

# The social relationship of the Bajo tribe fishing community to maintain the life of Rajuni Village, Taka Bonerate District, Selayar Islands Regency

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## Abstract:

**Background:** The main problem in this study is how the survival strategy of the fishing community of the Bajo tribe in Rajuni Village, Taka Bonerate District, Selayar Islands Regency is. This study aims to determine the social relationship in the fishing community of the Bajo tribe to maintain life in Rajuni Village, Taka Bonerate District, Selayar Islands Regency, and the efforts made by Bajo fishermen to survive.

**Materials and Methods:** This research is a qualitative descriptive study, namely, research that seeks to collect and explore data, both in words and in writing from the people observed to obtain the necessary data and then process and analyze it.

**Results:** The results of the study illustrate that the Bajo tribe fishing community in relationships, with relatives, fishermen, or with the surrounding community are well established and have a high sense of solidarity

**Conclusion:** As for the relationship efforts made to maintain life, namely establishing good relations between the Bajo tribe fishing communities and fish collectors (pattern of patron-client relationships), asking for help from relatives or neighbors when income is not sufficient for the necessities of life.

**Key Word:** Social, Fisherman Community, Bajo Tribe, Survive.

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## I. Introduction

The spread of fishing communities in various coastal areas results in delays in social processes that lead to equitable development and increased education. Especially in coastal communities, the Bajo tribe experienced stagnation from several social, economic, and cultural aspects. In reality, the Bajo tribe, with their various socio-cultural uniqueness, cannot be separated from the role of the government in the district which helps and provides regulation and social control to maintain the existence of the Bajo tribe<sup>1-3</sup>. Seeing the condition of the Bajo people in several areas in South Sulawesi, they have experienced many shifts and social changes as a result of acculturation and assimilation, especially in terms of livelihoods. In order to be able to maintain and preserve marine ecosystems, especially in coastal communities of the Bajo tribe in the Selayar Islands Regency area. Social interaction, socialization of the district government is very important so that it can raise awareness of the environment as a source of livelihood<sup>4,5</sup>.

### 1.1. Bajo Tribe Fishing Society

The fishing society is one part of the community that lives by managing the potential of fishery resources<sup>6</sup>. As a society living in the coastal area, the fishing community has its social characteristics that are relatively fast-growing, the community structure is heterogeneous, has a high work ethic, strong social solidarity, is open to change, and has characteristics of deep social interaction as a social unit of the fishing community<sup>7,8</sup>.

The Bajo tribe in Rajuni Village, Taka Bonerate District, Selayar Islands Regency, looks for fish in a way that is still fairly traditional, such as fishing, archery, and trawling. The fish will be sold to residents around the coast or across the nearest village. As with the characteristics of the life of the Bajo tribe community, namely: (1) occupying an archipelago surrounded by the sea, (2) catching fish is a livelihood carried out for generations, and (3) having the same dialect<sup>9,10</sup>.

### 1.2. Socio-economic life

According to<sup>11</sup> suggests that the word socio-economic consists of two words, namely socio and economic. The word socio in Latin is socius, which means friend. The word economics in Greek is

Oikonomikus, oikonomia, from the fragments of the word "oikos" meaning house, and "nemein" meaning managing. The term socio-economic leads to two interrelated problems. First, humans are friendly creatures who do not live alone, and second, humans are economic creatures. This means that humans cannot live without food, clothing, and housing. Socio-economy is a matter or activity that concerns a person to other people in terms of fulfilling his life needs (economy). explains that in this study what is meant by socio-economics is regarding the characteristics or conditions and, activities of the community in doing all business by working to fulfill the necessities of life<sup>13</sup>.

<sup>14</sup>. There are five formations of socio-economic life, namely: primitive communities, slavery, feudalism, capitalism, and communism. Or according to a simpler formulation, which includes the most important passages, there is three ethos in human history:

- a) Pre-Class, which is when people do not know alienation (Primitive Community).
- b) Class society that causes alienation (Slavery, Feudalism, and Capitalism).
- c) A classless society that knows no alienation (Communism).

<sup>15</sup> said that the most important moment of human history was the emergence of modern capitalist society and its inevitable transition to communism.

### **1.3 Interaction Theory**

According to Octaviany & Yuningsih, (2020), Social interaction is a reciprocal relationship between humans (individuals/groups) in various aspects of life together. The general form of social interaction is social interaction (which can also be called a social process) because social interaction is a general condition for the occurrence of social activities. Social interactions are dynamic social relationships involving relationships between individuals, between groups of people, as well as between individuals and groups of people. When two people meet, social interaction begins at that time, they reprimand each other, shake hands, talk to each other and maybe even fight. Such activities are forms of social interaction.

According to Soerjono Soekanto of Aeni, (2019) basically there are two general forms of social interaction, namely, associative and dissociative forms of interaction.

#### **a. Forms of associative social interaction**

Associative social interaction itself can be divided into three forms, namely:

##### **1) Cooperation**

Cooperation is intended as a joint effort between individuals or groups to achieve common goals. Cooperation arises when people realize that they have the same interests, and at the same time have sufficient knowledge of these interests through cooperation..

##### **2) Accommodation**

Accommodation is an effort made to resolve a dispute or conflict from the conflicting parties which leads to the condition or state of the completion of a conflict or dispute.

##### **3) Assimilation**

Assimilation is a social process characterized by efforts to reduce the differences that exist between individuals or between social groups followed by efforts to achieve unity of actions, attitudes, and mental processes by taking into account common interests.

#### **b. Forms of dissociative social interaction**

Dissociative social interaction can be interpreted as a struggle against a person or group of people. Dissociative social interaction is divided into three forms, namely as follows:

##### **1). Competition**

Competition can be interpreted as a social process in which individuals or groups of people compete for profit through areas of life that at a certain time become the center of public attention (both individuals and groups of people) by attracting public attention or by sharpening preconceived notions. exist, without the use of threats or violence.

##### **2). Conflict or contention**

Conflict or conflict is a social process in which individuals or groups try to fulfill their goals by opposing the opposing party accompanied by threats or violence.

##### **3). Contraversion**

Contraversion is essentially a form of social process that exists between competition and conflict or contention. Contraversion is characterized by the presence of symptoms of uncertainty about a person or a plan and feelings of hidden dislike, hatred or doubt about a person's personality.

## **II. Material And Methods**

**Study Design:** This research is a qualitative descriptive study, namely, research that seeks to collect and explore data, both in words and in writing from the people observed to obtain the necessary data and then process and analyze it. The data collection method is by using a literature study with direct observation and interviews for facts based on researcher observations and documentation in the form of pictures or photos.

**Study Location:** Rajuni Vilage, Taka Bonerat District, Selayar Island Regency

## **III. Result**

In everyday life, humans cannot stand alone but always need the help of others, both to fulfill their interests and for the benefit of others. Every human being needs help from each other in various jobs that can bring benefits to their lives, in the sense that humans always need the help of others. Because basically, humans are social creatures to survive there must be socialism or relationships with other humans and this cannot be avoided by humans.

In the economic activity of capture fisheries, three parties play a major role, such as intermediary traders, fishermen who own boats, and fishermen. The three parties are bound by a close economic cooperation relationship. Brokers provide assistance and loans (money), economic cooperation relations between them are bound by courtiers.

In addition, relationships with courtiers also occur in fishing villages where poverty levels are high, as is the case in the Bajo Tribe Fisherman community in Rajuni Village. A person who has been able to provide a loan to another person or group of people can be categorized as a retainer, then the retainer at the time of the clamping should provide additional loans or fulfill the needs of fishermen's lives.

Among the fishing communities of the Bajo tribe in the village of Rajuni, the working relationship that is formed between the owners of capital (fish collectors) and the fishermen of the Bajo tribe is a retainer relationship. These ties are hereditary in nature formed by the current generation, relating to cooperative relationships formed by past generations as pioneers of cooperative ties formed by the next generation.

The pattern of mutual need (relationship) between fish catchers and Bajo tribe fishermen occurs because they have different socioeconomic statuses, which exchange different goods and services. Fish catchers can be regarded as retainers and are considered as a place of protection from arbitrariness to obtain economic assistance. The Bajo tribe fisherman as a client who relies on the protection of a fish catcher (punggawa) is obliged to be his subordinates who are always ready to do the work given to him.

The pattern of relationships between fish catchers and Bajo tribe fishermen is not only in buying and selling activities but includes various other aspects of life, such as lending money and diesel fuel. And besides that, the Bajo tribe fishing community in its social network is also based on kinship relations, capable people, traders, fish catchers, or other parties and who have more than sufficient economic resources will be able to help the needy.

Based on several interviews with informants, it can be seen that the fishing community of the Bajo tribe in establishing relationships with relatives, relatives, fish catchers, or with the surrounding community is well established and they have a high sense of solidarity. Efforts to maintain a sense of solidarity in the fishing community of the Bajo tribe are by respecting and appreciating each other, trusting each other, and helping each other. The characteristics that characterize the social characteristics of fishing communities are having a very strong relationship structure, high morale, utilization of self-ability, and optimal adaptation.

In addition, the tradition of mutual help among the people of Rajuni Village is a form of solidarity between them as we know that humans are social beings who need other people to fulfill their needs.

## **IV. Discussion**

Relationship patterns occur when humans enter a relatively stable and continuous interaction pattern or mutually beneficial interdependence. In the context of the life of the fishing community, the Bajo tribe, Rajuni village, the relationship pattern of retainer-client still occurs because there are no formal institutions such as cooperative money or savings and loans that can act as retainers. Fishermen themselves have not been able to build new institutions independently. Although it is recognized that the fishermen have strong solidarity with each other and a high work ethic, they still have several weaknesses, especially in the ability to coordinate themselves for both economic and professional interests.

The aspect of communication is a very important part of all aspects of human life, this can be seen from every event, time, and place that is always related to communication. Communication can be understood its meaning through the way a person expresses himself and others to achieve the desired goal. Therefore, communicating clearly cannot be separated from human life, both as individuals and as members of society. Communication is closely related to human behavior to meet the satisfaction of their needs.

Almost everyone needs social relationships with other people, and this need is met through the exchange of messages that serve as a bridge to unite people who would otherwise be isolated without communicating. These messages can be seen in human behavior<sup>18</sup>.

Individual behavior is the result of the interaction of individuals with their environment. Adherents of behavioral theory assume that individuals are determined by external drives or the surrounding environment. This means that individuals are considered passive beings whose behavior is formed due to the influence of their environment.

In the cultural context, it can be said that the communication behavior of the Bajo tribe is influenced by the culture they adhere to because culture is more directed at the procedures for their behavior. The form of communication behavior of the Bajo tribe can be said to be a manifestation of the understanding of the Bajo tribe towards the communication behavior of the mainland community.

The process of understanding the communication behavior of the Bajo tribe and the mainland community is obtained from learning, thinking, feeling, believing something based on the values of their cultural compliance/cultural patterns. For example, in language, making friends, communicating procedures, applying social interactions and actions in economic, political, and technological activities are always based on cultural patterns.

The interaction of the Bajo tribe and the mainland community is a form of relationship between them, as confirmed in the theory of social exchange. The Bajo tribe relates to the mainland community because they expect something that can meet their needs. For example, conveniences in terms of selling catches, ownership of fishing gear, entertainment, knowledge, worship, and others.

Seeing these conditions according to Sufirudin, (2016), reveals that the patron-client relationship generally relates to: (a) the relationship between actors who control unequal resources, (b) a special relationship which is a personal relationship and contains intimacy, and (3) a relationship based on the principle of mutual benefit.

Some fishermen indeed consider the status of fishermen as a way of life, so that subsistence ethics are still their grip. Therefore, it can be explained why patron ties are difficult to break.

Satria, (2015) argues that the pattern of patron-client relationships is an alliance (bond) of two community groups or individuals who are not equal, both in terms of status, power, and income, thus placing the client in a lower position (inferior), and the patron in the lower position. a higher position (superior). Based on the results of interviews as described above, the Bajo tribe fishing community makes efforts to survive relations in a way that is, good relations are established between the fish catchers and the Bajo tribal fishing communities because of the mutual need between the two parties so that each party feels bound. As stated by the informant Marding (41 years old) that before going to sea the fishing community of the Bajo tribe takes diesel as a fuel oil for fish tanks as much as three liters at a time so that the catches obtained are not sold to other fish catchers because they are already tied to the collection. Then ask for help from neighbors if there is an urgent need and establish good relations between the surrounding community.

This is in line with what the informant Mutti (43 years old) said that they usually borrow first from neighboring kiosks if they don't have money and then they pay it after they receive income because there is no formal institutional system such as cooperatives, only interest money. Meanwhile, the fishing communities of the Bajo tribe do not dare to borrow because the interest they have to pay is too much so they usually only ask for help from neighbors or relatives and fish catchers who usually buy their fish in the context of social life, a concept for those who are considered of high value that humans, In essence, it does not stand alone but is surrounded by society, so that he feels like a small element in his social environment. The people of Rajuni Village in terms of the spirit of helping are very high, regardless of whether the form of help is sincere or selfless.

The neighbor relationship built by the Bajo tribe fishing community in Rajuni Village is very good, judging from the behavior or personality of each neighbor. It shows the same as their own family, for example, if a neighbor has difficulties or a family is sick, they help each other in the form of energy and money. These attitudes and behaviors are what they apply in everyday life because basically, humans will not live without the help of others.

From the descriptions above, it is increasingly clear that the Bajo tribe in their lives always interacts with the mainland community, which is shown in the form of communication behavior, both verbal and non-verbal communication behavior, symbolic communication behavior, interpersonal communication behavior, group communication behavior, and communication behavior. mass, which is displayed in the form of regulated social actions, ideas, values, norms, rules called the cultural system.

Thus the communication behavior of the Bajo tribe in interacting with the mainland community is a cultural entity in which they interact. In this context, the verbal communication behavior of the Bajo tribe with fellow Bajo tribes and mainland communities is following the concept proposed by Waridah, W. (2016) that language studies the world around us, language becomes a very important tool for understanding the

environment. Through language, we can know the attitudes, behavior, and views of a nation, ethnicity, even though we have never been to the country/place, even though the use of the Bajo language has not been widely used by non-Bajo tribes, both in the market and daily interactions in offices, ports and in the city of Buton.

Symbolic communication is mostly carried out by the Bajo tribe, this is because the Bajo tribe still carries out the customs that have been believed in customs since ancient times. Symbolic communication is found in many forms of ceremonies or customs that are believed by the Bajo tribe. However, nowadays they don't do a lot of symbolic communication anymore, there are only a few forms of symbolic communication that they still do.

## V. Conclusion

After researching Rajuni Village, Taka Bonerate District, Selayar Islands Regency, it can be concluded in this chapter the researchers conclude, namely:

The fishing community of the Bajo tribe in establishing relationships with relatives, relatives, fish catchers, or with the surrounding community is well established and they have a high sense of solidarity. Efforts to maintain a sense of solidarity in the Bajo tribal fishing community are mutual respect and mutual respect among others, mutual trust, mutual assistance, and so on. The characteristics that characterize the social characteristics of fishing communities are having a very strong relationship structure, high morale, utilization of self-ability, and optimal adaptation.

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