

## FORM OF COMMUNICATION FOR TEACHING BAJO CHILDREN THE LOCAL VALUES IN UTILIZING NATURAL MARINE RESOURCES

*La Ode Jumaidin<sup>1</sup>, Irawati<sup>1</sup>, Sumiman Udu<sup>1</sup>, Hasddin<sup>2</sup>, Osu Oheoputra  
Husen<sup>2</sup>*

<sup>1</sup>Halu Oleo University, Kendari, Indonesia

<sup>2</sup>Lakidende University, Unaaha, Indonesia

Email: jumaidin39@gmail.com

Received: February 26, 2024

Revised: May 21, 2024

Accepted: June 24, 2024

### **Abstract**

*The issue behind the research on the Bajo tribe is the lack of understanding regarding the forms of communication used by the tribe to impart knowledge about local wisdom concerning the sustainable use of coastal and marine resources. Therefore, the aim of this research is to identify both the forms of local wisdom and the communication methods used to educate Bajo children about the sustainable use of coastal resources, ensuring the preservation of the Bajo tribe's cultural identity. The study was conducted among the Bajo tribe living along the coast of the Tiworo Strait in Muna Regency and West Muna Regency. The research informants consisted of 15 individuals, purposively selected, including elders and tribal leaders. The findings revealed that the local wisdom being passed down includes traditional management of coastal natural resources, such as: (a) the mammia kadialo tradition, involving fishing practices, which include palilibu, pongka, and sasakai; (b) traditional methods*

of fishing, including *missi*, *ngarua*, *mana* (archery using traditional tools), and *nyuluh/balobe* (also called *ngobor*); (c) the Pamali tradition, which involves specific taboos at certain times and places; and (d) the Maduai Pinah ritual, a form of worship for the "sea ruler" believed to protect and provide natural resources. Communication methods used to teach Bajo children about the utilization of natural resources include intrapersonal communication, interpersonal communication, and group communication.

Permasalahan yang mendasari penelitian tentang suku Bajo adalah kurangnya pemahaman mengenai bentuk-bentuk komunikasi yang digunakan oleh suku tersebut dalam menyampaikan pengetahuan tentang kearifan lokal terkait pemanfaatan sumber daya pesisir dan laut secara berkelanjutan. Oleh karena itu, tujuan penelitian ini adalah untuk mengidentifikasi bentuk kearifan lokal dan metode komunikasi yang digunakan dalam mendidik anak-anak suku Bajo tentang pemanfaatan sumber daya pesisir yang berkelanjutan, sehingga dapat menjaga kelestarian identitas budaya suku Bajo. Penelitian ini dilakukan pada suku Bajo yang tinggal di sepanjang pesisir Selat Tiworo di Kabupaten Muna dan Kabupaten Muna Barat. Informan penelitian terdiri dari 15 orang yang dipilih secara purposive, termasuk para tetua dan kepala suku. Hasil penelitian mengungkapkan bahwa kearifan lokal yang diwariskan meliputi pengelolaan tradisional sumber daya alam pesisir, antara lain: (a) tradisi *mammia kadialo*, yang melibatkan praktik penangkapan ikan, termasuk *palilibu*, *pongka*, dan *sasakai*; (b) cara tradisional menangkap ikan, seperti *missi*, *ngarua*, *mana* (memanah dengan alat tradisional), serta *nyuluh/balobe* (juga disebut *ngobor*); (c) tradisi Pamali, yaitu larangan pada waktu dan tempat tertentu; dan (d) ritual Maduai Pinah, yaitu penyembahan kepada "penguasa laut" yang diyakini melindungi dan menyediakan sumber daya alam bagi mereka. Metode komunikasi yang digunakan untuk mengajarkan anak-anak suku Bajo tentang pemanfaatan sumber daya alam meliputi komunikasi intrapersonal, komunikasi interpersonal, dan komunikasi kelompok.

**Keywords:** Bajo tribe, communication method, local wisdom, marine resources

## **Introduction**

Some coastal areas in Indonesia are generally inhabited by the Bajo tribe, often referred to as a sea community because their livelihood depends on the sea (Baskara & Astuti, 2011). In the past, nearly all aspects of their lives were spent on boats, continually sailing the seas. The Bajo tribe primarily makes their living as fishermen, with their livelihoods heavily reliant on coastal and marine resources. This is evident in the fact that their entire livelihood comes from the sea, and even their homes are built on the water. The Bajo tribe also possesses its own ethical and cultural system (Mukramin, 2018; Baskara & Astuti, 2011). This system has served as a guiding principle for the Bajo people, shaping their daily lives for generations.

The use of coastal and marine resources often faces various challenges. Resource utilization is frequently conducted without considering conservation and ecological balance, exploited for personal satisfaction and profit (Dai & Manahung, 2020; Hasrawaty et al., 2017; Setyaningsih et al., 2023). This unsustainable exploitation threatens coastal resources, leading to the degradation of their potential and the destruction of their wealth. This situation presents a dilemma for the Bajo people, who depend on coastal and marine ecosystems for their livelihood and survival.

As a culturally rich community, the Bajo tribe has developed wisdom in sustainably protecting and utilizing coastal areas. Artanto (2017) points out that the concept of local wisdom in the form of *Bapongka*, with its associated rules and taboos, represents an effort by the Bajo tribe to conserve resources and prevent damage to marine and coastal ecosystems. Furthermore, this concept is not merely an environmental protection mechanism but also a way of life, cosmology, and spiritual belief for the Bajo people. This wisdom aligns with the teachings of Islam, predominantly practiced by the Bajo tribe, as reflected in the following verses from the Qur'an: "And when he turns away (from you), he walks on the earth to cause damage to it, and destroys the plants and livestock, and Allah does not like destruction" (QS Al-Baqarah: 205), and "And do not cause damage on the

face of the earth after (Allah) has repaired it, and pray to Him with fear (that it will not be accepted) and hope (that it will be granted). Indeed, Allah's mercy is close to those who do good" (QS Al-Araf: 56).

As time progresses, local wisdom, including that of the Bajo tribe, continues to evolve. This cultural transformation refers to gradual changes that are ingrained in individuals over time, becoming habits that persist and are repeated consistently. From a communication perspective, this transformation is closely related to changes in communication patterns in various activities, whether at home, work, or in society. Communication theory can be viewed from at least three perspectives: first, as a one-way process of meaning construction, where the sender attempts to build or reconstruct meaning that is developed by the receiver; second, as a two-way process, where two or more individuals co-construct new meanings together; and third, as a diachronic process in all directions, focusing on the continuous development of meaning itself (Ruler, 2018).

Regarding the communication transformation of the Bajo tribe, Tamengge and Mingkid (2019) and Tamengge et al. (2019) stated that changes in the Bajo tribe's communication are due to their openness and integration with other tribes. Rustan et al. (2019) added that the factors influencing the communication behavior of the Bajo tribe in interacting with mainland societies include education level, lifestyle (kinship systems, residential patterns, language, and religious similarities), the need for cooperation, and various forms of social interaction such as cooperation, accommodation, and assimilation. This statement aligns with Geertz's view that socio-cultural changes can occur due to internal factors, where cultural supporters feel the need to adapt certain cultural institutions to the evolving social context (Tarasov et al., 2023). Additionally, socio-cultural changes can result from external influences, such as interactions with other cultures, especially through cultural contact and acculturation.

The study of communication within the Bajo tribe, particularly in the context of transmitting local wisdom to younger generations, remains underexplored. Most existing research has focused on inter-tribal

communication patterns, such as the studies by Falimu & Sibay (2023), Tamengge and Mingkid (2019), and Rustan et al. (2019). The exploration of the Bajo tribe's local wisdom regarding coastal resources is still in its early stages. Over the past decade, research has mainly concentrated on issues of coastal community identity (Ismail et al., 2015; Chou, 2016; Tahara, 2013), adaptation and social change (Suryanegara et al., 2015; Obie, 2016; Suliyati, 2017; Rustan et al., 2018; Satriani & Upe, 2018; Nurhaliza & Suciati, 2019), social interaction networks (Jasman et al., 2018), and the modernization of fishing gear (Hamzah et al., 2019).

Another study addresses coastal and marine resource policies related to Bajo ethnic identity (Obie, 2020), migration, and resource management (Umar, 2019). Other research focuses on educational values and work ethic (Dai & Manahung, 2020), life cycle traditions and rituals in self-maturation within marine management (Mustamin & Macpal, 2020; Dalia et al., 2018), as well as survival strategies amidst pressures on resource sustainability (Mukramin, 2018). With regard to the local wisdom of the Bajo tribe in utilizing coastal resources, studies have remained spatial, covering practices such as *bapongka*, or fishing expedition (Artanto, 2017; Utina, 2014), *pamali* or prohibitions based on tradition (Said et al., 2020; Basri et al., 2017), behavioral patterns (Lamane et al., 2020; Pinto, 2015), and belief systems (Maulidyna et al., 2021). More recent analyses focus on the role of local wisdom in preserving coastal and environmental resources (Setyaningsih et al., 2023; Hasrawaty et al., 2017). Specifically related to Bajo children, Machmud et al. (2020) explore their daily skills. However, research on teaching local wisdom values, particularly regarding the use and conservation of natural resources, has yet to be undertaken.

The Bajo tribe in Southeast Sulawesi is dispersed along various coastal regions, such as North Konawe Regency, Kolaka Regency (including North Kolaka), Wakatobi, Muna, and West Muna. One area where the Bajo community resides on the coast of the Tiworo Strait in Muna Regency is Napabalano District. The Tiworo Strait, as a source of livelihood for the Bajo people, is reportedly facing sustainability pressures. Kharisma (2016)

reported that coral reefs in the area have been damaged, primarily due to environmentally harmful fishing practices, such as trawling, fish bombing, and the use of anesthetics. Currently, coral reefs along the coast of the Tiworo Islands are categorized as being in a "moderate" state of damage, with an average survival percentage of around 46% (Kharisma, 2016). In the future, as the population grows and resources continue to degrade, coastal resources in the Tiworo waters are expected to experience further degradation. Therefore, efforts that undermine the integrity and preservation of coastal and marine ecosystems must be minimized to ensure that these abundant resources can be utilized sustainably, securing a better future for the next generations, especially in facing global challenges and advancing development.

Considering the current state of coastal resources in the Tiworo Strait, it is essential to focus on the sustainable utilization and preservation of these resources. The local wisdom and traditions of the Bajo tribe can serve as vital elements in managing coastal resources sustainably. For the sake of future generations, it is important to introduce conservation practices from an early age, especially to the younger generation. Therefore, the current study has two main objectives. The first is to identify the forms of local wisdom practiced by the Bajo tribe in utilizing coastal resources as part of their cultural identity. The second objective is to explore how the Bajo people communicate and teach local wisdom values to their children in the use and conservation of coastal resources, ensuring their sustainability to support the existence of the Bajo ethnic group. These two objectives are then connected to the Islamic perspective, reflecting the religious beliefs of the majority of the Bajo tribe. The second objective also represents the novelty of this research, offering a scientific contribution by providing new information on how the Bajo community communicates local wisdom to young children regarding the sustainable use and preservation of coastal resources.

## **Method**

This research was conducted using a post-positivist paradigm, commonly associated with qualitative research. Summarized from several sources, such as Hasddin et al. (2022) and Moleong (2010), qualitative research is characterized by its focus on uncovering social phenomena and presenting data through narratives, which allow for the description of real situations and facts. The process begins with identifying problems, establishing limitations, and focusing— in this case, on the communication of the Bajo traditional heritage in conserving natural resources to the younger generation. Following this, data collection (via observation and interviews), analysis, and interpretation of each finding are conducted, with the results then connected to relevant theories according to the focus of the study.

The study focused on the Bajo people living along the coastal areas of the Tiworo Strait, which are administratively located in Napabalano District, Muna Regency, and in West Muna Regency in the districts of Napano Kusambi, Kusambi, Tiworo Islands, North Tiworo, and Central Tiworo. The research informants consisted of 15 individuals who were selected purposively, focusing on tribal chiefs or respected elders within each community. The distribution of informants was as follows: 3 people from Napabalano District, 3 from Napano Kusambi District, 2 from Kusambi District, 2 from Tiworo Islands District, 3 from North Tiworo District, and 2 from Central Tiworo District.

Data collection was carried out through in-depth observations and interviews, using interview guides for support. This process took approximately two months, followed by one month dedicated to data processing and analyzing the research results. The collected data was then analyzed using a descriptive qualitative approach, following these stages: (1) Studying the data and information from various sources, including interviews, observations, and documents; (2) Reducing the data by creating abstractions, summarizing the essence of all statements to retain the key information; (3) Organizing the data and information into units; (4)

Categorizing the data and information; and (5) Reconfirming any data and information obtained (Maleong, 2000).

## Findings and Discussion

### *Forms of local wisdom of the Bajo tribe in utilizing coastal natural resources*

The Bajo tribe is closely associated with the sea, as their livelihood and survival are heavily reliant on it. This relationship has shaped local customs and values regarding the use of marine natural resources. This research successfully revealed the forms of local wisdom practiced by the Bajo tribe in the wise utilization of natural resources, many of which are still observed today. The findings show that there are several forms of local wisdom used by the Bajo tribe to manage marine and coastal resources along the coast of the Tiworo Strait, which can be grouped into three categories: *Palilibu*, *Bapongka*, and *Sasakai*.

*Palilibu* is a traditional practice of the Bajau people where they go to sea using traditional boats called *soppe*, which are powered by oars. This practice typically lasts one or two days, after which they return to the settlement to sell their catch, while part of it is shared and enjoyed with their family. The *palilibu* method is a daily routine for the Bajo people along the Tiworo Strait, whether for fishing in nearby waters or for tending to cultivated fish in floating nets. Based on interviews with informants, this tradition is still actively practiced today. "Palilibu has become a daily activity for us Bajo people. As Bajo people, this has been passed down from generation to generation and is our characteristic as a sea tribe" (Interview with Mr. Bahring, 2022).

While *Palilibu* is a daily, localized fishing practice, *Bapongka* is a more extended sea voyage tied to the nomadic traditions of the Bajo people. *Bapongka*, or *pongka*, is also referred to as *babangi*, a form of local wisdom in the sustainable use of biological resources, which is still practiced and passed down through generations by the Bajo ethnic group. The *bapongka* or *babangi* tradition involves going to sea for several days using a large boat



(*leppa*). This activity often includes entire families, with wives and children participating, and in some cases, even childbirth occurs on the boat. *Bapongka* activities are primarily focused on gathering marine products such as sea cucumbers and schooling fish like *Lolosi* or yellowtail (*Caesio sp.*) (Sangadji, 2015). The catch from *pongka* is the same as during regular fishing activities, but it is stored and collected over time. The collected catch is then sold to nearby villages.

*Sasakai* refers to the tradition of going to sea using multiple boats for extended periods, often several months, traveling between islands. This form of local wisdom is still practiced by the Bajo people living along the Tiworo Strait. According to gathered information, *sasakai* expeditions can last for months, reaching as far as islands across Indonesia and even border waters, such as North Sulawesi and Australia.

However, the research revealed that the *sasakai* tradition is almost disappearing among the Bajo people. This decline is due to two main reasons: (1) *Sasakai* is practiced by only a small portion of the population, while others prefer land-based activities such as trading or craftsmanship; and (2) *Sasakai* carries significant risks while at sea, and requires being away from family for extended periods.

In addition to the traditions of *palilibu*, *bapongka*, and *sasakai*, the Bajo tribe has inherited knowledge of the sea, including the presence of fish and other resources. They also possess the ability to identify coral clusters where fish spawn by reading natural signs, as described by one Bajau fisherman:

“When we go to sea, there are signs of fish presence, like seeing the glow of fish at night or the shadow of coral rocks (*garas*), which serve as shelters for fish from the waves. Other signs include calm and clear seawater, groups of fish-eating birds, bubbles on the surface, and changes in seawater color. After observing these signs, we immediately set up fishing gear, which we call *Tabere*. We pass this knowledge down through generations by including our children and wives in the process” (Interview with Mr. SND, 2022).

Based on observations and gathered information, fishing traditions can be grouped into two categories: individual and group conventional

techniques. Individual techniques used by the Bajau ethnic group include fishing, known as *missi*, seining (*ngarua*), archery (*mana*), and night fishing with torches (*nyuluh/balobe* or *ngobor*) (Hutabarat, 2001). The *missi* and *ngarua* techniques are still practiced today, typically during *palilibu*, where fish are caught using a traditional boat (*soppe*) powered by oars. Group fishing activities involve using bottom nets (*pukat asi*) and floating nets, typically done during *pongka* or *babangi*, which are longer fishing expeditions using larger boats like *leppa* or *sopek*.

Archery fishing (*mana*) is becoming less common and is at risk of disappearing. Two main factors contribute to this: first, the Bajo community in Latawe Village now mostly uses more practical fishing gear, such as nets or trawls. Second, archery skills are no longer widely practiced, especially among the younger generation. Interviews revealed that people are no longer interested in archery for fishing, finding it less effective. Additionally, the younger generation is reluctant to learn this traditional method.

The Bajo tribe also observes fishing prohibitions as part of *pamali*. According to Basri et al. (2017), the ethical system within the Bajo ethnic group, known as *pamali*, functions like a "taboo" system. It includes prohibitions on certain behaviors, such as fishing in restricted areas. These prohibited areas generally consist of waters with healthy coral reefs, which serve as spawning grounds for fish. These areas are also believed to be the domain of the *Mbu*, a guardian spirit of the sea, and are considered sacred by the Bajo people. The *pamali* rules are still followed by the Bajo community along the Tiworo Strait, enforced by traditional leaders with social sanctions for violators. These unwritten rules present challenges when attempting to formalize them in societal laws and regulations.

Another belief regarding marine resource use is the *maduai pinah* ritual. The Bajo tribe believes this ritual is connected to the worship of the sea's ruler and twin brothers (*kaka*). It is said that each child born has a twin in the sea, represented by an octopus and a crocodile. If someone falls ill, it is believed that part of their life spirit (*sumanga*) has been taken by their sea

twin and another part by the gods, carried to the seventh heaven (Basri et al., 2017).

The Bajo tribe holds a strong belief in natural law, which they believe punishes fishermen for violations. They are convinced that if someone disrespects the sea, their boat will sink (Maulidyna et al., 2021). Other consequences include being struck by lightning, continuous rain, storms hitting their settlements, or their ship sinking. As noted by Saad & Mansur (2016), the Bajo people have been taught by their ancestors to respect nature, avoid restricted areas, and refrain from actions that might provoke nature's wrath.

The *maduai pinah* ritual of the Bajo tribe on the coast of the Tiworo Strait is performed only at certain times. According to interview results, the *maduai pinah* ritual embodies gratitude and offers prayers to the Creator for the abundance of marine resources.

*In almost all areas, the Bajo people continue to adhere to this tradition. Maduai pinah reflects gratitude and prayers for the wealth of marine resources in Latawe Village and its surroundings (Interview with Mr. UKD, 2022).*

The ritual of *maduai pinah* begins by rolling a cigarette from palm leaf tobacco or *enau*, which is then placed on a tray with betel leaves and peeled betel nuts. This tradition has been passed down through generations and is still preserved today. For the Bajo people on the coast of the Tiworo Strait, the *maduai pinah* ritual can only be conducted in forbidden or sacred areas (*pamali*) after the fish spawning season ends.

Fishing traditions encompass not only the act of catching fish but also the social interactions among the Bajau people. The sea is their habitat, and many Bajo people use fishing activities as an opportunity to stay in touch with other Bajo communities along the Tiworo Strait and from different sailing destinations. Therefore, this tradition not only sustains their livelihood but also strengthens their sense of community and cultural ties across various regions.

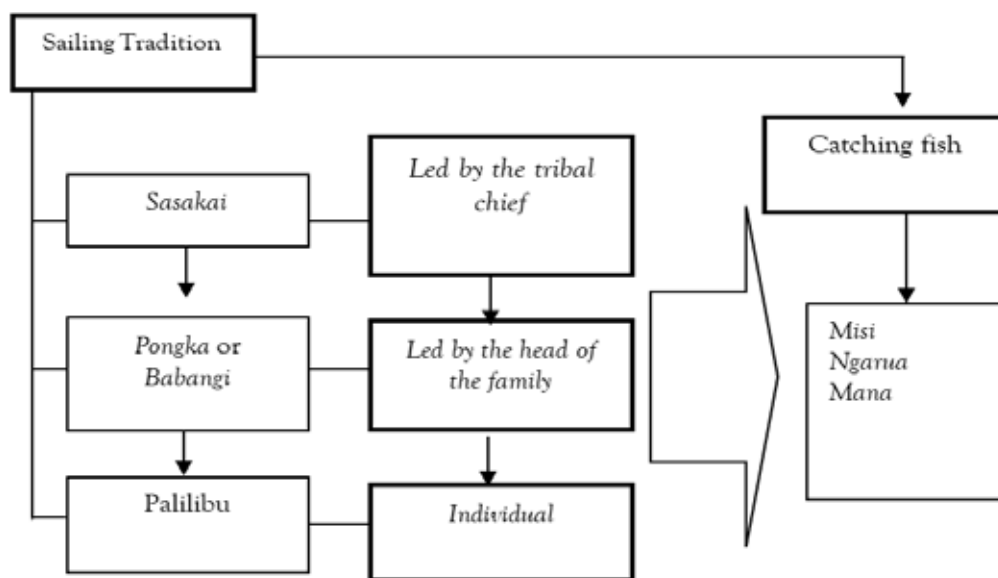
Fishing and related activities occur on three levels. At the first level, fishing within a community (such as in Latawe) is led by a tribal chief. The tribal chief typically presides over the *maduai pinah* ritual and also fulfills the roles of *sasakai* and *pongka*, interpreting natural signs and identifying prohibited areas (*pamali*). The second level involves the head of the family, who leads *pongka* activities, often alongside one to three other family heads. They are responsible for interpreting natural signs and guiding others away from forbidden areas. Finally, the third level is the individual, where Bajau community members fish independently (*palilibu*) in areas near the coast or their settlements.

Referring to a verse from the Quran, it is recommended to use the marine resource well.

*"And it is He, Allah, who subdues the sea for you so that you may eat from it fresh meat (fish), and bring forth from it ornaments which you wear. And you see the ships plowing through it, so that you may seek of His bounty and perhaps you will be grateful" (QS. An-Nahl [16]: 14).*

One message from this verse is "you see the ships plowing through it" which can be interpreted as a reference to the use of environmentally friendly boats for fishing. For the Bajo people, using traditional boats is part of their daily life, a practice that has been preserved to this day. Including their children in fishing activities conveys the message, "this is how we, the Bajo people, fish," in a way that is respectful of the environment.

These values are deeply ingrained in the Bajo tribe. In the context of their community, this study found that these practices are still ongoing and can even be outlined structurally (see Figure 1). The transmission begins with traditional leaders, who pass down their teachings to elders and parents. This shows that the Bajo tribe's wisdom regarding the sustainable use of marine resources is still being preserved.



**Figure 1.** Structure Model of Local Wisdom Utilization of Coastal Natural Resources of the Bajo Community in the Waters of the Tiworo Strait  
 Source: Authors, (2024)

***Bajo People's Form of Communication in Teaching Local Wisdom Values to Children in Utilizing Coastal and Marine Resources***

The discussion of communication forms in this study begins with communication theory, which is then confirmed through this research. The first step is to establish communication theory by Ruler (2018), who stated that there is still significant diversity regarding the definition of "communication" or "communicating." In classical Latin (Glare, 1968, in Ruler, 2018), communicate means "share with," "share," "make publicly accessible," or "discuss together." Rosengren (2000) suggests that, above all, communication concerns the process of meaning creation: how people psychologically, socially, and culturally create meaning; how messages are understood intellectually; and how ambiguities arise and are resolved. According to Littlejohn (1992), "Communication does not occur without meaning, and people create and use meaning in interpreting events." Thus,

the key question revolves around our understanding of "meaning" and how the process of meaning creation works (Ruler, 2018).

Communication can be understood through various perspectives that highlight its complexity and the different ways meaning is created. Ruler (2018) provides a middle ground for the diverse interpretations of communication by explaining three fundamental perspectives. First, communication as a one-way meaning construction process, where the sender attempts to create or reconstruct the meaning received by the recipient. Second, communication as a two-way meaning construction process, where two or more individuals collaboratively build new meaning. Third, communication as a process of diachronic meaning construction in all directions, focusing on the continuous development of meaning over time.

There are five recognized forms of communication as cited from Susanto (2010), Budyatna and Mona (2011), and Effendy (2011). These five forms are conceptually represented in Figure 2 below.



Figure 2. Figure 2. Forms of Communication

Source: Budyatna and Mona, (2011); Effendy, (2011); and Susanto, (2010)

The first form is intrapersonal communication, which refers to communication with oneself. A simple example is when we understand material or information, interpret a symbol, or recall an event. This can happen either intentionally or unintentionally (Susanto, 2010). Second is interpersonal communication, which is the exchange of meaning between individuals. It can be defined as the process of communication between one person and another (Budyatna & Mona, 2011).

Third, group communication involves the interaction between a person and two or more people (up to a maximum of seven in a group) to achieve cohesive results. This involves having a shared viewpoint and synergy in solving common problems, while also considering group dynamics, efficiency, and effectiveness in conveying information, as well as appropriate patterns or forms of group interaction (Effendy, 2011).

Fourth is organizational communication, which occurs when messages are sent or received based on the communication patterns within an organization. This includes the organizational structure, functions, relationships, and culture (Susanto, 2010).

Fifth, mass communication can be interpreted in two ways. First, it refers to communication that uses mass media, such as television or social media. Second, it refers to the number of communicants or communicators, which is often so vast that it is essentially unlimited. Mass communication encompasses various forms, including interpersonal, organizational, and group communication. The focus of mass communication theory includes the structure of the media, the relationship between media and audiences, media and society, as well as cultural aspects and the impact of communication outcomes (Susanto, 2010).

Regarding these five forms of communication, the interview results indicate that the Bajo tribe primarily uses three forms—intrapersonal communication, interpersonal communication, and group communication—to pass down knowledge to the next generation. These forms of communication are applied through local wisdom in the sustainable use and management of coastal and marine resources. A

summary of the interview findings, based on data reduction, is presented in Table 1.

Table 1. Forms of communication to teach resource management of the Tiworo Strait.

Local Wisdom	Forms of Communication	Description
<i>1. Mammia Kadialo</i>		
<i>Palilibu</i>	Interpersonal	Parents provide signs and explain signs regarding areas, times and fishing that is considered dangerous and/or prohibited
<ul style="list-style-type: none"> <li>• <i>Bapongka</i> or <i>pongka</i></li> <li>• <i>Sasakai</i></li> </ul>	Intrapersonal	They also use gestures to indicate whether certain fish catches or the harvesting of other resources are allowed or forbidden
	Group	
Read natural signs	Intrapersonal	Parents give instructions, warnings and signals about natural signs that indicate safe or dangerous
	Group	At times, elders or the Tribal Chief also provide such guidance about natural signs related to safety and danger
<i>2. Fishing traditions</i>		
<i>Missi, Ngarua, and Mana</i>	Interpersonal	Parents sometimes give signals and explain warnings about areas and times deemed dangerous or forbidden
	Group	In some instances, parents or traditional leaders convey this information during gatherings, providing both signals and explanations regarding the prohibited areas and times.
<i>3. Pamali</i>		
	Intrapersonal	Parents give gestures regarding whether fishing activities are permitted or prohibited
	Interpersonal	They pass on instructions, warnings, and signals to their children regarding areas and times where fishing is forbidden.



	Group	At times, both parents and tribal chiefs provide this guidance, issuing warnings about prohibited zones.
4. <i>Maduai pinah</i>	Interpersonal	They also convey the belief that violating these prohibitions will result in the sea becoming "angry" or delivering "punishment," often illustrating the concept with stories that children can understand.
	Group	At certain times, elders or the Tribal Chief will explain the consequences of ignoring prohibitions, using stories that resonate with the children.

**Source:** Author 2023 (Summarized from interviews with JUS, AMT, TLO, MNU, AKB, and MDA)

The Bajo Chief supports this form of communication as a means of passing down knowledge to the next generation. Parents are expected to impart the values that define the Bajo people as a seafaring community. Without this transfer of knowledge, there will be a degradation of Bajoan values. As evidence, the current generation of Bajo parents exists because of the knowledge passed down by their own parents, who, in turn, inherited it from their ancestors. An excerpt from a statement captures this sentiment:

"Every parent must teach their children our Bajoan values as Bajo people. At family gatherings or during certain natural phenomena, these moments become opportunities to convey our values. This is how the inheritance of local wisdom is preserved from generation to generation" (Interview with Mr. MNS, 2022).

The statement above emphasizes that maintaining traditions and customs is a duty for every tribe, including the Bajo. He often refers to one guiding principle: parents are obligated to impart knowledge to their children. Citing the Quran, he mentions: "And let those who fear Allah leave behind weak children, for whom they worry about (their welfare). Therefore, let them speak the right words" (QS An-Nisaa verse 9).

This verse warns of the dangers of allowing children to grow up ignorant, especially about their environment. Knowledge is the foundation for a well-functioning life. The Bajo tribe views knowledge (including science) as essential and something to be taught to children first, before any further actions. Imam Bukhari similarly said, "Al-Ilmu qoblal qaul wal 'amal" (knowledge precedes words and actions), echoing the emphasis in the first revelation to the Prophet Muhammad (SAW) in Surah Al-Alaq, "Read in the name of your Lord who creates."

The transmission of knowledge regarding the Bajo's local wisdom is informal. In this context, communication becomes an instrument used by every Bajo parent. As shown in Table 1, Palilibu is passed on as a form of interpersonal communication with their children. This is done by signaling and explaining areas, times, and fishing activities considered dangerous or prohibited. This form of knowledge transfer ensures that Bajo children inherit a deep understanding of sustainable resource management, which is crucial for maintaining the tribe's cultural identity and environmental harmony (Samudin et al., 2019).

Bapongka or pongka and sasakai—learning about local wisdom in the use of coastal and marine resources—are communicated through intrapersonal and group communication. In this process, parents provide signals regarding fish catches and other resources, indicating whether these actions are permissible or dangerous. This method ensures that traditional knowledge and values are preserved and passed down, maintaining the Bajo tribe's deep connection to their environment and sustainable resource management practices. This transmission of knowledge reflects the Bajo people's enduring connection to their environment and promotes long-term ecological stewardship (Sinapoy & Djalante, 2021).

The knowledge of Bajo children's ability to interpret natural signs is also communicated through intrapersonal and group communication. Parents use intrapersonal communication by providing instructions, warnings, and signals about which natural signs are safe or dangerous (Samsudin et al., 2019). Group communication occurs when, at certain

times, an elder or Tribal Chief gives instructions, warnings, and signals regarding these natural signs.

The methods for catching fish, such as Missi, Ngarua, and Mana, are taught through interpersonal communication, where parents give signals and occasionally explain signs regarding dangerous or prohibited areas and times. These techniques are also shared through group communication, where parents or traditional leaders impart information during gatherings, providing explanations about areas and times considered hazardous or off-limits. This approach not only ensures the practical skills of fishing are transferred but also reinforces cultural norms and respect for the environment within the community (Sinapoy & Djalante, 2021).

Knowledge of local wisdom concerning Pamali is communicated through intrapersonal, interpersonal, and group communication. Intrapersonal communication involves parents using body signals to indicate whether fishing activities are allowed. Interpersonal communication occurs when parents provide information, instructions, and warnings about restricted fishing areas and times. Group communication takes place when both parents and tribal chiefs offer information, instructions, and warnings to children about prohibited fishing times and locations.

Finally, wisdom about utilizing Maduai Pinah's coastal and marine resources is conveyed through interpersonal and group communication. Interpersonal communication involves sharing information about the consequences of violating prohibitions, explaining that the sea may become "angry" or impose "punishments." This is often followed by a story that the children can understand. Group communication occurs at specific times when parents or Tribal Chiefs give similar warnings, accompanied by stories that help children grasp the consequences of not respecting these prohibitions (Samsudin et al., 2019).

The strength of this research lies in its ability to present a form of communication used in imparting knowledge to Bajo children, which had not been revealed by previous researchers. This new information contributes to the body of knowledge and can be utilized by various stakeholders in the

sustainable management of coastal and marine resources. For the Bajo tribe, in particular, as socio-economic dynamics evolve, it is crucial to preserve and teach the values of local wisdom to ensure future generations are well-prepared from an early age, preventing the degradation of the Bajo people's maritime traditions.

The weakness of this research stems from the focus on five forms of communication. To address this limitation, future research should explore a broader diversity of communication forms and/or apply other communication theories that are more relevant to the specific context of the Bajo ethnic group. By expanding the scope of communication forms, future research can provide a more comprehensive understanding of how the Bajo community preserves and transmits their cultural knowledge, ensuring a richer perspective on the continuity of their traditions.

### **Conclusion**

The local wisdom of the Bajau tribe, who live along the coast of the Tiworo Strait, in utilizing coastal and marine resources includes: (a) going to sea or *mammia kadialo*, which encompasses activities such as *palilibu*, *bapongka*, *sasakai*, and the tradition of reading natural signs; (b) fishing traditions like *missi*, *ngarua*, and *mana*; (c) *pamali* or prohibitions; and (d) *maduai pinah*, rituals related to beliefs in "sea dwellers." However, the practices of *sasakai*, *mana*, and *maduai pinah* are rarely performed, indicating they may be at risk of extinction in the future. Despite this, the wisdom of the Bajo tribe has helped preserve their way of life, as evidenced by the low number of reports concerning damage to natural resources in the waters of the Tiworo Strait. Additionally, there has been no resource conflict between the Bajo tribe and mainland communities.

The transmission of knowledge to Bajo children on sustainable resource use is conducted through three forms of communication: intrapersonal, interpersonal, and group communication. These forms serve as instruments that continue to thrive, and it is evident that the values of local wisdom are still respected today. While Bajo wisdom is not integrated

into the formal local education curriculum, the ability to communicate these noble values regarding the use of natural resources has been successfully preserved. This helps explain why the Bajo tribe continues to exist as a maritime people to this day.

The practical implications of this study are significant for various stakeholders, particularly in the fields of education, resource management, and cultural preservation. For educators and policymakers, the findings suggest the need to incorporate elements of Bajo local wisdom into formal education curricula, particularly regarding sustainable natural resource management. For environmental and resource management authorities, the Bajo tribe's practices provide a valuable model of sustainable living, particularly in coastal and marine ecosystems. Furthermore, recognizing the importance of practices such as *mammia kadialo* and *pamali* in preventing overfishing and environmental degradation can enhance local resource governance strategies. Lastly, for cultural preservation groups and NGOs, there is an urgent need to document and revitalize endangered traditions like *sasakai*, *mana*, and *maduai pinah*. Efforts should be made to preserve these practices through cultural programs, ensuring their transmission to future generations.

### **Acknowledgment**

Researcher purely on independent research initiative. Special thanks to the Bajo Tribe for being willing to become informants. Researchers hope that the information provided by informants will contribute scientifically and practically to policymakers in coastal and marine management.

### **References**

- Artanto, Y.K. (2017). *Bapongka*, Sistem Budaya Suku Bajo dalam Menjaga Kelestarian Sumber Daya Pesisir. *Sabda: Jurnal Kajian Kebudayaan*, 12(1), 52-69. <https://doi.org/10.14710/sabda.12.1.52-69>
- Baskara, B., & Astuti, O. (2011). The Pamali of Wakatobi Bajo and its Role for Marine Conservation. *Journal of Indonesia Coral Reefs*, 1(2), 85-90.

- Basri, L. O. A., Aso, L., Momo, A. H., Mudana, I. W., Taena, L., Salniwati, S., Janu, L., & Aswati, A. (2017). The Values of Multicultural Education in Munanese Traditional Culture. *Asian Culture and History*, 9(1), 33. <https://doi.org/10.5539/ach.v9n1p33>
- Basri, L. O. A., Mudana, I. W., Habsah, W. O. S., Marhadi, A., Tarifu, L., Burhan, F., & Janu, L. (2017). Pamali, Bajo's Local Wisdom in the Conservation of Marine Resources. *Asian Social Science*, 13(12), 63. <https://doi.org/10.5539/ass.v13n12p63>
- Budyatna, M., & Mona, L. (2011). Ganiem, Teori Komunikasi Antarpribadi, 1st ed. Jakarta: Kencana.
- Chou C. (2016). The water world of the Orang Suku Laut in Southeast Asia. *TRaNS: Trans-Regional and Natl Stud Southeast Asia*, 4(2), 265-282. <https://doi.org/10.1017/trn.2016.9>
- Dai, F. H., & Manahung, R. (n.d.). *Kearifan Lokal Masyarakat Suku Bajo Studi Etnografi Nilai-Nilai Pendidikan Agama Islam dan Budi Pekerti Pada Praktek Ritual Keagamaan di Desa Bajo Kecamatan Tilamuta*.
- Dalnia, Hafsa, Sifat, W.O, & Aris L.O. (2018). Patoba: ritual peralihan pada Orang Bajo di Desa Latawe Kecamatan Napano Kusambi Kabupaten Muna Barat. *Jurnal Etnoreflika*, 7 (2), 98-107. <https://doi.org/10.33772/etnoreflika.v7i2.520>
- Effendy, O.U. (2022). Ilmu Komunikasi Teori dan Praktek. Bandung: Remaja Rosdakarya.
- Falimu, F., & Sahraen Sibay. (2023). Perilaku komunikasi masyarakat etnis Bajo dalam berinteraksi sosial dengan masyarakat pendatang. *Jisos: Jurnal Ilmu Sosial*, 2(6), 1783-1792. <https://bajangjournal.com/index.php/JISOS/article/view/6229>
- Hamzah A, Mukhtar A, Gafaruddin A. (2019). Modernisasi alat tangkap pada nelayan Bajo: Sebuah studi pada nelayan suku Bajo di desa Latawe Kabupaten Muna Barat Provinsi Sulawesi Tenggara. *Buletin Penelitian Sosial Ekonomi Pertanian Fakultas Pertanian Universitas Haluoleo*, 21 (1), 30-35. <http://dx.doi.org/10.33772/bpsosek.v37i1.5905>

- Hasddin, H., Muthalib, A. A., Ngii, E., Putera, A. (2022). *Metode Analisis Perencanaan dan Pembangunan (Paradigma Penelitian, Data Kuantitatif-Kualitatif, Analisis Kependudukan dan Sosial, & Analisis Ekonomi Wilayah)*. Bandung: Media Saind Indonesia.
- Hasrawaty, E., Anas, P., & Wisudo, S. H. (2017). Peran Kearifan Lokal Suku Bajo dalam Mendukung Pengelolaan Kawasan Konservasi di Kabupaten Wakatobi. *Jurnal Penyuluhan Perikanan dan Kelautan*, 11(1), 25-34. <https://doi.org/10.33378/jppik.v11i1.83>
- Hutabarat CMTU. (2001). *Teknik Tangkap Tradisional Masyarakat Bajau Kabalutan di Perairan Kepulauan Togeang Sulawesi Tengah dan Dampaknya terhadap Terumbu Karang*. Tesis. Program Studi Biologi Konsevasi. Program Pasca Sarjana, FMIPA Universitas Indonesia.
- Ismail, E.I, Ahmad, A.S., & Ibrahim, I. (2015). Influences of Regional Sama Bajau Coastal Dwellings: Social Perspectives through Identity Molding. *International Journal of Culture and History*, 1(2),115-120. <https://doi.org/10.18178/ijch.2015.1.2.022>
- Jasman., Sifatu, W.O, & Bahtiar. (2018). Jaringan sosial Orang Bajo di Desa Ranoooha Raya Kecamatan Moramo, Kabupaten Konawe Selatan. *Jurnal Fokus Penelitian Budaya: Masalah-Masalah Kebudayaan dan Masyarakat*, 3 (2), 22-31.
- Kharisma, R.J. (2016). *Kondisi Tutupan Terumbu Karang di KKPD Selat Tiworo Kabupaten Muna Barat*. <http://wordpress.com>.
- Lamane, S.A., Fatchiya, A., & Satria, A. (2020). Perilaku Nelayan Suku Bajo dalam Pemanfaatan Hutan Mangrove secara Lestari di Bungku Selatan Kabupaten Morowali. *Jurnal Penyuluhan* 16(2), 224-239. <https://doi.org/10.25015/16202030160>
- Littlejohn, S. W. (1992). *Theories of human communication* (4th ed.). Belmont, CA: Wadsworth.
- Maulidyna, A., Hartawan, B. S., Agustin, H. N., Irfan, A. N., Septiasari, A., Utina, R., & Setyawan, A. D. (2021). Review: The role of local belief and wisdom of the Bajo community in marine conservation efforts. *International Journal of Bonorowo Wetlands*, 11(1). <https://doi.org/10.13057/bonorowo/w110105>

- Moleong, J.L. (2010). *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya
- Mukramin S. (2018). Strategi bertahan hidup: masyarakat pesisir Suku Bajo di Kabupaten Kolaka Utara. *Jurnal Walasuji*, 9(1), 175-185. <https://doi.org/10.36869/wjsb.v9i1.29>.
- Mustamin K., & Macpal S. (2020). Ritual dalam siklus hidup masyarakat Bajo di Torosiaje. *Jurnal Al-Qalam*, 26(1), 203-220. <https://doi.org/10.31969/alq.v26i1.799>.
- Nurhaliza, W.O.S, & Suciati T.N. (2019). Potret sosial budaya masyarakat Suku Bajo Sampela di Kabupaten Wakatobi. *Jurnal Komunikasi Universitas Garut*, 5 (2), 341-356. <http://dx.doi.org/10.10358/jk.v5i2.671>
- Obie M. (2020). Coastal and marine resource policies and the loss of ethnic identity of the Bajo Tribe. *Acad J Interdiscip Stud*, 9(3), 147-147. <https://doi.org/10.36941/ajis-2020-0050>
- Obie M. (2016). Perubahan sosial pada komunitas Suku Bajo di Pesisir Teluk Tomini. *Jurnal Al-Tahrir*, 16(1), 153-174. <https://doi.org/10.21154/al-tahrir.v16i1.377>
- Pinto, Z. (2015). Kajian Perilaku Masyarakat Pesisir yang Mengakibatkan Kerusakan Lingkungan (Studi Kasus di Pantai Kuwaru, Desa Poncosari, Kecamatan Srandakan, Kabupaten Bantul, Provinsi DIY). *Jurnal Wilayah dan Lingkungan*, 3(3), 163-174. <https://doi.org/10.14710/jwl.3.3.163-174>
- Rosengren, K. E. (2000). *Communication, an introduction*. London, UK: Sage.
- Ruler, B.V. (2018). Communication Theory: An Underrated Pillar on Which Strategic Communication Rests. *International Journal of Strategic Communication*, 12(4), 367-381. <https://doi.org/10.1080/1553118X.2018.1452240>
- Rustan, R., Surya, B., & Nasution, M. A. (2019). Adaptasi dan Perubahan Sosial Kehidupan Suku Bajo (Studi Kasus Suku Bajo Kelurahan Bajoe Kecamatan Tanete Riattang Timur Kabupaten Bone). *Urban and Regional Studies Journal*, 1(1), 31-37. <https://journal.unibos.ac.id/ursj/article/view/60>



- Saat, G., & Mansur, K. (2016), *Issues in Diaspora of Sama Dilaut and its Consequences*. Paper Presented at the International Conference on Bajau-Sama Diasporan and Maritime Southeast Asian Cultures. Iconbas-Masec, 19-23 April 2016. [https://www.researchgate.net/publication/301619127\\_Issues\\_in\\_Diaspora\\_of\\_Sama\\_DiLaut\\_and\\_its\\_Consequences](https://www.researchgate.net/publication/301619127_Issues_in_Diaspora_of_Sama_DiLaut_and_its_Consequences)
- Said T, Niampe L, & Sifatu W.O. (2020). Pengetahuan Orang Bajo tentang pamali dalam bidang ekologi laut di Wilayah Tiworo. *Jurnal Penelitian Budaya*, 5(1), 81-91.
- Samudin, M. T., Muhamad, H., Rosmawati, S. M., & Yani, A. (2019). Local Wisdom of Bajo Tribe in Utilizing Marine Resources. *International Journal of English Literature and Social Sciences*, 4(2), 497-499. <https://dx.doi.org/10.22161/ijels.4.2.45>
- Sangadji M. N., Sumardjo S., Asngari P. S., & Soewito S. H. (2015). Strategi Penyuluhan di Kawasan Konservasi (Kasus Taman Nasional Kepulauan Togean). *Jurnal Penyuluhan*, 7(2), 27-37. <https://doi.org/10.25015/penyuluhan.v7i2.9797>
- Satriani, J, & Upe, A. (2018). Resistensi sosial masyarakat Suku Bajo (Studi kasus atas perlawanan masyarakat di Pulau Masudu Kecamatan Poleang Tenggara terhadap Kebijakan Resettlement ke Desa Liano Kecamatan Mataoleo Kabupaten Bombana). *Neo Societal*, 3(2), 408-415. <https://doi.org/10.36709/jppg.v3i3.9170>
- Setyaningsih, E., Fadli, M., Kusumaningrum, A., Alfaqi, M. Z., & Pandjaitan, M. B. (2023). Peran Kearifan Lokal Suku Bajau di Desa Torosiaje - Gorontalo dalam Menghadapi Ancaman Bencana Ekologis dan Implikasinya Terhadap Ketahanan Lingkungan Wilayah. *Jurnal Ketahanan Nasional*, 29(2).
- Sinapoy, M. S., & Djalante, S. (2021). Protection of rights of community of Bajo Tribe from the impacts of climate change. *Climate Change Research, Policy and Actions in Indonesia: Science, Adaptation and Mitigation*, 173-199. [https://doi.org/10.1007/978-3-030-55536-8\\_16](https://doi.org/10.1007/978-3-030-55536-8_16)
- Suliyati T. (2017). Social change of Bajo Tribe Society in Karimunjawa: From "Sea Tribe" to "Land Tribe". *J Maritime Stud Natl Integration*, 1(2), 128-138. <https://doi.org/10.14710/jmsni.v1i2.2002>

- Suryanegara, E., Suprajaka., & Najib, I. (2015). Perubahan Sosial Pada Kehidupan Suku Bajo; Studi Kasus Di Kepulauan Wakatobi, Sulawesi Tenggara. *Jurnal Majalah Globe*, 17(1), 67-78.
- Susanto, E.H. (2010). Komunikasi Manusia, Esensi Dan Aplikasi Dalam Dinamika Sosial, Ekonomi Politik, Edisi I. Jakarta: Mitra Wacana Media.
- Tahara T. (2013). Kebangkitan identitas Orang Bajo di Kepulauan Wakatobi. *Antropologi Indonesia*, 34 (1): 6-13. <https://doi.org/10.7454/ai.v34i1.3196>
- Tamengge, A., Mingkid, E., & Tangkudung, J. P. (2019). Pola komunikasi antarbudaya antara suku bajo dan suku minahasa di Desa Arakan. *Acta Diurna Komunikasi*, 8(2). <https://ejournal.unsrat.ac.id/v3/index.php/actadiurnakomunikasi/article/view/23755>
- Tarasov, A., Ivanov, V., Plekhanov, I. (2023). Sociocultural Transformation as a Factor of Changes in Modern Culture. In: Zokirjon ugli, K.S., Muratov, A., Ignateva, S. (eds) *Fundamental and Applied Scientific Research in the Development of Agriculture in the Far East (AFE-2022)*. AFE 2023. Lecture Notes in Networks and Systems, vol 706. Springer, Cham. [https://doi.org/10.1007/978-3-031-36960-5\\_85](https://doi.org/10.1007/978-3-031-36960-5_85)
- Umar MA. (2019). Budaya migrasi dan kearifan lokal masyarakat Suku Bajo dalam mengelola sumber daya alam yang berkelanjutan. *Jurnal Ilmiah Wahana Pendidikan*, 5 (1), 116-124
- Utina R. (2014). Bapongka: Studi nilai pendidikan pelestarian ekosistem laut dan pesisir pada masyarakat Bajo. *Jurnal Matsains*, 3(14), 108-116. <https://doi.org/10.13057/bonorowo/w110105>