

Maritime Traditions And Local Community Knowledge Systems on the Island of Selayar

Ahmadin

Faculty of Social Science, Universitas Negeri Makassar (UNM)

E-mail: ahmadin@unm.ac.id

Abstract:

This paper aims to identify elements of maritime traditions in relation to local knowledge systems on the Island of Selayar. In the social life of the people who inhabit the southernmost regency of South Sulawesi Province, there are many interesting things examined in relation to the dual identity inherent in their profession. Many of the people inhabiting coastal areas that extend from north to south in the western part of Selayar Island as well as in the eastern part of the island, show the characteristics of maritime society. However, the availability of agricultural land (though not as fertile as other areas) has become one of the employment options, which means they are an agrarian society. This dual reality encourages us to know how big and strong the influence of marine tradition elements in the knowledge system of society, such as: knowledge of nature/environment, plants and animals, space and time, including mantras/medications and pemali/taboo. From the results of research on the amount of evidence of the existence of marine elements in their knowledge system, it is known how the socio-cultural life of people on the Island of Selayar is an important part that is inseparable from the maritime world. The results of identification of marine elements in the local knowledge system of Selayar, will be the basis of analysis for its existence and prospects in the future.

Keyword: maritime traditions, knowledge systems, local communities, Selayar Island.

Introduction

The term Selayar is a name for several things: the sub-ethnic name Makassar dialect Konjo, the name of one district in South Sulawesi (now Selayar Islands District), and the name of the southernmost island of South Sulawesi. Geographically Selayar Island is surrounded by sea which is the node of sea transportation between Makassar Strait in the west, Bone Bay in the north and Flores Sea in the east and south. The archipelago extends over 670 km of coastline as well as large and small islands of 126 islands. Land area is 1,357,03 km² (12,91%) and ocean area 9,146,66 km² (87,09%) (Ahmadin, 2016).

Large islands in the Selayar District such as: Selayar, Bahuluang Tambolongan, Polassi, Pasi, Kayuadi, Tanah Jampea, Tana Malala, Bembe, Lambego, Bonerate, and Kalaotoa. A small island, among others: Malimbu, Guang, Latondu Besar, Little Latondu, Tarupa Besar, Tarupa Kecil, Pint, Lantingiang, Jinato, Bungi Kamase, Pasitallu Bau, Pasitallu Tangga, Pasitallu Raja, Tambuna Caddi, Tambuna Lompo, Ampallasa, Bungenbit, Kalu Batang, Kauna, Nambolaki, Tanga, Sirange,

Ketela, Nona, Bangge, Janggut, Batu, Tetarang, Madu and several other small islands (Ahmadin, 2006, p. 15).

The population of Selayar regency in 2015 is 130.199 people and the number of households is 32,687. The composition of the population includes: Makassar Tribe, Bugis, Butonese, Chinese, Malay, and others. The language used by the Selayar community (in Selayar mainland and the archipelago), as many as 6 (six) kinds, namely: Selayar common language which is a family of Makassar language Konjo dialect; Bugis language used by some people in Jampea Island, Rajuni, part Lambego, and Pasi Tallu; Bajo language used by coastal residents and the tip of the islands in Pasimasunggu or Benteng Jampea; Laiyolo language is used by some residents of Laiyolo; Language Goods used by the people of Lowa Village; The Bonerate language is used by most of the population of Pasimarannu such as: Bonerate Island, Karumpa Island, Kalahu Toa Island, and even to Madu Island adjacent to Maumere (BPS, 2015).

Selayar Strait is sprinkled with a group of islands would take a lot of time to study it as a whole. Therefore, the study unit in this paper is limited to Selayar Island or commonly called Selayar Daratan where the district capital is located. This is because the mainland Selayar community is more varied in its development and draws on the maritime tradition and its local knowledge system.

Selayar Strait is sprinkled with a group of islands would take a lot of time to study it as a whole. Therefore, the study unit in this paper is limited to Selayar Island or commonly called Selayar Daratan where the district capital is located. This is because the mainland Selayar community is more varied in its development and draws on the maritime tradition and its local knowledge system.

So far, the study of Selayar in the maritime field is still rarely done by researchers, especially the history and cultural aspects, whereas many local people in this island inhabit the coastal area that extends from the north south with the coastline 670 km (BPS, 2000). If we travel overland from Pamatata Harbor on the northern tip of Selayar Island to Appatana at the southern end, there will be many fishing villages showing that the people live from the sea. On the other hand, the natural environment condition of Selayar Island which provides land for plantation, becomes one of the people's choice to work in this sector. Thus, from the geographical aspect, Selayar Island provides two job options for the local population as well as a picture of their dual economic identity.

This fact encourages us to know how strong the influence of marine tradition elements in the knowledge system of society, such as: knowledge of nature/environment, plants and animals, space and time, including spells/medications and abstinence. From the results of research on the amount of evidence of the existence of marine elements in their knowledge system, it is known how the socio-cultural life of the people in the Selayar Islands is an important part that is inseparable from the maritime world. The identification of marine elements in the local knowledge system of Selayar, will be the basis of analysis for its existence and prospects in the future. In other words this paper aims to identify elements of maritime traditions in relation to local knowledge systems in Selayar Island. Koentjaraningrat writes that one of the oldest livelihoods is catching fish, other than hunting, gathering, raising, farming in the garden, and planting crops through irrigation (Koentjaraningrat, 1990, p. 371). As in other communities, local communities on Selayar Island have made fishing activities a support to the family economy, ranging from traditional production methods that rely on conventional patterns to modern ways of production with global

culture. It is interesting from the phenomenon of socio-economic life of local people in Selayar Island, that is the ways of managing natural resources at sea (catching fish) in modern era still colored by conventional tradition of magical tradition. The results of Acheson's study of adaptation patterns used by fishermen communities around the world, recognize and locate elements of religion, magic, and ritual as the seventh points of the eight patterns mentioned (Acheson, 1981, pp. 275-316).

Research Method

This research was conducted in Selayar Islands District South Sulawesi Province. Selection of this location as a research subject for several reasons, among others: (1) despite many writings on fishing activities Selayar, but still very lack of studies of maritime traditions in relation to local knowledge systems; (2) the influence of the maritime tradition is very strong against the daily life of the community, especially the socio-cultural aspects. The location targeted and the focus of research, namely fishermen in Kampung Padang, Borong-borong Fishermen, Manarai Fishermen, and several other places.

Category of data to be used in this study is qualitative. This type of research produces descriptive data in the form of narrative or oral from people or behavior that can be observed (Bodgan, 1993, p. 5). This type of research is also called naturalistic research, which is a research method that examines the condition of the object naturally. According to Maleong this approach should be aimed at the background of individuals holistically (whole), by not isolating individuals or organizations into variables or hypotheses. But it is necessary to view it as part of a whole (Maleong, 1991, p. 9). The qualitative approach used in this study is based on the rationale that this qualitative method makes it possible to conduct holistic research, in which all forms of individual or group action are not only caused by one factor but from multiple factors.

The focus of qualitative research is on the general principles that underlie the manifestations of the units of symptoms present in social life. In this case the analyzed is not the variables but in relation to the general principles of the other symptom units by using the culture of the society studied and the results of the analysis are analyzed again using the applicable set of theories (Rudito, 2008). In analyzing the research problem, using synchronic and diachronic approaches. The diachronic approach is used to examine one aspect as part of an object, phenomenon or idea over time, while the synchronous aspect is used to examine the interrelationships between aspects within a certain timeframe (Kuntowijoyo, 2003).

The category of informants in this study are individuals or families who live and move on coastal areas or coastal areas as well as individuals or families who have knowledge of marine culture and local wisdom. These informants can be categorized into three, key informants, expert informants, and ordinary informants. Determination of informants to be studied further, not done randomly but done purposively. Nevertheless, in the research process, cross-check information was also done to other informants to find perception and reality variation.

The process of collecting data in this research is done by using 3 (three) kinds of technique, that is (1) observation, that is observation and recording systematic to the symptom which is observed according to the purpose of research, (2) interview, that is oral questioning between two or more people directly, and (3) documentation, ie data retrieval through documents (Usman, 2001, pp. 54-73).

In operation, this research uses instruments or tools to facilitate the process of collecting and managing the data, as follows: (1) Observation profile, which is a kind of note (guideline) that contains the main lines of the subject matter to be studied. Observations were made to closely observe the conditions of the settlement (social environment) of various aspects and supplemented by observations on some written evidence relating to the purpose of the study; (2) Interview guide, which is a kind of checklist of questions to be asked to informants. This interview guide also contains a list of key questions, as well as short answer points prepared to be chosen by the informant as an alternative answer. Similarly, a series of in-depth interviews (indepth interview) to the informant by referring to the interview guide (guide interview) in the form of descriptive questions, which is a question that seeks answers about all matters relating to the research topic; (3) Documentary, namely in the form of written records (archives) that are considered important and have relevance to the problem under study.

The type of this research is descriptive research that is a research procedure that produces qualitative data. This approach is intended because it is closely related to the unique nature of a social and cultural reality of local communities. Data analysis was performed along with the research activity without separating the time and overall data collected (of course relevant for research) analyzed at data reduction level with descriptive analysis model. This analysis not only stops in the process of deciphering the data, but also a critical study of the data gathered by discussing the thoughts of various constructs on social ecological changes in the center of ethnic settlements. The point is, the analyzes developed from the data collected during the study were analyzed at data reduction, presentation/explanation, and generalization levels.

Discussion

The description of this paper begins with the attempt to define the notion of tradition as the basic framework for deeper understanding of its relevance to the nautical term. The combination of these two terms forms a typical life pattern of the social system of society. In general tradition (Latin: *tradio*, passed on) or something that has been done long ago (ancient) and became an important part of the life of a community group. The maritime or maritime is a term to call the sea and human activity. The local maritime traditions of Selayar Island vary widely that shows their experience of the relationship with the sea. The various experiences (or events) experienced become part of the adaptation process with the environment.

The study of maritime traditions of Local Communities in the Selayar Islands District, will be linked to three cultural forms (Koentjaraningrat, 1990), namely: (1) Complex ideas, ideas, values, norms, etc.; (2) Patterned human actions or activities; and (3) objects of man's work. Based on the information of some members of the local community, it is known that the variants of local knowledge in Selayar Islands District related to maritime tradition are as follows:

First, Bija to ri Je'ne' (family or ancestors who live in water). Among the local people in Selayar some still believe that their ancestors have twins with crocodiles. From various folklore it is known that the communication relationship between family on land and in water (river and sea) should not be cut off. At least certain families who have twin ancestors with crocodiles, should always remember and recognize the existence of the crocodile. If someone ignores this then it can be bad for him and his family. One of the rewards received by his example is suffering from a strange disease that is difficult to be cured medically. Thus, the healing process must go through a series of specific rituals.

Second, Matanna Je'ne or Mattana Bombang (his eyes water or his waves eyes). Je'ne's eyes are not the meaning of springs in Selayar, because springs in the local language are called eye ere. According to local people's belief in Selayar that it is strictly forbidden for someone to step on je'ne's eyes or eye bombing, because it can cause the guards or watchmen sungat or sea angry. Eyes je'ne is the tip of the water or the boundary between water and land on the edge of the river or the sea. As for the form of prohibition is someone is forbidden to step on this when it is down to the river. The trick is to walk through this water and land boundary. This kind of advice also applies to someone who will board the boat from the beach, forbidden to step on the edge of the water and must step over before boarding the boat.

Third, Pakkammi' Tamparang (Sea Guard). Local people on Selayar Island believe that the Selayar Sea has guards. Regarding the sea guards are very many kinds as well as his name. One of the local beliefs on the island of Selayar is mystical belief in the sea guard that is a giant octopus. This mystical animal can appear at any time and usually its appearance begins with the change of color of sea water from blue to black. The interesting thing about this giant gutira is the presence of certain parties who can communicate through the ritual with this animal. Even if the sattina (masterful person) calls this giant octopus, then its size may change to small usually incorporated in a coconut shell filled with water.

Fourth, Kala-kala or Simbula' (Whirlpool). People on Selayar Island believe that the whirlpool in the ocean is not just a natural phenomenon. But it is controlled by a magical power. Thus, such circumstances can be addressed through local knowledge or expertise.

Fifth, Pa'ruppaang Je'ne (meeting of fresh water and salt water). The meeting point between the river water and the alut at the estuary, the local community is believed as a sacred place.

Sixth, Possi'' Lopi (Boat Navel). The navel of the boat is believed to have magical powers that can protect a person from *jin* or demonic disturbances. Thus, the *possi lopi* is often sought by people, but has got it.

Seventh, Laso Anging (Puting Beliung). The local people on Selayar Island are driven or controlled by an invisible force. Tornado can appear anywhere either on land or in the middle of the sea. An interesting story told by AG (70 Th) that once a house in the garden (*Barung-barung*: Selayar) carried by the whirlwind at night and the next day has moved from the original but still intact. From this incident he was convinced that it was not an ordinary wind, but the wind controlled by a force was not real. At sea tornado is also often found by fishermen or sailors. Thus, the fishermen on Selayar Island are advised to have the knowledge (*Pangissengang*: Selayar) to dampen the tornado and muffle the waves.

Eighth, Je'ne Kebo' (Wave Season). It is not known the earliest story of this wave season naming with Je'ne Kebo ', except for the supposition that it may be due to kebo' which means white represents froth or waves. Thus, in the waves just like the eve of the Lunar New Year is called Je'ne Kebo '. Another possibility is that this term is taken as a water parable in a drinking water made from a coconut shell and shaken and the water slammed left and right.

The combination of maritime traditions with local knowledge system then gave birth to a social system in the form of cultural creation. According to Bakker this creation is all that exists in the physical, personal, and social realms that are perfected for the realization of the power of mausia and society ((Bakker, 1984, p. 37). Even the entrepreneurial effort can always be further more perfect and will not bump at a deadline (Ranjabar, 2013, p. 9).

The description shows that the opportunities for the continuity of maritime traditions among local people are still very strong, as this is believed to be one of the ways or strategies to adapt to nature. This can only be done through knowledge systems owned by the community. Culture as part of the process of human experience in interacting with the environment, can be seen in several traditions of local communities as follows.

First, the tradition or ritual of offering offerings. In the local language this tradition is called *attoana* (entertaining) ie a package of offerings (*songkolo'*, eggs, *cucuru'*, betel leaves, and other ritual favors) on the edge of the river or washed away on water using a particular container. The ritual of putting this offering is also commonly done in the sea with a similar purpose that is the form of interaction between humans and nature full of mystery.

Second, study and function the mantra (*syara'*) in the move. Some local people on the Island of Selayar still believe that in every activity at sea must do certain things as part of the way to adjust. A recommendation to hold the hair before going down to the sea, according to local beliefs to avoid the disturbance of marine animals. His philosophy is derived from the assumption that hair is a soft and soft part of the human body which is like a thorn or sharp objects in the sea. Another example is the suggestion to fold both thumb hands in and then closed by other fingers, also believed as a way to free themselves from the gangs of sea animals. His philosophy is that the thumb is the symbol of a conquered animal's head by folding and grasping its head so it can not interfere.

Third, avoid actions or deeds that are considered taboo/*pemali*. Among the local people avoid ordering fish from a person (buyer) as he or she will catch the sea. Thus, usually when a person to order fish, squid, and other types of catch to the fisherman going to the sea or through his wife, then he must be ready to be disappointed because the order is not responded. For example Dg. BS (67 th) reveals that you should not first order the catch before the fishermen set out to catch the fish in the sea. The reason for accepting orders of fish, squid, and other types of catches, means we are arrogant and predate the will of God. This is because accepting the same order means it has ensured that will get the fish, whereas uncertain sea conditions can change the situation even the fisherman's plan in fishing.

Fourth, release the power or powers of a science (mantra) at the mouth of the river. According to HR (52 years) that someone who wants to be free from the influence of black magic that is controlled because of the inheritance automatically from his parents, then the recommended place to perform the ritual is at the mouth of the river. Similarly, if you want to eliminate the supernatural powers of a *zimati*, then the ritual is done at the mouth of the river by denying the *zimati* with the intention of not wanting to be together again with the object.

Conclusion

Based on descriptions of maritime traditions and local knowledge systems on Selayar Island, it is known that some of the knowledge systems shown in the three forms of culture show that maritime traditions still have a strong influence on the socio-economic life of the people. This is evident in the knowledge systems of objects related to sea activities, a set of ideas about how local communities manage marine resources reflects that maritime traditions still adhere to socio-economic activities. Similarly, several examples of marine-related activities are proof that, like land, marine is also an important land for use in meeting family needs. Even a number of maritime

ritual activities, is evidence that maritime traditions are an important part of social and cultural identity of the people of Selayar Island.

References

- Acheson, J. (1981). "Anthropology of Fishing". *Annual Review Antropology, Inc, No. 10*, 275-316.
- Ahmadin. (2006). *Pelautkah Orang Selayar?: Tanadoang dalam Catatan Sejarah Maritim*. Makassar: Rayhan Intermedia.
- Ahmadin. (2016). *Nusa Selayar: Sejarah dan Kebudayaan Masyarakat di Kawasan Tmur Nusantara*. Makassar: Rayhan Intermedia.
- Bakker. (1984). *Filsafat Kebudayaan: Sebuah Pengantar*. Yogyakarta-Jakarta: Kanisius dan BPK Gunung Mulya.
- Bodgan, R. &. (1993). *Penelitian Kualitatif*. Surabaya: Usaha Nasional.
- BPS. (2000). *Kabupaten Selayar dalam Angka*. Benteng: Badan Pusat Statistik.
- BPS. (2015). *Selayar Dalam Angka*. Benteng: Kabupaten Selayar.
- Koentjaraningrat. (1990). *Pokok-pokok Antropologi Sosial*. Jakarta: Jambatan.
- Kuntowijoyo. (2003). *Metodologi Sejarah*. Yogyakarta: Tiara Wacana.
- Maleong, J. L. (1991). *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.
- Ranjabar, J. (2013). *Sistem Sosial Budaya di Indonesia*. Bandung: Alfabeta.
- Rudito, B. d. (2008). *Social Mapping: Metode Pemetaan Sosial*. Bandung: Rekayasa Sains.
- Usman, H. d. (2001). *Metode Penelitian Sosial*. Jakarta: Bumi Aksara.