

## **Ritual Process of Bajo People in Fishing Activities: Study of Bajo Society in Tiworo Islands Muna of Southeast Sulawesi**

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**Abstract:** This study is aimed at providing an overview of social and cultural reality of Bajo people in fishing ritual activities in Maginti Island which is not widely known by the general public, therefore, it is important to be published widely. The objectives of this study are: to understand the forms and processes of fishing ritual activities performed by Bajo people before going to the sea (fishing) while at the sea and after a long day at the sea. To understand cultural symbols (prayer rituals, spells, ritual, language and art (song and dance) used in the ritual of going to sea. To understand the symbolic meaning of the ritual process that exists as philosophy of Bajo people in everyday lives. The social action theory is used in this study based on (Max Weber). This method used is ethnographic method. Determination of informants in the study is a snow ball system. Data analysis technique is description, analysis and interpretation. The results showed that Bajo people in Maginti Island believe that there is sea power (bombonga Lao), so that, before, doing fishing activities, Bajo people firstly, carry out a ritual. The stages of the fishing rituals are nyalamak di Lao (before fishing) aim for safety at sea; Nobire Palibu di Lao (at the sea) aim to seek the sea, mole palibu in Lao (after fishing) ritual purposes to apologize to Bombonga Lao (sea power) for the violations committed.

**Key words:** Ritual process, fishing activities, Bajo people, violations, safety, determination

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### **INTRODUCTION**

Indonesian society is a pluralistic society that is characterized by the presence of social unity which has the distinction of diverse backgrounds such as ethnicity, religion or belief, customs and cultural and as well as living in different geographical environment. While the vertical structure of society is also characterized by the presence of the social stratification that is the top layer, middle and bottom layers. As an illustration of a plural society, the culture in Indonesia is divided into three groups, each of them has its own pattern but inter-related to each other. Those three classes of this culture are: culture of the nation, local public culture and the national culture (Suparlan, 1996).

In anthropological research problems, we know about cultural understanding which described in cultural universals as the content of culture that in human culture there are some universal elements that means cultural elements. These elements can be found in all worldwide cultures. The elements of universal culture are: equipment and accessories of life system, subsistence system, social

system, language, art knowledge system, religious and beliefs system (Koentjaraningrat, 1992), all these elements are revealed in a system of social and cultural in which by sociologists and anthropologist called as a world view for people who hold them. Apparent existence of the views of sociologists and anthropologists about the world view itself of each community can be found from the results of studies conducted such as: Garna (2008) who studied Baduy ethnic; Darmana (2004) examined the Tajio in Toribulu; Tarimana (1993) examined the Tolaki culture in Kendari; Bettarini (1991) conducted a study on the life of seamen in Southeast Asia.

According to Garna (1990), Baduy community has social surveillance equipment and cultural mechanism called pikukuh culture (customs, rules) pikukuh is always bond to the Baduy people's lives. Meanwhile, Lapasoro (2014) examined the Tajio in Toribulu. They have a cultural value system that is based on a custom rooted and grew out of practical needs for their lives in order to walk in hand without disturbing order of the cosmos and the rhythm of their lives. The system of cultural values is reflected in traditional leadership institutions called boya,

religious system which believes that the universe is filled with the supernatural and magic called *doti* and others. While Tarimana (1993) revealed that Tolaki people have *kalo* (circle) *sara* (customs) which contains five basic customs (*sara awasena*), those basic customs are: government (*sara wanua*), customs and family relationships and unity (*sara mbedulu*); traditional religious activities and beliefs (*sara mbe, Ombu*) and according to David and Manners (1999) conducted a study on the nomadic lives in Sea Southeast Asia and concluded that the seaman is characterized by wandering life at sea. They live in a boat and wander around the beach and these habits are closely related to their economic lives which collects the results and hunt on the sea coast. Therefore, they tend to choose offshore areas of the islands and islets which aim to avoid interference and exploitation of other residents. Sopher's research identified the characteristics of the seaman lives who like to wander in the sea whether they live on a boat or around the beach. This is related to the nature of their economies which dependent on marine resources.

Each culture has a pattern, shape, practice differently as guidance in their interaction, act and behave in community life. Each cultural community groups have symbols, signs, rituals, products (artifacts) and meaning that make up their each culture and with the help of resourceful thinking, human then practice, preserve, inherit and develop the culture in interacting with neighbors hereditarily. The process then forming characteristics and identity of their own life which is the result of the development of customs and traditions in the society taught hereditarily (Koentjaraningrat, 1992).

This is in line with Garna (1990) that the traditions that exist in every society is: "The social order that is stable, either stable as a form of relationship between the elements of life as a form of social rules providing guidance behavior and actions or the attitude of members of a society. Social dynamics shown by means of taking over social or outside cultural elements as faced time and space needs accommodating attitude and action of members of the public which is essentially to develop their lives. In connection with that, tradition is a socio-cultural heritage which always wants to be maintained by the stalwart's residents as an important identity of their lives".

As a product of civilization, culture has a form, shape and function of human life. Embodiment or cultural expression is different for each community. However, among the existing forms of cultural expression, cultural

manifestation of society in general does through kinds of cultural rituals, symbols and local arts. The cultures contained philosophical values, myths, beliefs and ideals of life, through the creation of symbols, procedures, activities and certain values, then made up the meaning of the symbols. This symbolic process penetrate human life in the ranks of the most primitive to the most civilized level, hence, human is said to live in an environment of symbols that are meaningful and valuable. This is apparently in the cultural ethnic groups in the world.

One of these tribes is the Bajo which is one of the ethnic groups in Indonesia who lives wandering in the sea. By the nature of nomadic lives as well as their lives depend on nature through gathering food from the sea, then Bajo tribe categorized as nomads. This was in line with the Baal (1987) stated that, the nomadic people is a society that has no fixed dwelt, moving from one place to another which usually moved in a certain season into place according to the needs or necessities of the group, they live in isolated areas so they often described as isolated communities. In addition, this ethnic is also characterized by the habit of foraging and hunting or fishing.

However, based on the government's view, the Bajo classified into groups of isolated communities because of their isolated life, both physically and socio-cultural nature, remote, dispersed and moving around, so that his life is still very underdeveloped compared to other tribes people in Indonesia. Ministry of Social Affairs Indonesia by Ahimsa-Putra (1995), defined that separated communities are isolated communities that have limited ability to communicate with other more advanced-communities because it is underdeveloped and lagging behind with the development of economic life, political, social, cultural, religious and ideology. These communities generally live in the rural areas, particularly in the areas of watershed, coastal, mountain, jungle and on a boat that is difficult to reach by public transportations.

Bajo as a group of people who live on a boat, continuously with their family requires free movement in the sea. They naturally have integrated themselves with marine life in harmony with its natural resources and become part of the ocean in all aspects, both in the natural, social and cultural that is not easily separated from their survival. And while at sea, on an awning boat (house on a boat), an ideal sea nomads usually consist of a nuclear family (wife, husband and children), then

sometimes extended by the single members of the generation of parents a wife or husband. On the boat house itself, the process of inheritance values to their generation also takes place (Lapian, 1987).

Further, Bajo recognize seas as well as they recognize themselves, loved because the sea is considered as part of their lives. They cannot be separated from the sea and the they belief that their ancestors came from the sea, life in the sea and as the ruler of the sea (mbombonga in Lao), sea gives sustenance, goodness, health, disease and the sea, too, that protects them from catastrophic disasters (Bettarini, 1991).

Bajo has a philosophy that sea is a live, garden and yard of their home. Also, they believe that their ancestors are descended from the god of the sea, so that, the Bajo cannot escape from the sea. Results by Hasselt as cited by Zen (1993) stated that, the Bajo or seamen declared themselves as people who had been born by the sea through the waves, so that, they are not afraid of the waves and the strength of wind in a bad weather.

Bajo besides made the sea as a place to gain life, also as a place of inheritance and transfer of social and cultural values to their family members. This was in line with what was raised by Zen that, Bajo people claimed that the sea as an educational environment which they can observe, they feel through all five senses and instincts as human beings who want to know every movement of life around them. Empirical knowledge that they gain from the environment will be transformed to the next generation as an effort to preserve the cultural value system of the group in order to maintain their presence in a region (Zen, 1993).

In their lives as a nomadic, Bajo tribe has their own distinct culture with the culture of other people, called culture of Bajo tribe. Bajo culture is used by the community to deal with the environment as well as being patterns of interaction within the tribe and as a reference identity in interaction with other tribes. Based on the classification of cultures, one of which is the culture of the nation, the culture of the Bajo contains the rules and the values embodied in symbols disclosures that exist in the various social institutions of Bajo society.

As is the case with other ethnic groups, Bajo people community, also has traditions, customs and cultural values that have been living and growing in their community lives. One of the cultures mentioned is the fishing ritual procession of the Bajo people in gathering sea products. As people who inhabit coastal areas, the Bajo spend their time by activating in the sea, the

activities are in form of searching, breeding, catching fish and other marine products. Those various activities in general are kind of the main livelihood of the Bajo.

One of interesting fishing activities is a common habit of the Bajo do ritual that manifests in their cultural traditions when conducting fishing activities. The ritual process then becomes part of their daily activities among them. Ritual procession is a product of the ancestral cultural heritage of Bajo people practiced by generations from the older generation to the younger generation. Start of preparation before going to sea while fishing until after fishing, the ritual procession can be found in their fishing activities. These stages of the ritual in the view of the culture of the Bajo are believed to have magical significance for the survival, the implementation and success of the efforts of fishing and other marine products.

Based on the search and temporary observations, the researchers found that the ritual process in the Bajo fishing activities besides has a magical power. It also has philosophical values, solidarity, equality and environmental balance function. According to them, the rituals are performed based on the sensibility of local culture and marine ecosystems. Through these rituals, the Bajo is trying to build to maintain and to develop solidarity, compactness among them as a strong Bajo community, resilient and wise in maintaining survival together with the marine environment. As a society which is dependent and raised by the marine environment, the Bajo claims the sea as ancestral lands that should always be maintained and preserved the ecosystem therein. For the Bajo, the function of these rituals is as a form of expression, recognition, self-esteem and its environment.

In the traditional beliefs of Bajo community, various rituals in activities ranging from the preparation before going to sea, at sea and after going to sea is a necessity that must be implemented. Breaching or neglecting to these rituals of fishing activity will have an impact on the results gained. More importantly, it will trigger a disaster at sea and bring diseases that would befall their families. For them, these rituals are as cultural socialization media, cultural identity and civilization identity in society. Therefore, almost every activity at sea it is always preceded by a ritual carried out together and in groups. Even they assume that separating them with the marine environment means to kill their identity, cultural identity and community as a whole. Among the tribes or communities of the Bajo in Indonesia, one of them is the

people/Bajo tribe in Muna, South East Sulawesi. In general, the existence of the Bajo people is a social fact that cannot be denied. Although, the number of communities of the Bajo on Muna was very small, their existence is very contrast with Muna society in general. The existence of the Bajo on Muna inhabits coastal areas of the East and West. Their social life concentrated on relationships and socio-cultural interaction among themselves, so, practically they are less to adapt to the world outside of their community. Relationships and interactions between them took place in a solid and harmonious time.

With the reasons mentioned before, various studies have been conducted on the Bajo communities in Southeast Sulawesi, indicating that the strengthening of values, traditions and customs of Bajo culture, effect on the slow process of social change in their communities. Likewise, the various government programs to relocate the residential neighborhood of Bajo people reap conflicts, so tha are not effective for Bajo society. This situation shows clearly that the rituals (culture) of the Bajo have a close relationship with the marine environment as a symbol of the Bajo tribe as sea nomads as well as social unity cannot be separated. Based on that case, the researcher limits the problems of the study on the title "Ritual Process of Bajo People in Fishing Activities" (Study of Bajo Society in Tiworo Islands of Muna Regency Southeast Sulawesi Province). The purposes of this research are to know and understand the description or forms of ritual and the fishing ritual process of Bajo people that they do before going to sea for fishing while fishing and after fishing, to know and understand how cultural symbols (prayer rituals, spells, ritual, language and art (song and dance) used in the ritual of fishing to know and understand how is the symbolic meaning of the ritual process and exist as the ideas in their daily lives at Muna Regency, Southeast Sulawesi?

**Theory and conceptual framework:** As a discipline of social science research which analyzes a person's socio-cultural interactions, groups, communities in society, then this study used social science theories that considered relevant to research problems. The use of these theories is intended to scientifically examine and analyze the main problems that will be studied. This research focuses on symbolic meaning in the ritual procession involving the interrelation of cultural contacts or personal relations, group or people within the community that have the ability to build relationships,

give feedback and explain the process of socio-cultural interaction both in physical and in non-physical environment. Even with the process of symbolization (culture), people will be able to adapt and develop their social world widely, from time to time. Through adjustments with this symbolic world, human is possible to do and develop cultural ritual activities, symbolism and meaning they use, complex patterns of thought and action based on the meaning they shared. It is claimed that the symbolic world shows how the look, feel and think about their world and act upon cultural values that are shared. A ritual process involves various verbal/nonverbal symbols, setting and action and meaning for individuals or groups in a cultural context.

Furthermore, the ritual in the Bajo fishing activities in Muna regency, that the ritual procession of Bajo people in Muna Regency become a social reality and a phenomenon which tends to be complex, dynamic and fluid that changing every moment. This study aimed at understanding the symbolic behavior in the ritual procession from the subject's view point, so, it can be considered as the study that examines the cultural meaning from "inside" and the ethnographic analysis will not to be generalized. So, the study focused on the mechanism of action or behavior in a ritual procession according to their views.

Based on the above ideas, so, to understand that view, we need a framework of profound theoretical approach. The theoretical framework referred is the theory of social action of Max Weber. This theory is a conceptual framework to examine the problem. According to Weber (1958) and Zacot (2008), the theory of social action puts the concept of individual actions in observing the public. Social action is assumed as the comprehensiveness of human behavior when it gives a subjective meaning to such behavior. This theory is believed to unravel the complexities of social relations that make up a community and it is understandable subjective aspects of interpersonal activities of its members. Even Weber in interpreting the public, then, it based on the patterns of action of its members. Social action, therefore, is something more than just a similarity among the behavior of many people (behavior of the masses), even though it does not need to include the reciprocity awareness to others without being realized by them. The theory of social action states that action would be socially meaningful as far as deliberated, involving the interpretation and thought, based on its subjective meaning given to others, either act or be silent. Thus, in

the community regardless of its form, the social action is a product of the social interaction that actively interprets each other. Therefore, according to this theory, the society is made up of groups or social units that involve a group of people who are active, creative and reflective in thinking and acting.

By using Weber's theory in fact it can be analyzed culture, relationships or symbolic meaning of ritual process of Bajo people in fishing activities in Muna, through concrete actions as well as hidden among them. Furthermore, in order to understand more deeply the meaning of the action and social reality experienced/performed by the Bajo people in ritual activities, using the phenomenological perspective is considered to explain it. That is to get the essence of the truth or the meaning behind a person's actions it must penetrate beyond the appearing phenomenon. According to Littlejohn, the phenomenological tradition let everything is real as it was without making any specific predictions. In other words, how we think and behave in daily lives is generally determined by how we understand reality (Sutrisno and Putranto, 2005). Thus, this perspective tends to see cultural concepts of social actors in the activities of the rituals of the Bajo.

Using a phenomenological perspective, the actual human behavior cannot be predicted, so, it should be assessed based on their own subjective perspective, to understand the motives, reasons and purpose of their behavior. In fact, any behavior or human action involves self-awareness in him (private) and outside him as a social creature. Thus, phenomenology, according to Zacot (2008) seeks to understand informants understanding of phenomena which appear in his consciousness as well as the phenomenon experienced by the informants and considered as an entity in the world. According to Moeljono (2005), phenomenology never seeks the opinion of the informant whether it is right or wrong but the phenomenology is trying to reduce consciousness of informants in understanding the phenomenon.

Likewise, understanding consciousness or action in the ritual process of Bajo, how they think, behave and act, at least will ultimately depend on the needs, interests and goals they interact. That is the phenomenological approach is not only to see the phenomenon or outward symptoms but also to get the implied meaning as mentioned by Cambell as "the pattern of subjectivism". In a similar view, Schutz (Sembiring, 1993) stated that individuals construct meaning through a typical process. Relationships meaning is jointly organized through the

typical process (stock of knowledge). The importance of the behavior analysis or actual actions of a person according to his perspective is basically in line with what was said by Weber (1958): "the failure of social theorists figured out the meanings of individuals subjective and orientation can move it into the orientation of his own value in understanding the behavior of others" (Poespowardojo, 1993). In fact, according to Douglas to achieve it.

The most important reality is how people describe or appreciate his world and therefore, also the phenomenologist in approaching the issue and seek answers demanded kinds of research and different methodologies. The phenomenologist seeks understanding through qualitative methods such as observation, participant, open-ended interview and individual document. This method investigates descriptive data that allows the phenomenologist understands the world as the subject understands it (Daeng, 2000). Thus, the real phenomenology is an approach that is expected to reveal as detail as possible the object under the study and other aspects that cannot be calculated mathematically. As in this study, it is important to absorb and express the feelings and thoughts behind the ritual activities of the Bajo.

Following these views in assessing the symbolic meaning in the rituals process of the Bajo in activity before going fishing while fishing and after fishing in Tiworo Islands of Muna Regency, social perspective action is illustrated as efforts to establish the meaning, which is a message in the ritual process in a cultural context. In the cultural context of the ritual process, humans express uniformity of meaning in interaction as what is on the mind, attitude and actions in themselves and their environment. This means that humans in the process of cultural rituals are not just accepting the symbols (symbols) that they feel, hear or view passively but actively interpreted continuously. Interpretation effort of the ritual then becomes a part of the social interaction in an attempt to establish intensive and effective communication with fellow human and natural environment.

Therefore, paradigm of social action theory acknowledges the internal and external action. External action does not automatically indicate the continuation of the internal action it could be just a process of enjoyment. Then, as in the symbolic meaning of ritual process in Bajo people while in their fishing activities in Muna. External

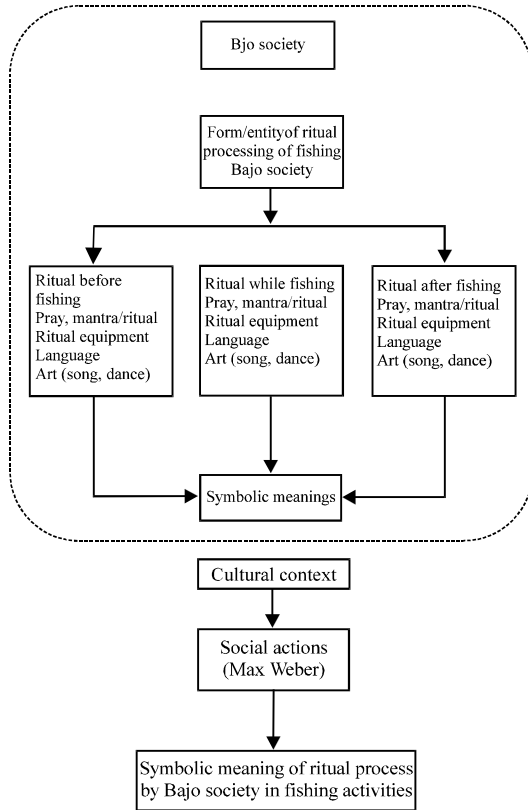


Fig. 1: Conceptual framework

action that appears in their activity is not necessarily a form of action within them. So, the use of these theories is relevant in explaining this phenomenon. To the need of exploring, understanding, analyzing problem and accuracy of research results, the working preposition is as the course and guide in this research. However, it should be emphasized that the working preposition is not intended to be tested as arranged (Fig. 1):

- P<sub>1</sub>; the entity or forms and processes of the Bajo ritual before going to sea while at the sea and after doing activities at the sea in Muna Regency, Southeast Sulawesi
- P<sub>2</sub>; the cultural symbols, (prayer, rituals, spells, ritual, language and art (song, dance) used in the ritual of going to sea
- P<sub>3</sub>; The meaning of symbolic in ritual process and exist in their ideas of daily life

This study emphasizes on “The symbolic meaning of ritual process of Bajo people in fishing activity” (Studies

on Bajo society in Tiworo Island Muna Regency). Thus, ways of thinking above as compiled and described by the researcher are intended to answer the research problem which briefly can be seen from the diagram framework as follows in Fig. 1.

## MATERIALS AND METHODS

The method used in this study is a qualitative method using ethnographic studies which according to James (1997), that ethnographic study is an attempt of recording and at the same time understanding the culture of a society as it is based on the thinking patterns and interests of community members involved. Through an ethnographic study it, can be known and understood the patterns of behavior and thinking of a society as that of their own intention. In line with that, Garna (2008) stated that mindset and way of life of people or groups of people that should be disclosed in ethnographic research is as people see themselves, assuming, acting and being in their world as well as other people see the world. James (1997) stated the thing that became the center of attention and study of ethnography is to understand the way of life and thoughts and original view of a society.

Ethnographic study through qualitative approach points to the process and meaning that are not tested or measured strictly, both in terms of quantity, intensity or frequency. According to Creswell (2011), qualitative emphasis was given on the nature and the social construction and reality as well as looking for the answer how the social experience shaped and given meaning. Ethnographic study (ethnographic studies) describe and interpret the culture, social group or system. Although, the meaning of culture was very wide but ethnographic studies usually focused on patterns of activity, language, beliefs, rituals and ways of life (Muhadjir, 2000).

Ethnography is an empirical and theoretical approaches aimed at gaining in-depth description and analysis of the culture based on intensive field research (fieldwork). Ethnographer charge of making thick descriptions (in-depth description) which depicting ‘plurality of complex conceptual structure’s including unspoken assumptions and taken for granted (which is regarded as reasonable) about life. An ethnographer focuses his attention to the details of local lives and connects with social processes more broadly. Data needed in the process of this research is about the history and origin of the existence of Bajo in the study area. Searching of data is then concentrated or focused on

information related to this study, including: symbolic meaning of ritual process of Bajo people in fishing activities which include the shape and form of ritual before going to sea, during fishing and after fishing to know how the implementation of rituals process in Bajo people, to know the cultural symbols (prayer rituals/spells, ritual, language and art (song and dance) used in the ritual of fishing by Bajo people to know the symbolic meaning in the ritual process which exist on the way of life of the Bajo in interacting in their everyday lives. While the secondary data focused on data cognitive (the cognitive data) that is scientific knowledge in the form of monographs village, research reports, environmental conditions of research site and official documents of other data, data behavior (behavioral data) in the form of events, feelings and behavior of the respondents.

Technique of determining informants was conducted in accordance with the result of the scope of information with the snow ball system, so that, the seeking the information was carried out continuously and if the information or data needed are fulfilled, then, the interview and result of the informant are stopped. Key informant (key informant) is a number of people who know and experts in particular sectors in the community or elements of the local culture. Koendjaraningrat (1992) stated that key informant in this study is the Head of Village and Head of Subdistrict Tiworo Islands, then introduced people who follow and perform rituals at sea who consists of: elder customary man, religious leaders, heads of families, housewives and the young generation who involved in the ritual of going to sea of the Bajo.

Informants in this study were selected or derived from the Bajo in Maginti Village with the following criteria: They have the understanding and knowledge about the customs and culture of the Bajo they have a wide understanding and knowledge about the livelihood of the Bajo in Maginti Village, they have been involved directly in the ritual activities at sea of the Bajo in Maginti Village they had long been settled in Maginti Villages and Katela and activitied as fisherman and still conducted the ritual. Furthermore, to obtain more accurate data is to follow the activities and to participate in ritual procession either before going to sea, during and after going to sea.

Data collected by three techniques, namely: in-depth interviews (depth interviewing), participant observation (observation participation), library study. In-depth interview directional conversation which aimed at collecting ethnographic information. In-depth interviews can be seen as a combination of descriptive questions,

structural and contrast (Creswell, 2011). While in participant observation, the data expected to be obtained was in form of a description of the factual, accurate and detailed on the Bajo ritual activities before, during and after fishing. This was carried out in a complementary manner and repeatedly at a given moment. If considered inadequate it could be continued at any other time as agreed. If possible, respondents answers attached by documentary evidence as supporting information (Jemes, 1997).

Data analysis stage was the efforts to summarize data, select data, translate and organize data. This effort involved the in-depth observation and found regulations and acceptable patterns and drew conclusions that could be generalized to the phenomenon observed. Principle contained in activity of data presentation was to present the data as good as possible in order to produce a valid analysis of qualitative data as an ethnographic research in data presentation, Wolcott (Creswell, 2011).

## RESULTS

Bajo as a native of villagers the research site was amounted to 830 people (302 households), consisting of 418 men and 402 women, all Moslem. Regarding the composition of the villagers in Maginti it can be seen in Table 1.

As shown in Table 1, that the overall number of men are slightly larger (418 people or 50.4%) compared with the number of women (412 persons or 49.6%). If it is seen from the point of economic analysis this situation seems favorable to Bajo society in Maginti because in their view livelihood is the main responsibility of men. In labor case, Bajo Maginti will not experience many difficulties because the number of inhabitants who are classified in category of non-productive age (aged 0-14 and 60 years and above) are a smaller in number (19.2%), compared with the productive age category (15-53 years) is 65.2%. This

Table 1: Maginti village inhabitants according to their age and sex

Age (years)	Man	Woman	Total	%
0-4	20	23	43	5.2
5-9	45	50	93	11.3
10-14	60	62	120	14.5
15-19	37	46	82	9.9
20-24	56	49	104	12.6
25-29	50	52	101	12.2
30-39	59	50	102	12.3
40-49	45	30	79	9.6
50-59	36	40	75	9.1
60≥	14	9	23	2.8
<b>Total</b>	<b>418</b>	<b>412</b>	<b>830</b>	<b>100.0</b>

Head of village office of Maginti

situation is also reinforced by the fact that children from the age of 7 years was already accustomed to (following the footsteps of their parents to earn a living in the ocean). Based on the findings in the field, children under the age of 15 years old have also been doing the work of economic value for example, growing seaweed. In addition, older people above 60 years old, they are still capable or productive, so that, the number of those who become a burden economically is smaller.

In education field, in Maginti Village, there is also an Elementary School State (SD) Maginti. This educational institution is divided into 6 classes (class 1-6). This school was built by the community funded through President Instruction 1987. The buildings shaped like stilts houses with wooden poles, walls of floor boards, ceiling made of bamboo and roofed by metallic (zinc) with 102 students while the teachers are 6 people including the principal.

The average level of education of the Maginti villagers is very low, even among the older generation on average never went to school. Their children were mostly only completed primary school, those who had completed secondary education were only 15 people. While those who finished high school were only a small portion as 3 people, meanwhile those who hold bachelor degree was only 1, even he achieved diploma 2 completed his studies at the Open University (OU). Students who are still active as secondary students are 6 students. They studied at Secondary State School I Tikep. While those continuing education at the high school (SMU) is 5 people. At the end of the study, those 5 children are still listed as active students in 1st and 2nd Grade of SMU 2 Tikep. The further information could be seen in Table 2.

The Bajo children in the research site village since the age of 11 years old have been actively helping their parents earning a living to fulfill the needs of families. Parents often bring their children to fish in the sea or in further places. Although, in those days, they should go to school. As a result, children are less motivated and often leave school. Even many of them drop out of school. Also, many of them left school for unclear reason, therefore, the efforts to encourage interest and motivation of children of school ages to school is very important. According to Mohammed Saidi (45 years old) who is also the head of Elementary School State of Maginti said the number of dropout rate is very high, the higher grade, the lesser students. In fact, students who enrolled in the 1st Grade are usually quite considerable. Regarding the presence of his children who do not continue their school,

Table 2: Maginti Villagers according to their education levels

Education level	Amount (people)
Uneducated	311
Unfinished elementary education	125
Studying at elementary school	102
Graduated (elementary school)	272
Graduated (secondary school)	15
Graduated (high school)	3
Graduated (bachelor)	1
<b>Total</b>	<b>830</b>
Maginti village	

according to Suading (65) an informant of Bajo resident in Maginti that all 4 boys being a fisherman, said. Rational considerations is oriented on astray-demand (basic) in order to live as well as maintaining relationship among the groups tends to maintain the traditional values that have been inherited. Even so, Bajo society at the research site had a great respect for the teachers as well as children would appreciate parents and teachers.

Maginti Island as a research site, there is also a mosque and community hall built independently. Village Hall was built using materials from wood, roofed of Nipa leaves but do not have rooms. While, there was also a permanent mosque sized approximately  $\pm 15 \times 10$  m built on the foundation pile of rocks. Besides being used for praying, the mosque is also used by community and youth (youth) in commemoration of Islam great days.

**The origin of Bajo people in Maginti Island:** Based on the recognition and information gathered during the field work it can be said that the Bajo who inhabit the Maginti Island is very brave because according to information from the Muna, the island was once known very weird as a residence of ghost and sea demons, so, Muna people initially did not desired to the island. While according to the Bajo on the Maginti island itself, the first man who inhabited the Island was La Maginti and his 9 entourages. At the early time of arrival, the Island was only an empty island, used as a place to take rest after fishing activities. As the evidence, their grave stone is still on the island. The name of the village is named after the first man who came on the Island that became their ancestors and highly respected. The Maginti term firstly became the name of the village by Muna Regent Drs. Maula Daud when he inaugurated the village into a definitive village in 1984.

**Characteristics physical appearance:** Physically, the Bajo in Maginti Island seems indifferent from the Bajo in other Southeast Sulawesi areas. Their body shape is muscular and strong. appearing athletic, their skin is generally black (but there are also somewhat white), the child's hair is curly and there also straight as well as they have a little



blonde hair, a wider nose and height ranges between 155-175 cm. Looking at these genetic types, concerning on Lapien (1987), then it is possible that the Bajo is descendant of Malanesia fishermen race. Bajo people on the Maginti Island tend to be open-minded and communicative and not be suspicious of other people outside their group. They are generally, friendly to everyone who comes to the Maginti Island. In terms of work ethic, the Bajo Maginti is generally as diligent and tireless worker, hence, anything that they do will always be solved completely. Without considering time, they are also a formidable diver who can dive at a depth of 0-15 m without using respiratory tools.

Bajo people are temperament and strong personality as their voice and speaking ways are loud. This, presumably we can understand it because, according to Adiwikarta that: the personality of a person or a society is strongly influenced by the natural environment in which they lived. Bajo Maginti people as people who live and stay in the sea, surely, their personality and character are very influenced by sea atmosphere. The swift waves and strength wind and other sea condition are another natural phenomenon which naturally has shaped the character and mentality of the Bajo people. Some other community argued that the way we treatment them is certainly influenced the forms of response they show this means that if we respect and appreciate their customs and their culture, then they would respond with the same action, even more than that and vice versa.

**Settlement patterns:** Settlements of Bajo in Maginti village are located on an Island which geographically relatively safer from the exposure of strength winds because they are on the Tiworo strait where the Western and Northern parts shielded by the plains of the Sulawesi Island from West and North wind. In the Northern part if strong wind and waves happened it will be protected by Muna Island, the Southern part as exposure by wind and waves of Banda Sea will be protected by Buton and Kabaena Island and hence, it did not bother and influence their houses (lambu-lambu) which protected from wind exposure.

The houses are lined up extends from North to South by 5 lines. In each row, there are 41 houses. The first row is facing to the East while the second row is facing to the West and so forth until the 5th row. This last line is regarded as a row cover, so, that it should be facing westward as well as to adapt with other rows for the sake of beautiful settlements. The distance of the house with

the other approximately 1 or 2 m and has no guardrail. Some people make a bridge or a small road made of planks or small round wood so their houses are interconnected. Every row of houses is always connected by the main road made of planks. The road is approximately  $\pm 150$  cm width. Bajo house is built with 3-5 m height from the ground surface or base, so when the water tide is rising of 0.8 m. There are also houses which only have a bedroom while the main room directly shared with kitchen without any separator walls that clustered them. Each room is generally made of woven bamboo (partition) and there are also some families who use plank and plywood. Not all bedrooms have beds or mattresses. They slept on the floor with a mat or mattress also with some pillows.

They also believe that the poles of home should begin from 6 units which then must be odd, 9, 11, 13, 15 and so forth in odd multiples. Rafters should be arranged from 5, 7, 9, 11, 13, 15 and so on in accordance with the needs of the number of houses. Each row should be in total or end in an odd calculation while the position of the house should face to the West or the East (opposite position). According to Bajo people an odd number implies kindness and dynamic, related to balance, harmony in managing and regulating the household lives. Other meaning is to simplify sustenance, extend the life and live in prosperity. Based on arrangements that have been agreed upon, the position of Bajo houses on Maginti Island should be built parallel and extended, facing each point to the East and the West. According to Bajo people on Maginti Island, East and West are both key directions which equally bring luckiness, since, both of these directions are believed to be the birthplace of two powers, namely the power of the Sun and Moon. The East is the direction of the rising Sun as a symbol of light and bring sustenance during the day while the Western horizon as a rising site of Moon that light up the Earth and bring sustenance in the evening.

The number of house poles begins with 6 amounts of poles. Because, according to the Bajo Maginti, ideally in building a livable house and create balance in a house, the number of poles must be 6 bars. Large house at least has dua foniha (local), thereby it needs six pillars as well as the number of rafters in every part of the house (one on each side) at least 5 pillars based on the length of the roof.

**Knowledge systems:** Among others knowledge is about the type and location of the stars, the wind direction and the weather changes or seasons and others. For example, the condition of ocean waves in the West season (wind) so, they can decide and know the direction of the ship's bow as follow:

- If the wave from the front, then the direction of bow should be to the West when the waves of the left side, then the bow should be to the North
- If the waves from the right side, then the bow of the boat should be to the South
- If the waves from behind, then the bow of the boat should be to the East

Sea waves on the East wind season, they can determine and know the direction of the bow of the boat as follow:

- If the waves from the front, then they should bow towards East
- If the waves from the left side, then the bow should be to the South
- If the waves from the right side, then the bow should be to the North
- If the waves from behind, then the bow of the boat must be to the West

Bajo Maginti also recognizes four types of seasons based on each characteristic as follows:

- North season in that season, the wind blows all day and the average of sea waves up to 3 and 4 m height, occurred in December until February
- East season in the Eastern season, wind is shaded and there is a long drought since, the insulate heat of Sun. This season begins in March until May
- South season takes place in June-August. In this season, the waves are not, so forceful, sometimes it rains and the wind alternately turns (the wind direction is uncertain) with the hot weather
- West season, this season occurred in September until November characterized by the presence of waves that reached an average height of 2 and 3 m

Still related to the direction of the wind it will affect the water conditions both tides or recedes. Bajo people in Maginti Island believe that if it tides, then all the sea animals, especially, fish will come out while if the water recedes then most of the fish will be on the seabed. The conditions make the fisherman difficult to catch fish. Further knowledge is observing the condition of water before going to fishing out of the coast. If the sea water looks blue-brown mixed with soil and waste it signs or symptoms of a surging storm of the sea. Generally, Bajo fishermen will not want to have fishing activities because

of the risk, besides the lack of fishing catches this can also endanger the safety of their life. Moreover, ships or fishing boats that usually used is relatively small, that so easily buffeted by turbulent waves.

Knowledge of Bajo people in Maginti Island is how to make a boat, from choosing a good timber and resistant enough that is not quickly obsolete, appropriate construction and models of ship which used to sail across the sea waves. Knowledge of boat building for them, especially those living on a boat is very important because the boat is used as the residence of the family, therefore the boat should be used for up to one generation, unless there is a disaster that happen to causing their boat broke down, then, they should make a new boat where they can use to stay and live upon it. In addition, they also know how to repair their boat if it is damaged or leaking by using fibers material from palm tree frond (baru) that used to attach if there is a leak in their boat.

The next knowledge of Bajo people in Maginti Village is also about the live of sea animals including knowledge of marine fish. Some of the fish is being caught by them used for own consumption and sold in the market or to the agency which would then be sold to another market. Type of fish in the sea consists of fish that may be caught and may not be caught.

#### **Living source**

**Fishermen:** Special skill of the Bajo and other fisherman in general is as a diver expert who can survive in a long time in the water. They catch fish is not only by using an arrow, fishing, trawling or making bagang but also they hunt fish in the water by using spears and arrows they made themselves. Boat they used is approximately 3 and 4 m and 0.10 m wide called Lepa. All of the families have at least a boat (Lepa) which serves as the fishing fleet and short distance transportation by using bosse (row).

Some types of fish that are targeted as their prey are grouper (*Erantleptes altivelis*) such as rock groupers (*Plectrophanus leopardus*), sunu groupers (*Plectrophalis leopardus*), snapper such as white snapper (late calcarifer) and red snapper (*Higanus altifrontalts*) and others. Their fishing results they obtained sometimes are directly sold to the market through small traders or commission agent who have funded them early. There is also preserved by dried and salting, apart from those consumed directly by them. Preserving marine products obtained is one way to save the results to be consumed in famine seasons or sold later

to traders who purposefully come to the village. Transaction of Bajo people in Maginti Island is still familiar with the term barter, namely marine products exchanged with the various necessities of daily life such as clothing, rice, corn, sago, tubers and vegetables: fruits or household appliances and also the necessities for ritual procession.

**Seaweed growing:** Additional livelihood which currently, carried out by the Bajo is cultivating seaweed (agar-agar) that is planted at the shallow sea. Based on researcher's observation in the field, those who always grow seaweed is a man who helped by his mother and his children (male-female). Planting is done by stretching a rope and then pegged, then cork or bottle of mineral waters (aqua) is used buoy, then seaweed is bonded in the extended rope. After all seaweeds being bonded, their mother and children have to keep and maintain the seaweed. The ways to look after the seaweeds are that their mother and children clean the garbage on its rope and control the lines that stretched not to cut off or obsolete. This seaweed is harvested 3 times a year. After harvested the seaweed then dried for 4 and 6 days if weather condition is good but if the weather condition is not good it will take 1 and 2 weeks to be dried. After drying process is completed, the Bajo sell their seaweed for IDR 4.000-7.000/kg and to commission agent (middlemen) who come specifically to buy their seaweed.

**Carpenter:** Becoming a handyman is a skill and profession that has been studied thoroughly by some of the Bajo people. Their boats and houses are made by carpenters themselves. Some carpenters are currently making wooden ship of small size approximately 30 tons of capacities that will be used for fishing. This ship is made by using simple carpentry tools such as a chisel, drill, planer, saw, axe and other. The ship is the result of a partnership (joint venture), so that carried out jointly by members of the group's or partnership. The group consists of 8 people and those members are not only who are experts in carpentry but also ordinary fishermen who want to cooperate. They appoint someone who believed to be the group leader or job coordinator. The mechanism of appointment is based on their internal agreement. There is no clearly payment in this group because they are equally responsible for the ship building. Group leader is just a symbol, since, any work plans and other types of jobs are always discussed together.

As stated above that the carpenters always work on a house and a boat. Regarding these two types of work, these works are always done with their children. Every child has own duty to work on certain parts of a boat or a house frame that was being done by other people.

**Trading:** Source of extra income of Bajo Maginti people is trade. This activity is done by some housewives to open a kiosk to sell in their home. Kinds of goods that sold generally are snack foods such as pastries, different kinds of bread, instant noodle, various types of candy, cigarettes, bottled drinking-waters such as seventh up, lemonade, fanta, soda, stationery, some types of staple food such as rice, flour, cooking oil and others. Besides, they also sell fishing equipment such as fishing rods and nylon.

#### **The pattern of social life**

**Cooperation system:** Form of cooperation appears in fishing activities using bagang. When fishing in this way is done by two or more people, the results (either in the form of money or other goods or fish caught) have always been shared equally regardless of who is most responsible for or who owns what in that activity.

Along with the increasingly widespread form of cooperation that is built in the Bajo Maginti people, the division of work (responsibility) either in community or in family is more clearly. In public life, there has been division of duties such as being Head of village, LKMD leader, RT/RW leader, homeless leader, culture stakeholders, resistance unity and safety of villages and others. But, the division of tasks which associated with the administration except culture stakeholder activities, resistance and safety of the village does not function optimally.

**Kinship systems:** In the Bajo Maginti people kinship by descent called danakang (sibling relationships) and athoa (parental relationships). In a sibling relationship, the named-terms are: Ikka (older sibling), Indi (younger sibling) Ikka Lella (older brother), Ikka Diinde (older sister), Indi Lella (younger brother), Indi Diinda (younger sister) while the relationship of parents will be seen in designations such. Iwwa (father), Umma (mother), Ana (child), Umbo (grandparents), Umba Lela (grandfather), Umba Diinda (grandmother), Puto (uncle/aunt), Umpu (Grandchild). The kinship relation without any blood relationship called Sehe (friends). Bajo people call anyone out of their members with bagai whereas outsiders when

they want to call them, then we can call them by saama danakang (my sibling). Based on a research result, it showed that, generally the Bajo recognize two levels of community life, namely the top level called "Lolo Bajo" (nobility Bajo people), then the second level, namely the common people (Sesehe) who are not included in Lolo Bajo. Their group headed by Lolo Bajo or a direct descendant of nobility Bajo who is highly influential in the community because he has his own charisma that is not owned by other Bajo people.

**Marriage system:** Generally, marriage in Bajo Maginti society is about monogamy, means that the man just have one wife of an ideal marriage (marriage preference). In their viewpoint, marriage to a first cousin (close cousin) that is married to the child's of father's sister (aunt) or child's of mother's brother because such a marriage will bring a blessing and would deprive them of the disaster and disease.

Even so, the marriage with equal cousin (parallel cousin), also still permissible in Bajo society on Maginti Island, although, it is thought as not good because they have a closeness with the nuclear family. In Bajo society the lineage calculation is based on two principles or two lineages, namely maternal lineage and paternal lineage. Relating to marriage, Bajo Maginti society know two models of marriage namely marriage by way of making a marriage proposal (pinanga) and by way of elopement (sialaiyang).

**Religious and belief system:** Bajo people in Maginti Island with simple culture understand religion in a very limited conception, even if they claim themselves as Islam. But in their daily lives, they believe in the supernatural world inhabited by spirits as the incarnation of their ancestors that led by Petta Saddampalie as Bombonga di Lao (King of the sea). Whereas, the delicate creatures that inhabit large trees, sea, large rocks or certain places are followers of Petta Sidampalie. According to them, Petta Saddampalie has the power to bring or bring back aid to human being. Therefore, it becomes obligation to keep their relationship with these spirits as the incarnation of their ancestors.

Bajo Maginti people assume that Petta Saddampalie is not only believed as their ancestors but also he has followers who are assigned for particular functions, like the fish as overpowered by Prophet Khidir, water source controlled by Karaeng Mallawa and the one who is in charge to dispel fish is La Karai. Supernatural that is being net guard called Pucu, the house door is guarded by

Yomming while their boat is kept by three supernatural beings, which is in front by Galumbang in the middle by Teppa and behind by Tubusu.

The ritual procession is led by Lolo Bajo and the Shamans (bhisa), among others, the ritual is performed to respect the spirits and sea guard where after they are given sustenance such as fish, so that, they were obliged to pay their respects, likewise if their catch is reduced it is believed that the sea spirits guard are angry at them. In addition, the ritual by preparing offerings is also carried out when they will occupy a new location in an Island or beach because they believe that there are spirits alive in that place. Through these offerings, the spirits are asked to leave the place or to not disturb them while in that place. In addition, the ritual is also performed to cure or treat those who have a disease that is believed caused by the disruption of spirits, so that, the abstinence-prohibition shall be followed.

The conception of abstinence-prohibition in relation to the good or bad effects and supernatural forces that occupy the universe was outlined by lolo Bajo and Shamans as an order which serves as a guide to religious attitude and behavior of Bajo people in Maginti village. Besides, lolo and Shaman (bhisa) are able to organize and develop health systems which are traditionally preserved to maintain health, prevent and cure physical and spiritual illnesses suffered by members of the group.

Various prevention and treatment techniques are used by Shamans (bhisa) to cure someone's diseases caused by spirits and natural disturbances in accordance with their function as experts who can master the secret of supernatural powers. Mechanical control of supernatural forces could be grouped in two sections. Mechanical to control of supernatural forces is intended for good will (white magic) that is commonly used for activities at sea and in the prevention and treatment of disease attempt (kasuere). Techniques to master supernatural powers intended to bad will (black magic) that are commonly used to inflict pain and illness to someone (doty).

Technique used to incite the supernatural powers to do something that is desired is usually by reciting incantations and carrying out the ritual ceremonies and holding sacrifices. Of course, technique to master natural and supernatural forces is by using different language and incantations, quoting some holy verses and mixing with their language. Some sentences in the mantra that they say begin with the name of Allah and end their prayer to God and Prophet, like incantation of muscle dislocation and sarampa.

Some spells that are taught indeed derived from Islamic teachings. The influence of Islamic teachings has

ever been affecting the belief system of Bajo people who live in Maginti village but it was not successfully changing their animism belief. Belief and cultural value system of the Bajo people in Maginti village dominates the ways of thinking and behavior patterns as well as their actions in groups and society lives. And religion or belief of Bajo people in Maginti Island is still animism which is a type of religion that bases itself on the belief that nature universe enlivened with all sorts of spirits which contains many variations such as animals, water, mountains, trees, rocks and so on.

That belief model, also showed that they are in primitive religious behavior it is in line with that expressed by Durkheim, that belief in the supernatural and the offering ceremony ritual is an indication of the of religious behavior which is still widely practiced by primitive societies. But at least, they actually have their own religion because there is no nation which does not have any religion even how primitive its society, Mubyarto *et al.*, 1984). However, the different thing in this case is that the understanding of each community to the teachings of the religion itself.

Understanding of religion is so less and this has been continuing from their generation to generation in that sea, so that, they recognize that their predecessors have not taught about it all but the thing that they saw continuously was a ritual with offerings. Similarly, the Holy days of Islam such as Idul Fitri and Idul Adha, they have known and heard from their ancestors but its meaning for them is that at the time their ancestors will visit their places and therefore, they must prepare offerings in order not to make them starve on that day. Bajo tribe in Maginti Island believe that dead person's spirit will remain around the ocean like the large trees that grew on the coast or on the Islands around them and therefore their relationship are always intertwined and they believe that the certain times such as Thursday night the spirits will appear. In addition, they also believe that spirits would reappear to the world through the birth process (reincarnation). To prove that, the children who are just 2 or 3 years have similarities with their relatives who died, the similarities are on their physical or facial as well as their behavior.

Burial processes of the dead person for the Bajo tribes who live in the sea include two kinds, namely the Bajo people who live on a boat and those who have already lived in house. If there is a family who live on a boat (bido) died, the corpse included in a sack then tied with a rope and then tied to a jar if there is not a jar it will be replaced by a large stone and then drowned in the

deep sea. This is done because if there is a body on a boat, then the boat cannot sail anymore which believed that the king of the sea has hold the boat, so that, it cannot move anymore. While those who had lived in the home on small islands when there is a family member died, the body will be buried on the beach near the sea and estimated that, it is still being touched by sea water. At least once a year, the cemetery concerned is sprinkled by seawater, namely during a great high tide (ure bala).

Bajo people in Maginti still understand religion in concepts that related to the supernatural forces coming from spirits. Spirits are believed to be the soul of their ancestors and the supernatural powers trusted can control their lives, for example, can bring fortune or on the contrary it can bring disaster. To maintain good relations with the spirits who are believed to have the power, then, worship is done in form of ritual. One of them is a ritual in fishing activity.

## DISCUSSION

### **Ritual ceremony in fishing activities of Bajo people**

**Season/month in doing activities at sea:** The fishing process of the Bajo in Maginti also concerned about the right season to do fishing activities at sea and the appropriate month when to do and not to do any fishing activities (Table 3).

Based on the Table 1, Bajo fishing communities on Maginti Island, there is a right season to undertake fishing activity and a season that is not appropriately to undertake fishing activity, according to their knowledge, the season which is not appropriately to have fishing activity is the calm East wind (season) and drought is long and very hot Sun daily. This season begins in March until May. In this month, they are very happy in doing fishing activities. Because if the dry heat during the day, they will sell their fish with a very good quality of fishing caught and in demand in the market as well as they can well dry their fish caught and the night condition is very dark so they are very happy in doing their fishing activities while in the full Moon condition then it is not a good month for fishing activities since their caught result will decrease. Similarly, the Southern season happens in June-August. In this season, the waves are not so forceful, sometimes it rains and the wind turns alternately (the wind direction is uncertain) with a very hot Sun conditions during the day but the night condition of month is dark, so the fisherman is very happy in doing fishing activities. While the season that there is not any fishing activities is North season, the wind is

Table 3: Seasons of doing or not doing fishing activities

Season	Months	Fishing activities
West	September-November	Not doing any fishing activities
North	December-February	Less doing any fishing activities
East	March-May	Doing fishing activities
South	June-August	Doing fishing activities

blowing blustery all day and sea waves height average is 1-4 m this season occurs in December-February where there is not many Bajo people to have fishing activities and it is also influenced by the condition of shining Moon. West monsoon, the season occurred in September until November. During this season, fisherman communities are reluctant to undertake fishing activities because there are huge waves reached an average height of 1-3 m, so, it is said as a bad season or called as Kimpa.

Bajo people activities on monsoon and North season are boosting their boat on the land to be repaired by repainting their boat, mending their boats if there are leaks and some fishing activity in this season is to repair their ship's engines to repair their boat's sail and to repair their fishing gear, so that, when the right time to go fishing, they were ready to use their equipment to do fishing activities.

Meeting to determine fishing days and the implementation of fishing ritual ceremony. Meeting carried out by a "leader" and invited people who will and had spare time to go fishing "join". The meeting is led by Lolo Bajo with assistance of Shaman (Bhisa). The meeting is usually carried out to discuss when fishing ritual held, time and location of sailing as well as determining the final attitude or decision of fishing. Bajo people in Maginti Island typically agreed a day to carry out the ritual ceremony Nyalamak di Lao (fishing feast) on Friday and Monday. According bhisa (Shaman) why it should be Friday because it is a holy (Kharamati) and also it has a meaning as katompana bombonga di Lao kadatang dadarua (the King's sea day when He often came to see them) while Monday kalenkana gholeo (opening of the day) at 6:00 am is considered as a sunrise day (kamaighana rathaki) the early arrival of sustenance.

In addition, the ceremony process of Nabire palibu di Lao (before fishing) is also talked about its day. According to the agreement of cultural leader this ritual will be held at 12 noon because at that time considered as kapantoha rathaki (peak of sustenance at sea) while the ritual more palibu di Lao (after fishing) can be carried out every day between 6:00 a.m. or 12:00 p.m. at noon or at

Table 4: Days and time in conducting fishing ritual activities

Fishing rituals	Day	H(time)
Nyalamak di Lao (before fishing)	Monday Friday	6.00- till end 6.00-till end
Nabire palibu di Lao (while fishing)	Tuesday, Wednesday, Thursday, Saturday, Sunday	12.00-midnight 12.00-noon
More palibu di Lao (after fishing)	Monday, Tuesday, Wednesday, Thursday, Friday, Saturday and Sunday	12.00-till end 6.00-till end

night but they think it is worth at 6:00 a.m. Regarding the time to perform these rituals it can be seen in Table 4. After this time (days/hours) to perform rituals agreed, they usually start a sailing (to catch fish) 1 day after the ritual Nyalamak in Lao (fishing feast) at 6 at night or at 6 in the morning they were ready to sail. Bhisa (Shaman) is also a leader of the group when they are in the middle of ocean and then bhisa (Shaman) acts as commander of ship or boat. Why it should Shaman (Bhisa)? Because, according to the beliefs of Bajo people, the one who could communicate with the leader or God of the sea is only a Shaman because he uses Boang Athati language which is a symbol of communication between them and Bombonga di Lao (the king of the sea) while the owner of the boat is usually called a Punggawa. Usually, in every boat there is one Shaman (Bhisa) whose job is not only to control the trip but also to recite prayers and spells either when the weather is good or when the weather is bad. While members of ordinary people who joined in the boat as the crew of ship/boat commonly called Sawi his job is to carry on orders or commands for sailing and fishing.

**The implementation of ceremonies ritual by Bajo society Ritual ceremonies of "Nyalamak di Lao (Fishing feast)":**

The form of this ritual is appealing a prayer (Debasa Thoa) and giving offerings to be presented to Bombonga di Lao (King of Sea). This ritual is held by a Punggawa (owner of the ship/boat) by calling the Lolo Bajo and a Bhisa (Shaman) who will lead Nyalamak di Lao ritual and attended by other Bajo people who have some time to go to sea (fishing) or they are called as Sawi. The purpose of conducting this ritual is to avoid disaster/misfortune while doing activities at sea (fishing) to repel affliction, to respect and ask permission to the king of the sea (bombonga di Lao) as well as to ask kindly guidance for them (Bajo people) in order to be given safety and sustenance as lots fish caught during fishing activities. Thus, for Bajo people in Maginti Island doing ceremony for safety fishing is a necessity. The ceremony is attended

by all their families, both wives, until the children mingle around in this ritual. Nyalamak di Lao ceremony (for safety fishing) is carried out in several phases. The phases are as follows.

**Preparation phase (tasa diang):** At this stage, the main activity carried out by Bajo people who want to do salvation ceremony is to find and provide the materials of ritual completeness. These materials are white rice, a couple of white chicken, a bunch of ripe bananas, coconuts, incense or benzoic, eggs, white cloth, cigarette in this case tobacco that is rolled by using dried banana leaves and gambier, areca nut (palm), betel leaves, betel chalk as additional equipment.

Especially, for white chicken after prepared it, then butchered on the boat and blood flowed till it dried in the boat and then, the meat is then cooked to be prepared as an entree. These things after prepared in home Nyalamak di Lao (for safety at sea) rituals will be carried out. All objects that become completeness of the ceremony prepared are being the responsibility of the family who will do a ritual for fishing activities but they always consult with a Shaman (bhisa) who is believed to lead the ceremony for safety at sea. This is done by people either they may feel anxious that there is one thing which is required in a ritual that is neglected and forgotten or they have to appreciate the Shaman as a someone to ask (kafetapaha), since, the Shaman (bhisa) know more about the things in ceremonial ritual. Position of Shaman (bhisa) in Bajo people Maginti Island is very honored and sacred, so that all his behaviors and words, the community should follow the provisions delivered hence, their feast and desire to carry out the ceremony can run well.

After all required objects collected, then the families who will carry out ritual for fishing (pungawa) they contact Shaman to lead the ritual in accordance with the agreed day is the day Friday and Monday.

**Implementation phase (panganjamaan):** After all ceremonial equipments and time decided, then the ceremony Nyalamak di Lao (fishing safety) is started and a Shaman (bhisa) asks permission from Lolo Bajo (honored Bajo) and to the attendants to immediately begin the ritual ceremony, after musing (concentration) for some times, later Shaman (bhisa) asked for permission to Lolo Bajo and Pungawa by saying atumandamo (we start) after that the Shaman begins to recite the spell while the mantra is as follow:

“Pore manaku dale madilaa Bombonga di Lao, mayenera manga samania ale ia nganjana nggai kolupanana batu baka kale male dilao”. This means: we all ask for the blessing of king of the sea, ask for protection, safety to let us seek for sustenance because it is only with your blessing and guidance then we will go to sea”

The purpose of the spell is to respect and to beg the blessing of Bombonga di Lao (King of the sea) in order to be given easiness in their ways of earn living and safety at sea. After reading the spell, Shaman (Bhisa) drinks the water in front of him and claims that their trip blessed by bombonga di Lao (King of the sea). The ingredients of offering that had been prepared such as chicken eggs, tobacco (cigarettes), betel leaves, areca nut and coconut as well as meals that have been separated such as: white rice and chicken meat except bananas, these things are collected in one place and then wrapped in using a white cloth after that by using a small boat (Lepa) and accompanied by several people to row in the middle of the ocean, looking for a place that has a coral reef (Pasi) and then subsequently Shaman (bhisa) throws offerings into the sea and offerings to the sea king (bombonga Lao).

Bajo people in Maginti Island assume that the offerings which are released mean that their request has been received so that their effort to earn living will be fluent and always protected by bombonga di Lao (king of the sea). The bananas were distributed to the citizens who participated in the ceremony of Nyalamak di Lao as their gratitude and inner satisfaction that a trip to fishing activity has been approved by the ruler of the seas.

**Final stage (kacupura):** After a series of Nyalamak di Lao ceremony (fishing safety) completed, all citizens who attended the ceremony leave a ritual site to gather with their family and make preparations in order to carry out fishing activities.

After the ceremony is done, then the duty of Bajo people in Maginti Island in fishing activity is only to pray and to greet the sea keeper. This prayer is done individually in each other's hearts by saying a greeting in Bajo language as: “Mbombonga di lao, Sitama diaga” (the King of sea thanks for the blessing) uttered 3 times along with stepping their right leg to the ground and come into the boat to start sailing (fishing) based on a predetermined time.

**Ritual ceremonies “Nobire Palibu in Lao (at sea)”:** The next activity while they are in the middle of the ocean and

prior to carry on fishing activities (to drop their fishing equipment), they have a habit or belief to perform Nobire Palibu di Lao rituals. The ritual is performed by reciting spells and given away offerings directed to ruler the fish, the Prophet Khidr, this ceremony is led by a Shaman (bhisa). The purpose of this ritual is to ask for protection and directions in order to get the right location to do fishing activities to the Prophet Khidr (ruler of the fish). By doing so they will feel secure while doing fishing activities, since, these locations have been blessed by the Prophet Khidr so as they always capture a lot of fish and get home safely. The implementation of the Lao Nobire Palibu ritual ceremony is done in several phases as follow.

**Preparatory phase (tasa diang):** In this stage before the ritual performed, the Shaman (bhisa) ask material of offerings to be prepared to *punggawa* as a requirement to carry out the ritual Nabire Palibu Di Lao while theses material offerings such as: areca palm, betel leaf that has been folded and bound by using *kambari* (thread), betel chalk and tobacco which is rolled in palm leaves. Furthermore, all of these materials are put into the clean white plates.

**Implementation phase (panganjamaan)** Once these materials have been prepared, the Shaman (bhisa) is silent for a moment while looking at open seas, after that, *bhisa* (Shaman) begins to recite the spell. The spell is as follow:

“Pore manaku dale madilaa manobi Khidir yenera manga mangani dale dahaku tanganena majalaka samania dilao”. This means: we ask for guidance (direction) to the rulers of the fish the Prophet Khidir, give us instructions to get the location that you bless and give us easiness to catch fish in the sea

After the ritual prayer has been read out, then the Shaman (bhisa) takes these offerings materials and then drifted them into the sea, except the plates. As its guidance, betel leaf is that has formed the knot earlier. Wherever the head of bond betel leaf is pointing, then towards the spot where they believe that there are many fish and as blessed spot then through the command of *punggawa*, Bajo people boat are directed to location for fishing.

Bajo people in Maginti Island believe if these spells once recited, then they will not have any troubles to do fishing activities. According to their perception, if the mantra recited by Shaman is ignored in conducting fishing activities, then they believe that they will get unfortunate

and unlucky while going fishing. The next action is also associated with the conditions experienced by fishermen during fishing activities. If in a long time, they do not get results, then the fishermen (Bajo) tapped sea water surface 3 times while reading the spell namely.

“Bombongan dilao ye Manobi Khidir yenera manga samania atambuanaku dilao”. Means: Sea king and rulers of fish forgive our mistakes give us easiness to catch fish in the sea. After that they return to fishing activities, hoping to get a lot of results to meet their basic needs and their families.

**Kanjilo song (kabanti kanjilo):** In addition to their ways of catching fish which is done in deep sea with ritual Nabire Palibu di Lao of Bajo society, Bajo people in Maginti Island, some of them also catch fish by using nets or trawl conducted in shallow waters. They row their boat in a group which consists of 4 and 5 people, before they throw their net from the boat, together, they sing songs *kanjilo*. The melody or song is as follow.

“Manim de bale-bale (yah fishes) Jalunya wajalalai (we dispose our net) Kae pakana kapanton nets dare-dare aga nets (fishes come into our net) Pangatorang bagels male dilao (we are friends at sea)”.

After they sing the song, then they throw their nets. After the nets are pulled, then they take the fish out from the nets. Bajo people then sing it back again continuously until they get lots of fish. Bajo people in Island Maginti believe that this song has magic power that can bring fish to gather. Without singing this song, there is a belief that they will not get a lot of fish. Besides the song has magic power, this song also describes the joyful feeling among them because they sing together in groups with a sense of excitement and joy.

**How to banish the marine disaster in the middle:** The emergence of a disaster at sea also occurs in situations where Bajo people mostly chose to sail at night. The dark area, weather and waves that sometimes unfriendly are being the cause of disasters that can happen at any time. In addition to their belief in the sea king, they also simply believe in the existence of spirits in the sea that is Borom Bonga (sea ghost).

According to the beliefs of Bajo people in Maginti Island, if in the middle of the ocean we directly see ghost/demon of the sea, then it is a sign that we enter their territory. The action that they take is immediately to leave their area to avoid greater danger. For those who cannot directly see the ghost of the sea it is generally



characterized by the appearance of Sharks or Dolphins. The presence of these fish is a sign of a ghost sea and fishermen also must immediately leave the area to find other fishing areas.

Except the ghosts of the sea, Bajo fishermen in Maginti Island sometimes experience bad weather with strong winds and waves. They usually wait for some times to determine if wind or waves is quick or lasting. If it lasting, then they should do the following methods.

Be silent while praying and reading in Bajo Mantra namely: *Debombonga dilao yenera manga samania dilao yerenaka silangkainama di keleaka*. The essence of the mantra is to apologize to *bombongana dilao* (Sea King) if they and their families have done some mistakes or wrong and to invoke the protection and safety during their fishing activities. Then give offerings or gifts such as discard all food and drinks that they brought from the mainland. Then they left the area slowly to look for other safer locations or directly return to Maginti Island or other Islands around it that are considered more closely. If the weather and the waves getting bigger, then the final offerings that they do is that all Bajo fisherman undress themselves (nude), then scream and beg for mercy and plead for protection to *bombongana di Lao* (the King of sea).

**Ritual ceremony “more palibu di Lao (after fishing)”:**

The next type of ritual that Bajo people perform is called *More Palibu di Lao*. The shape of this ritual is when they had their fishing activities and came back with not results, Bajo people in Maginti Island prepare the offerings to do rituals in the middle of ocean while the offerings are in form of: betel leaf, betel chalk and tobacco then these offerings are put in a white plate. After the offering has been prepared, the Shaman is directed to the middle of ocean accompanied by several fishermen while in the middle of the ocean where there are coral rocks (corals), Shaman (*bhisa*) concentrates then recites this Mantra:

“*Pore manaku dale madilaa ma bombonga di yeng maafu kasami da yeng khabari mani kamo mangendo rathaktna simikana dale di lao*”. This means: We all ask to the King of sea that all mistakes done by them and their families are forgiven, ask that they be given easiness and sustenance in conducting fishing activities in the sea

Once the spell is finished, the Shaman releases offerings on the seas while saying “*tahamatu ale*” means to accept this. Ritual ceremony of *More Palibu di Lao* is

done on the reasons that there is a family member who make mistakes or violate customs values. So, to abolish that mistake, they do rituals ceremony and release offerings. According to their perception, if they cannot resend the offerings to the sea, then it will result in their misfortune at the time of going to sea and even more fatal for them and their family is that they will get hardship lives such as suffering from any diseases that can lead to death (*kamateha*) because they ignore abstinence-ban given by their ancestors who always reminded through their intermediary *lolo Bajo* and Shaman (*bhisa*) who are trusted by Bajo people in Maginti Island.

Another kind of habit or tradition that is carried out by Bajo people in Maginti Island, when their husbands return from sea is by doing *Dero* dance. The dance is performed as their joys since their husband backs home safely and gets a lot of fish while fishing. They come with their children and other relatives to do the *dero* dance (*Modero*) The way to dance is: People hold hands between men and women each other and then their hand is swung forward while moving around the music players, with moving arms and legs regularly.

**CONCLUSION**

Ritual Ceremony in Fishing Activities of Bajo People are: estimating season/month in doing activities at sea; meeting to determine fishing days and the implementation of fishing ritual ceremony, the implementation of ceremonies Ritual by Bajo society at sea time consists of three stages: first, ritual ceremonies of “*Nyalamak di Lao* (fishing feast)” in activity ritual ceremonies of *nyalamak di Lao* by Bajo society a Shaman asks permission from *Lolo Bajo* (*bangasawan Bajo*) and to the attendants to immediately begin the ritual ceremony, the Shaman begins to recite the spell “We all ask for the blessing of king of the sea, ask for protection, safety to let us seek for sustenance because it is only with your blessing and guidance then we will go to sea”. After the ceremony is done, by Bajo society in Maginti Island in fishing activity is only to pray and to greet the sea keeper “*Mbombonga di Lao, Sitama diaga*” (the King of sea thanks for the blessing) uttered 3 times along with stepping their right leg to the ground and come into the boat to start fishing based on a predetermined time. Second, ritual ceremonies “*Nobire Palibu in Lao* (at sea)”, the next to activity while they are in the middle of the ocean and prior to carry on fishing activities, Bajo society have a habit or belief to perform *Nobire Palibu di Lao* rituals led by a

Shaman begins to recite the spell “Pore manaku dale madilaa manobi Khidir yenera manga mangani dale dahaku tanganena majalaka samania dilao”, (we ask for guidance to the rulers of the fish the Prophet Khidir, give us instructions to get the location that you bless and give us easiness to catch fish in the sea. Further, the fishermen (Bajo society) tapped sea water surface three times while reading the spell namely: “Bombongan dilao ye Manobi Khidir yenera manga samania atambuanaku dilao” (Sea king and rulers of fish forgive our mistakes give us easiness to catch fish in the sea).

Finally, ritual ceremony “More Palibu di Lao (after fishing)”, the shape of this ritual is when they had their fishing activities and came back with not results; Bajo in Maginti Island prepare the offerings to do rituals in the middle of ocean while the offerings are in form of: betel leaf, betel chalk and tobacco then these offerings are put in a white plate led by a Shaman, then recites this mantra: “Pore manaku dale madilaa ma bombonga di yeng maafu kasami dayeng khabari mani kamo mangendo rathaktna simikana dale di Lao” (we all ask to the King of sea that all mistakes done by them and their families are forgiven, ask that they be given easiness and sustenance in conducting fishing activities in the sea).

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