Synchronization of local knowledge with formal regulations supporting natural resource conservation in Bajo communities in West Muna District

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Abstract. The purpose of the article is to inform the reader about local knowledge supporting the conservation of marine natural resources from the Bajo Community in West Muna District. The theory for reading data is Geertz's thought of from the native point of view, with ethnographic methods. Data collection was done by in-depth interviewing techniques and participant observation. Data were analyzed descriptively qualitatively. The results of the research, Pamali, Karanu, and MboJanggo are the local knowledge of the Bajo Community towards the conservation of marine natural resources, relatively actualized by the elderly, except for the younger generation because of the exposure to globalization and the absence of local government appeals to it. Two ways to maintain local knowledge: (a) through education; (b) through the Bajo Community social network; and (c) local knowledge is synchronized with formal rules. In conclusion, the novelty of this study was that local knowledge was interrupted because the culture disappeared. The impact: the local wisdom of the Bajo Community is threatened to disappear. The presence of the Regional Autonomy system should be the local government as the driving force for the survival of local wisdom from the community from exposure to globalization.

1. Introduction
Progress in transportation, information technology, communication media, accelerates changes in all aspects of human life, both individually, community, and society [1]. The international community anticipates this through the Millennium Development Goold's (MDG's) [2]. Various ways Indonesian people have anticipated it [3]. Government activities need to be supported by the conservation of natural resources [4, 5]. Several results of research on local wisdom-based natural resource management practices have conservation principles, both on land, on the coast, and the sea [6,7]. The problem is that there is still much local knowledge belonging to the community that has not been identified, including in West Muna Regency, Southeast Sulawesi. The pattern of mastery and utilization of coastal waters by generations in the Bajo tribe in Southeast South Sulawesi [8]. The local wisdom of the Bajo Community in West Muna, regarding the conservation of marine resources known as Pamali, Karanu, MboJanggo, can support Indonesia's vision and strategy to become the World Maritime Axes [9]. However, this is no longer socialized by generation due to the advancement of contemporary technology. While in other areas of the sea and coastal areas, it is one of the exciting
tourist destinations [10]. The novelty of this research concerns theory in reading research data on From the native point of view [11].

2. Methods
The study was carried out in the three most disadvantaged villages and had very little public facilities in West Muna District, namely: Mandike Village, which has a population of 662 people, Pasipambangan Village with a population of 588 people, Katela Village with a population of 660 inhabitants.

While the research process is 1, conduct open interviews with informants. Interviews carried out were guided by a list of questions compiled in the interview guidelines, 2. Participatory observations according to the topic of the research which are about perceptions, events, and actions of informants relating to sea management at the location in three villages, 3 and analyzing qualitative data to answer research problems.

The tools and materials used in conducting this research are the researchers themselves, as stated in ethnography, namely: notebooks, writing instruments, maps, tape recorders, and laptops. The research instruments used were the researchers themselves, interview guidelines, observation guidelines, and documentation. The data analysis method used is qualitative descriptive analysis.

Data analysis was carried out in a qualitative descriptive manner to reveal local wisdom used in the process of determining conservation areas, conservation area boundaries, and marine conservation area maps according to the community.

3. Results and Discussions

3.1. Analysis of bajo community knowledge about the sea.
The Bajo community that lives on boats and nomads in the sea changes, has knowledge of the sea: (a) The Sea as a Source of Life; (b) The sea as a liaison rather than inter-island separator; (c) The sea has invaluable natural resources that need to be maintained properly; (d) Sea as sehe (friend), so that it should not be damaged and disturbed; (e) The sea as tabar (medicine), which contains various types of medicines; (f). Sea as anudinta (food); (g).The sea as a weed (means of transportation); (h) Sea as patambangang (residence); (i). The sea as pamunangalabarakaha (source of good and bad); (j) Sea as an umbo ma’dilao (mining site (the ancestral site of the Bajo people who control the sea); (k) The sea is an open area (open access) and is freely managed by everyone.

3.2. Local knowledge analysis of the potential supporting natural resource conservation efforts
Some knowledge about Pamali, Karanu, and MboJanggo is a ban on permanently carrying out activities in an area in the sea because of sacred places. The shift in the practice of noble values has been degraded by several factors: first, the existence of the regions / regions of Pamali, Karanu, and MboJanggo is increasingly unclear, due to ignorance of stakeholders. Second, the local wisdom has not been supported by the Village Regulation (Perdes); Third, customary institutions are less involved in government policymaking, especially in the process of implementing the current village administration. The leadership of the SandroBajo Community is a strategic thing to maintain this customary system sustainably, through public channels and educational channels. The general route can be through social networks called Kalaki and Sabe / Bela, and education.

3.3. Analysis of local knowledge synchronization potentials with formal regulations
Management of marine resources with local wisdom does not mean negating the formal system, but it about how to pay respect to traditional systems that are still recognized in an area by (a) not eliminating the existence of traditional systems, and (b) Conformity between formal systems and traditional systems in area management that has the same goal, namely the preservation of biodiversity for the survival of life. Both systems (formal and customary based Pamali, Karanu, and MboJanggo) can be elaborated in a system collaboration scheme, more than just management collaboration that
views the community as participant stakeholders at government events. A collaborative system is a reconstruction from a centralized management system to a community-based decentralized system where the system of living in society is aligned with the formal system, the form can be divided by government or regulated institutions, Kalaki and Sabea / Bela social networks with 2 (two) way, namely:

- Vertical Synchronization. Done by looking at whether a statutory regulation that applies in a particular field is not contradictory to one another. In addition to having to pay attention to the hierarchy of building regulations, vertical synchronization must also be considered chronologically for the year and the number of statutory regulations concerned.
- Horizontal Synchronization. The harmonization of the draft law covers 2 (two) aspects, namely vertical harmonization, and horizontal normalization.

4. Conclusion
Inculcation of local knowledge that supports the conservation of the marine natural resources of the Bajo Community in West Muna Districts such as Pamali, Karanu, and MboJanggo which have weakened so that the kinds disappear. For this reason, it is necessary to reinculurate through education, synchronized with the formal rules, and social networks of the Bajo Community. The local government has not cared about the conservation of marine natural resources even though the United Nations and the Central Government have required it. The impact is that the concepts of society that support the conservation of marine natural resources are threatened to disappear. The presence of the Regional Autonomy system should be the local government as the driving force for the rise of local/community wisdom.

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