

Dynamics and Changes in Value of Local Wisdom of Coastal Communities Beach Village in Wakatobi Regency

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Abstract

This research is a literature study on the social dynamics of coastal communities. This study aims to analyze the dynamics and changes in local wisdom values of coastal communities in coastal villages in Wakatobi Regency. The research method used in this study is a qualitative descriptive method. The type of data used in this study is qualitative data, which is categorized into two types, namely primary data and secondary data. Sources of data obtained through library research techniques (library study) which refers to sources available both online and offline such as: scientific journals, books and news sourced from trusted sources. The results of the study conclude that Based on the description above, the researcher concludes that today, the values of local wisdom of the people in the coastal village of Wakatobi district have been formed through a long history that has been passed. The values of local wisdom of today's society are a reflection of the social dynamics that occur in their society. The values of local wisdom include: The philosophy of "kahedupa gau satoto", which means the union of hearts, the philosophy of "Kahedupa Tenirabu Teandiandi Nuwolio" which means Kahedupa is on the same level as Nuwilo or the Sultanate of Buton, a society with a high social spirit, a religious society.

Keywords

social dynamics; local wisdom; coastal communities



I. Introduction

Every nation lives and develops according to its own culture, whether that culture is expressed in people's beliefs or behavior. Wakatobi is an area in Southeast Sulawesi which is famous for its location in the heart of the world's Coral Triangle, Wakatobi is famous for its beautiful sea, flanked by the famous Banda Sea and Flores Sea. (La Dia et al., 2021). Incredible biodiversity. The territorial waters of Wakatobi Regency are only 18,377 km² or 97% of the total area or around 19,200 km² (Sham et al., 2017) Development is a systematic and continuous effort made to realize something that is aspired. Development is a change towards improvement. Changes towards improvement require the mobilization of all human resources and reason to realize what is aspired. In addition, development is also very dependent on the availability of natural resource wealth. The availability of natural resources is one of the keys to economic growth in an area. (Shah, M. et al. 2020)

As an area with almost 96% of the sea, the character of the Wakatobi people is also influenced by the state of its marine resources (Asrif, 2017). Like other open coastal areas, the population of Wakatobi consists of various ethnicities (Soedjak, 2012). This can be seen from the following findings from the Worldwide Foundation (WWF):

Table 1. Ethnicity Wakatobi People

No.	Ethnicity	Percentage
1	Wakatobi	91.33%
2	Bajo	7.92%
3	others, namely Bugis, Buton and Javanese	0.75%

Source: World Wide Foundation 2013

The socio-cultural conditions of the people in the Wakatobi area were influenced by the period of the Buton Sultanate. Therefore, understanding the history of the Sultanate of Buton in the Wakatobi region is very important to understand the socio-cultural and cultural aspects of the Wakatobi region. The customs that exist in society. Soekanto in Ismail (2019) social change refers to changes in social aspects, community governance, and group behavior patterns. One example of social change is the increasing number of formal community institutions. For example, various organizations ranging from government organizations, to social gathering organizations, are now becoming more formal, with a more rational pattern of relations. This is different from social organizations in the past, which are more informal by using emotional relationships.

The Wakatobi people are indigenous people who are bound by religious institutions and ancestral traditions. As the territory of the Sultanate of Buton which is based on Islamic values, the Wakatobi people's way of life is also influenced by Islamic religious values. Besides Islam, the original Wakatobi tradition is still engraved in the norms of life of the kahedupa community before the arrival of Islam. (Kurniasari et al., 2018).

The social dynamics of coastal communities in Wakatobi Regency continue to experience changes and changes from time to time, mainly due to cultural adaptations and local government policies. (Satria, 2015).

Research with a similar theme has also been carried out by (Nendah Kurniasari, 2017) with the title "Policy Dynamics of Management and Authority of Customary Institutions". The findings show that the Wakatobi traditional institution, despite its declining existence, remains relatively authoritative and has the potential to become an effective institution in regulating the wise use of marine and fishery resources by the community. This affects the sustainability of the social value of these resources. Therefore, the revitalization of customary institutions is an immediate step that must be taken by the government in order to maintain the sustainability of marine and fishery resources.

Based on this background, the researchers are interested in raising the theme of community social dynamics with the title "Dynamics and Changes in Local Wisdom Values in Coastal Villages in Coastal Villages in Wakatobi Regency"

II. Research Method

The research method used in this study is a qualitative descriptive method. The type of data used in this research is qualitative data, which is categorized into two types, namely primary data and secondary data. Sources of data obtained through library research techniques (library study) which refers to sources available both online and offline such as: scientific journals, books and news sourced from trusted sources. These sources are collected based on discussion and linked from one information to another. Data collection techniques used in this study were observation, interviews and research. This data is analyzed and then conclusions are drawn

III. Result and Discussion

3.1 History of the Wakatobi Society

In the past, Wakatobi society was divided into three classes, namely Kaumu or nobles, Walaka or middle class and Mahardika or commoners. A person's place in these classes is a division of roles in social life. Nobles are those who can carry out government functions, so strategic government positions must be led by this group. The lower levels, the walaka, also have different functions in government. Walaka acts more as a check and balance between the government and society, acting as a liaison between nobles and commoners. It has lower executive functions as well as legislative functions (Tadjuddah et al., 2013).

These indigenous people belong to the traditional government, Barata Kahedupa. The Wakatobi region is the western part of the Buton Sultanate. Barata is led by a miantu'u named miantu'u kahedupa. Mian Tuwu is a position that only your people can occupy (Al Mujabuddawat, 2015). The selection of the Miantu'u was made on the basis of deliberation by Bonto or district officials, who were divided into eastern (umbosa) and western (siofa) districts, each headed by a Bonto Tooge and only occupied by a walaka. They did not have the right to be elected, Varaka played an important role in selecting the Miantu'u. Bonto Tooge oversees several hells directed by bontona, also selected from the walaka.

However, some marginal areas that are considered strategic are led by kaumu, so they are called miantu'u, but are equivalent to marginal areas on a regional scale. Although it belongs to the Sultanate of Buton, kahedupa Barata does not automatically depend on the system of the Sultanate of Buton. Barata Kahedupa remains a self-governing system (Saputra, 2019). The analogy of the current government system is similar to that of an autonomous region or state which is free to regulate its internal affairs. Barata Kahedupa manages the general administration of the entire Kahedupa area including land and sea (Nagib et al., 2002).

In the marine area, the authority of the Balata covers deep waters, starting from the shoreline 4 meters from the shoreline. In Balata's waters, he was responsible for territorial security and resource management, including the tax system that Bonto had to pass on to Balata. The officers in charge of managing the oceans are called admirals. One of the implementations of the regulation of marine areas is the regulation of the Bajo community. When the Bajo arrived in the Barata Kahedupa area in the 1800s with a residence permit, they were only allowed to fish on the outer reefs if they participated in the protection of the territorial waters. In addition, they have to monitor the waters where foreign countries arrive.

3.2 Social Dynamics of the Wakatobi Coastal Community

In 1979, the New Order promulgated Law Number 5 of 1979 concerning Village Administration, which unified the form, structure and status of village government (Isharyanto & Dila Eka Juli Prasetya, 2021). With the formation of village government, the management function is taken over by village government agencies. Unfortunately, however, the government institutions that are formed cannot replace the role of adat, especially in regulating and controlling the community. The operational functions of government are limited to administrative functions. At the same time, the community control feature doesn't work as expected. The result is chaos, including the development of previously controllable destructive behavior (Ulum, 2016).

The push to revive adat institutions has emerged since the 1990s. Law Number 24 of 1992 concerning Spatial Planning explains in the elaboration of Article 4 paragraph 2, that

the right to manage resources can be based on customary law and applicable customs.(Rai et al., 2021). The ulayat rights were later referred to as Law Number 26 of 2007 concerning Spatial Planning, which replaced Law Number 24 of 1992 concerning the same matter. The explanation states that in every process of implementing spatial planning, it is necessary to have community participation, including indigenous peoples. Similarly, Article 7(3) respects the rights of indigenous peoples in the implementation of spatial planning.

Currently, the values of local wisdom of the coastal village community of Wakatobi Regency are formed through a long history. The values of local wisdom in today's society are a reflection of the social dynamics that occur in their society.

The effectiveness of the Miantu Ulia Pledge which was proclaimed around September 2016 is proof that values are ingrained in society. The oath was not repeated until the last time it was held in 1952. The oath contained a curse for anyone who harmed the environment on land and at sea.

3.3 The Value of Local Wisdom for Coastal Village Communities in Wakatobi District

The philosophy of life that has a great influence on every aspect of Wakatobi's life is "kahedupa gau satoto". According to local community leaders, gau means speaking, and satoto means frank, so gau satoto means the similarity between words and actions, or a combination of heart, emotion, and action. Gau satoto consists of 5 principles, namely tara (assertiveness), turu (patience), toro (commitment), taha (courage) and toto (honesty). The implications of this philosophy include having to carry out what comes out of deliberation, and what threatens life in life(Mobiarto, 2019).

This shows that the Wakatobi community is a very loyal community. In the context of marine resource management, this is a very valuable social capital that enables well-planned and well-planned collective action. Keeping promises, patience keeping promises, courage to face all challenges and living honestly is an important prerequisite for achieving the objectives of the development plan.

Furthermore, the Wakatobi community is an independent and egalitarian society. This is reflected in the philosophy of "Kahedupa Tenirabu Teandiandi Nuwolio" which means Kahedupa is on the same level as Nuwilo or the Sultanate of Buton (even though it is under the rule of the Sultanate of Buton), which means that both of them feel that their brothers are equal and do not want to be colonized by other countries. This also has a positive impact on resource management, because the Wakatobi people are confident enough to manage these resources independently, what is needed is how to create a planned and programmed management philosophy to be applied to the Wakatobi community.(Nendah Kurniasari, 2017).

The Wakatobi community is also a society with a high social ethos. For those who have natural wealth is the earth on which they stand. In the Kaliduba area, if someone wants produce from someone else's territory, he or she simply says "I want to eat... (state the name of the produce to be taken)" and they are allowed to eat. Take it in a reasonable amount, meaning that it is limited to meeting needs, not needs. Meanwhile, if you want a lot you have to get permission from the land owner.

In addition to the philosophy of life mentioned above, the Wakatobi people have several other wisdoms related to the use of marine resources. This intelligence can be divided into restrictions on the type and amount of fish caught, restrictions on fishing gear, distribution of benefits, and institutional operational financing.

The Wakatobi community has one thing in common. This is the realization of the philosophy of life down the line, kindness and love. Turu also applies the principle of life of the Wakatobi people that "no one is hungry in the Land of Wakatobi". It is a social asset that maintains harmony between people in a society where there are classes in social life.

The Wakatobi community is a religious society. For the Wakatobi people, the sea is not only an area of economic value, but also a gift from God and a source of life. The ocean is considered a sacred power and should be protected and respected. Therefore, there are several places that are considered sacred in certain areas, such as onituladonda (mangrove ruler) in the mangrove area of Kaswari village, so it is not allowed to carry out destructive activities or use harsh words in this area.(Nendah Kurniasari, 2017).

IV. Conclusion

Today, the values of local wisdom of the people in the coastal village of Wakatobi district have been formed through a long history that has been passed. The values of local wisdom of today's society are a reflection of the social dynamics that occur in their society. The local wisdom values include:

- The philosophy of "kahedupa gau satoto". It means the union of heart, feeling and action. Gau satoto The implications of this philosophy include that something produced by deliberation must be carried out, and something that is said at stake.
- The philosophy of "Kahedupa Tenirabu Teandiandi Nuwolio" which means Kahedupa is on the same level as Nuwilo or the Sultanate of Buton (even though it is under the government of the Sultanate of Buton), meaning that they all feel that they are brothers and equal, they do not want to be colonized by other nations. This also has positive implications in resource management, because the Wakatobi community has strong enough confidence to be able to manage these resources independently, what is needed is how to create a planned and programmed management concept to apply to the Wakatobi community.
- The Wakatobi community is also a society that has a high social spirit. For them, those who have natural wealth is the earth on which they stand. This is a social asset in maintaining harmony between people in a society that has strata in their social life.
- The Wakatobi community is a religious society. For the Wakatobi people, the sea is not only an area that has economic value, but is also a gift given by God as a source of life.

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