, procedures/procedures, and special provisions [1].

3.3.1. Governance. Governance consists of two parts, namely the social system and the social hierarchy structure. In each region there is generally a social system that regulates the social structure and linkages between existing community groups. The social hierarchy structure is also a part of governance, such as the authority of the customary leader in decision making, and the rules of sanctions and social fines for violators of certain customary laws and regulations.

The same thing with the other Bajo, the Bajo in Belopa Village also has the name of the Head of the tribe in its social system. The Chief of the tribe here himself has a similar role to the Village Head. The Head of the tribe presides over every customary program held, such as “Macera Tasi” or a sea party held every day or a customary event during a wedding.

For the structure of social hierarchy, descendants of the king or Bajo nobility are given the title "Lolo Bajo". Usually those who get the title of "Lolo Bajo" are native descendants where both parents are the original Bajo. For their role in society, they do not have a special position. What distinguishes them from ordinary people is when they hold a wedding. When "Lolo Bajo" and their descendants hold wedding events, they will put up a flag called "Ulala" as a sign that they are descendants of nobility.

3.3.2. Value system. The value system is a value developed by a traditional community that regulates the ethics of good and bad judgment. The values that develop in the daily life of the Bajo in Belopa Village are influenced by the values in Islamic. They highly uphold simplicity in everyday life. Starting from the place of residence, social interaction between people every day, transportation, livelihood, and others. There are no specific rules for ethics in this Bajo.

Their residence is built with simple shapes and materials. The social interaction they do everyday is to visit each other's homes in a friendly relationship, work together to do their work such as making boats or embroidering nets. They have a very strong kinship.

3.3.3. Procedure. Some customary rules in the region have provisions regarding the right time to go to sea and traditional calendar systems that can estimate the suitability of the season for various other
fishing activities. Bajo is known as a tribe that depends most or even all of its life on the sea. Then it can be concluded that almost all Bajo people work as fishermen or the like. Bajo in Belopa Village also has community characteristics as explained. Almost all people have jobs as capture fishermen.

There are no specific rules that determine the right time to go to sea and a special traditional calendar system. Generally for fishermen who only have small boats will start their fishing activities at night and back at dawn or early morning. They usually go to sea on their own or are accompanied by family. Whereas for fishermen who go to sea using a much larger boat can spend two to four days in the sea and then return to land. They depart in a group consisting of five to ten fishermen.

3.3.4. Special provisions. Regarding the preservation and protection of sensitive areas related to forms of adaptation and mitigation of shelter against climate, disasters or other threats, traditional communities have also developed various forms of traditional house architecture that can provide protection and are friendly to the environment. For the Bajo people, the sea is a purified area. Because from there they come from, in the sea they live, and in the sea they also earn a living.

Table 1. Table of Local Wisdom of Bajo.

| No | Type of Local Wisdom of | The Bajo Generally | Bajo in Belopa Village |
|----|-------------------------|---------------------|-----------------------|
| 1. | Governance              | - The Bajo noble descendants (lolo Bajo) and ordinary Bajo (same) people.  
   |                          | - In the adat institution (pamangku ade’), the Bajo led by the chief (punggawe), the [2]. | - Chief of the Tribe acts as the administrator of the adat.  
   |                          |                     | - Lolo Bajo is a noble title given to indigenous people of the Bajo. |
| 2. | Value System            | - Community Bajo is famous for its simple value system with a strong sense of togetherness.  
   |                          | - The law or fine that applies in the Bajo tribe is that every Bajo citizen who makes a mistake there will be a penalty and sanctions that must be paid in the form of money depending on the amount paid to the traditional head or dukun [3]. | - Values that develop in everyday life Bajo are influenced by values in Islam.  
   |                          |                     | - Highly upholds simplicity in daily life. Starting from the place of residence, social interaction between people every day, transportation, livelihood, and others.  
   |                          |                     | - There are no specific rules for ethics in this Bajo. |
| 3. | Procedures              | - Generally Bajo fishermen in Wuring are fishermen with one day fishing time. Climate change affects the certainty of fishing, changes in fishing locations and reduced numbers of fishermen [4]. | - There are no specific rules that determine the right time to go to sea and a special traditional calendar system.  
   |                          |                     | - Generally, for fishermen who only have small boats will start their fishing activities at night and back at dawn or early morning.  
   |                          |                     | - Whereas for fishermen who go to sea using a much larger boat can spend two to four days in the sea and then return to land. |
4. Special Provisions

- The traditional house of the Bajo is in the form of a stage with a pole support which vertically consists of three parts, namely the first rakkeang/pammakkang, located at the top. Here there is a ceiling where the roof is located, it also functions as a storage warehouse for rice as a symbol of the life/welfare of the owner. The second is the ball / kale ale, located in the middle [5].

- Bajo in Belopa Village has an unwritten rule in building houses. Their characteristics are houses made of wood or ordinary boards. Being on the water with supporting poles made of ordinary bamboo. Usually the pole is made higher than the stage house in general so that the sea water does not enter the house, especially when sea water is high. Some use coral as a home foundation.

In terms of special provisions, the Bajo in Belopa Village has an unwritten rule in building a house. Their characteristics are houses made of wood or ordinary boards. Being on the water with supporting poles made of ordinary bamboo. Usually the pole is made higher than the stage house in general so that the sea water does not enter the house, especially when sea water is high. Some use coral as a home foundation. The roof of the house is also only coated with ordinary zinc. It is known that simple stage houses are easier to build on water. But the building is more weathered.

3.4. Settlement pattern and orientation

Settlement Bajo in Belopa Village has three forms of pad pattern settlement. The first pattern is linear, growing following the existing path. Linear patterns are known to be the initial pattern in previous settlements. The second pattern is the cluster pattern, settlements grow clustering in one area. The third pattern is grid pattern. This grid pattern is the most recent pattern that arises in Bajo settlements in Belopa Village. The condition of the Bajo settlement pattern in Belopa Village is currently created because the community's land needs are increasing. The types of patterns that are formed are also created because of the adjustment to the geographical conditions that exist in building a house. The current pattern also does not have far differences with the existing initial settlement patterns.

In linear patterns, settlements grow along the road without any further land expansion. This is because the geographical conditions of the land are quite wet and some are still ponds or water areas. It will be easier for them to build a house alongside the road. If you build a house away from the road, you will be worried about difficulties in terms of access. Although the pattern is linear, the existing houses remain clustered and will not build away from other houses. This is because the local wisdom in the Bajo is that they live close together and group together (Figure 7).

**Figure 7. Map of Bajo settlement patterns in Zone 1**
For cluster patterns, this pattern arises in settlements whose growth direction is inland. The creation of clustering patterns that are clustered is due to the flatter geographical conditions of the land and no longer wetlands. This area is the land area that is closest to the water area there. With the aforementioned geographical conditions, houses have the opportunity to build further back. This pattern is also created because the need for land and this area provides an opportunity to build houses more easily, whether it is stage houses or non-stage houses. The negative of this settlement pattern is that settlements can grow spreading and uncontrolled. Which if it happens means that it has come out of the local wisdom system that the Bajo has there that is to stay close together and group together. Moreover, the road access created will be very irregular.

For the existing grid pattern is a new pattern in the Bajo Tribe settlement. The pattern that has the shape of the grid is a new settlement built by the government. For now, the number of buildings for the Bajo Tribe is 25 units (Figure 8).

![Figure 8. Map of Bajo settlement patterns in Zone 2](image)

The grid pattern in the Bajo settlement looks good, especially in the house setting and access. But in this new settlement, the bridge or road that was built was deemed to be inappropriate in its construction. Road access is known to have blocked access to every house by the sea. The boats of each resident can no longer enter and be parked next to their homes as usually because of roads or bridges built around existing houses.

3.5. Material and type of building
Characteristics of buildings The Bajo in the village of Belopa has similarities that are not so far from the Bajo in other places. The Bajo settlement in Belopa Village has simple building characteristics. In the building material, it is dominated by non-permanent material. For buildings with non-permanent material, usually the building is made of wood or boards with wooden or bamboo poles. For semi-permanent material, usually part of the building has changed to stone. Starting from the foundation of the house that has undergone pavement and continued with some of the board walls being replaced with stones.

For non-permanent building materials, more are found in areas closer to the mainland. People who change their houses to become non-permanent have a reason to make their homes more durable. However, this condition is contrary to the local criteria of the Bajo there, namely using a non-permanent house (Figure 9).
There are two types of buildings found in the Bajo in Belopa Village, stage and non-stage buildings. For building types, the stage is more dominating. This is because the type of stage house is the earliest type of house in the Bajo settlement in Belopa Village. The stage house has become part of the local wisdom of the Bajo people there. The house on stilts is considered more suitable to be used if the settlement is on water. The costs incurred are cheaper because the material is non-permanent. They too can use their house as a boat. But now the condition is no longer possible to park the boat under the house (Figure 10).

For fewer non-stage houses. Non-stage houses grow more inland. The community that changes the type of building becomes non-stage so the building is stronger.
Conditions that occur in materials and types of buildings that have changed to permanent materials and types of non-permanent buildings have resulted in the disappearance of local wisdom in the Bajo. From the analysis carried out, it is known that permanent settlements that have non-stage types will grow closer to the land and will further away from the sea.

3.6. The Bajo who live on land
The development of Bajo in Belopa Village has now undergone quite obvious changes. The development towards modernization has a negative impact as well as a positive impact on the community and its settlements.

In this case it is categorized as negative is the change in behavior and the order of life which is no longer in accordance with the local wisdom that the Bajo should have in Belopa Village. There is a desire from the Bajo people to make changes, because now they assume that they are no longer a society that is marginalized from other communities. The Bajo people are able to change their lives, which were traditional in nature and can now become more modern in accordance with the times. These conditions make their lives increasingly distant from the order of life in accordance with existing local wisdom. People began to build their houses with permanent materials and changed the shape of their houses to no longer form a stage. Whereas in reality the Bajo in Belopa Village has building characteristics that are appropriate to their local wisdom which is in the form of a stage with non-permanent material. The thing that is feared later is that if this continues to be allowed to continue without the arrangement that brings them to maintain local wisdom, then the true identity or value of the Bajo will be lost. Along with the times that are progressing more and more, people will continue to grow and change leaving the local criteria which they should keep in existence.

The conditions that occur at this time are one of their ways to adapt to the changing times that exist today. It does not close the possibility that in the future it will be more advanced now. This actually cannot be considered as violating the rules. Because the people themselves will continue to grow in accordance with the times. What can be done is to limit the space, which one can be accepted into the Bajo tribal settlement environment and which ones still need to be maintained so as not to lose their identity as a sea tribe.

4. Conclusion
From the discussion about the initial history, the initial form of the settlement and the form of local wisdom of the Bajo in Belopa Village, it was suggested that there were several points in the form of local wisdom that underlie the creation of Bajo settlements in Belopa Village. These points are as follows:

- The sea is designated as an area considered sacred to the Bajo people in Belopa Village. From generation to generation they have been taught to appreciate the sea because they believe that the sea they come from, they build settlements, and at sea they also earn a living.
- Bajo in Belopa Village prefer their settlements to be on the water as the initial form of their actual settlement. They prefer to stay in the water because the Bajo's main livelihood is as fishermen, so this also makes it easier for them to go to sea.
- Their settlements are above the water because their majority of livelihoods are as fishermen. They cannot live or settle too far from the sea.
- The building characteristics of the Bajo people in Belopa Village are simpler. With non-permanent materialized buildings made of wood or bamboo shaped. The type of house is stage and stands tall on a foundation composed of marine corals.
- Bajo in Belopa village have a habit of living from time immemorial because they have very close kinship ties with each other. Although the pattern seen at the beginning of the formation of settlements is more linear, but when they build houses must remain close to the settlement of the tribe.
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