

Education, Economic and Conflict on Bajau Tribes as The Last Sea Nomads

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Abstract. Bajau tribes have lived on coastal area. Its economic depend on resources from sea. However, based on data statically many of them on the poor community. Many problem was faced to them, such as low level an education, poor an economy, and conflict with a legal rules of its country. The objective this research was determined an education, economic, and conflict on bajau tribes. Qualitative research by model case study was used on this research. Object of this research was Bajau Tribes on Hakatotobu Village, Pomalaa Sub regency, Kolaka Regency. Result showed that (1) The education of the Bajau tribe community, especially the Hakatotobu region in terms of education is very concerning. Because in the past this area had MIS (Islamic Primary School) MTS (Islamic Junior School) and PAUD (Play group) under the Bahrul Ulum Hakatotobu foundation, but right now in 2018 the operational permit has been revoked. This is due to ineffective management in the Total Quality Management system.; (2) Bajau Economic's could not be assure for increase totally economic living, if a just a priority for catching. Alternative ways such as development an aquaculture tourism, fishery product technology. Aquaculture tourism could be invite a visitor for coming to Bajau community place, for a coming visitor should be increase bajau economics such as tour guide, souvenir sold, food and beverage around the place. Then, fishery product have a highly perishable character, and production was rearly or fluctuative, Furthermore, it was needed a technology to make a value added on fishery product as competitive product in free trade market such as in market Asean Economic Community; (3) Ownership rights (Owner certificate) for house buildings on coastal area were faced by Bajau tribes on conflict with legal rules country. Concluded that (1) Government should be build education system based on bajau cultural such as vocational school fishery or/and tourism on coastal area; (2) Company owned by village (Badan Usaha Milik Desa) would be directed to aquaculture tourism by asset based community driven development method, and it should be professional by total quality management; (3) Legal approach by traditional elders might be listened for reducing house building without owner certificate.

1. Introduction

Bajau tribe is one of many tribes in Indonesia, lived in coastal areas of Indonesian islands including in Southeast Sulawesi. The Bajau people rely on coastal areas that are almost inland as a place to live. By settling in coastal areas, they are easier to travel to find fish which is the main livelihood. However, behind that, the education sector is a big problem that must be resolved. Many Bajau children drop out of school because of the difficult access to education outside the residential area. This has resulted in

high rates of illiteracy among the Bajau people. To alleviate this problem, the Bajau community began to implement education with the maritime system.

Life in coastal areas, is very vulnerable to economic problems. How not, because most of the population works as fishermen. So, it's no wonder they only depend on the catch they get. So this is a threat to the continuity of life in the future. Finally, this research was directed to determine the pattern of education, economy and conflict in the Bajau tribe.

2. Research Methodology

Research was done on November 2018 by survey, observation and interviewing method. Stage of research were reduction stage, display stage, and conclusion stage. Object of this research was Bajau Tribes on Hakatotobu Village, Pomalaa Sub regency, Kolaka Regency.

3. Result and Discussion

According to Law No.20 of 2003 concerning the national education system, it is stated that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, as well as the skills needed by him, the national community, and the country. Therefore, the main goal of education is not only to develop intellectual intelligence of students, but also emotional intelligence, and spiritual intelligence.

The education of the Bajau tribe community, especially the Hakatotobu region, was very alarming. Because in the past this area had MIS.MTS.s and PAUD schools under the Bahrul Ulum Hakatotobu Foundation, but right now in 2018 the operational permit has been revoked. This is due to ineffective management in the Total Quality Management system. The above phenomenon indicates the need for special attention in the field of education for the Bajau community. Because they are the generation of the Indonesian people who should have contributed to the progress of the Indonesian nation. In addition, based on one of the aims of education is to educate the life of the nation as stated in the opening of the 1945 Constitution.

Some efforts that can be done to overcome the above problem is to work back on schools in the area with a better management system, because with the consideration that the school buildings in the area are still very feasible to use. Furthermore, this area might be recommended to be one of the areas for the target of government program activities in the distribution of education, namely "Frontline Teachers". In addition, it is very possible to establish a special private vocational school majoring in fisheries, tourism and maritime affairs, by considering the potential of the region and human resources in the area.

At present, the majority of residents are attending schools outside the area, this has an effect on conditions where during the fish and guava harvest season, many students prefer to work from school. Even the most worrying thing for all the young generation in the village, only 6 people continued their studies to the undergraduate level. This is due to family backgrounds that do not care about education.

The description of these observations shows that the learning interest of the Bajau tribe community is very low. However, if viewed from the side of child psychology this is very reasonable, because there are internal and external aspects that can affect the behavior and motivation of student learning. Among these aspects are attitude, experience, emotions, physical condition, habits and others. Therefore, aside from focusing on learning patterns for children, the most important thing for Bajau tribes is to provide parenting learning, because families are madrasas or the first school for children. Some activities that can be done are Parenting Seminar, Family Gathering, and several other learning activities that can support the pattern of developing family education.

In terms of religious education, they are 100% Muslim. But ironically most of them are only limited to religion, without carrying out the teachings of Islam such as prayer 5 times, fasting, and recitation [1]. This is also certainly a very important part to note. Because religion is the initial foundation in living life. Science without limp religion, religion without blind knowledge. The first

step that can be taken is to form a Bajau tribal assembly that can be a means of routine religious recitation in the region of the Bajau tribe.

In conclusion, in terms of education, the Bajau tribe of Hakatotobu region is in dire need of special attention. Both in terms of formal and non-formal education. Both from general education and religious education. More than that, the first step that must be taken is the construction of humanitarian infrastructure that begins in the family environment, and radiates to the local community. Of course this requires cooperation from all parties, be they the government, activists in the fields of education, traditional leaders, and religious shops. So that the goal of educational equity can be realized, and the noble ideals of educating the nation's life can be achieved in a comprehensive manner embracing all the people of Indonesia.

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Economics is efforts made by humans to meet their household needs [2]. And economics also as a social system that the economic system needs to be reviewed more broadly in the context of the entire social system of a society, or say there are interdependent relationships between factors called economic and non-economic

Economic factors are economics that question income income, price or resource allocation, production requirements, alternative economic system levels in which there are principal economic variables

Non-economic factors involve attitudes toward life, work and compliance, administrative, government and private structures, agricultural patterns, aga, a family, the level of participation in activities and decisions regarding development and flexibility or behavior of social and economic stratification. different, there are high, medium and low social economic conditions. Community economics can be seen from the income and employment of the community [3]. Income is the total household real income obtained through formal income, informal income and non-income income. Revenue is the total amount of results obtained from both the main work and the side work which can be seen and measured in rupiah at a certain time. Revenue is all of a person's income as a remuneration in the production process. Such remuneration can be in the form of wages, interest, rent or profit depending on the production factors involved in the production process [4]. Job is a set of positions (positions) that have the same obligations or main tasks, in the analysis of job activities, one job can be occupied by one person, or several people scattered in various places. Work is used for a task or work that makes money.

Economic activity can develop if the results are higher than what was previously achieved. In other words, new developments are created if the physical quantities of goods and services are produced in these economic activities. Always increasing every year. Thus a person's income level also influences the level of economic life of the community at large. The development of the economic life of the community is very possible due to the balance between the results of production produced by the level of needs and purchasing power of people who are in the environment of a region

Terms of the economy, there are 3 sources of community income, namely: (1) fishermen, (2) daily employees, (3) farmers. The main source of income is exporting seafood in the form of fish, dance, seaweed. Some examples of fish that are commonly exported are super sunu at a price of Rp. 300,000 / kg, and large skipjack tuna Rp. 20,000 / kg, while the super white dance can sell for up to 1 million / kg. This form of buying and selling from marine products is exported directly out of the country, but sometimes the buyer comes directly to the village. The personal income management system is

currently different from the past. In the past, their financial management system was managed by tribal chiefs by way of the results of their 10% income saved as capital for housing construction, boat purchases, and boat repairs. The rest is given to each individual. But at present, 100% of people's income is managed by individual individuals. So that it has an effect on the financial management system that has been ineffective. In addition, the thing that supports the economic side of the Bajau tribe is the existence of BUMDes that have existed since 2015. This fund was used to buy fishing gear with the aim of developing the community's economy to support their livelihoods. But now, bundles are more directed at purchasing nine basic materials. Therefore, in order to further improve the economy and income of the people there needs to be activities that provide education regarding financial management. Furthermore, community savings and loan cooperatives need to be held, so that they are able to manage financial funds effectively.

Community customary law is a group of people who are bound by their customary law as citizens together with a legal alliance because of the similarity of their residence or on the basis of their descendants So that legal subjects who violate customary law can be punished, because customary law is a [5]. Legal system that is adopted by Indonesia as long as it does not contend with the provisions of the 1945 Constitution.

Restorative justice is a form of conflict resolution that puts forward the recovery of its original state [6]. Customary law is basically an unwritten law, so the elasticity and elasticity of the existence of customary law can be relied upon. Whereas European law is generally a codified and written law, it cannot be avoided from rigidity, this has become a logical consequence, at the same time is an advantage of customary law to exist in society with an appearance that is always relevant and responsive.

Customary law is essentially a customary law, meaning habits that have legal consequences. In contrast to mere habits, habits that are customary law are actions that are repeated in the same form. So that customary law differs between regions that are in agreement with other regions [7]. Dispute resolution in Bajau communities can be done by customary law, regarding the legal form depending on the actions taken, the main purpose of giving customary law is shaming reintegrative theory where the purpose of this theory is to give shame to the perpetrator, and it is different from the positive legal goals put forward on the effect of redness.

But basically, customary law has no provisions for its application accompanied by conditions that guarantee its compliance by using force. Customary sanctions do not have the same meaning as punishment, an application of customary sanctions is an effort, to restore steps that are outside the cosmos line for the sake of not ordering the cosmos. So customary sanctions are an attempt to restore the disturbed balance.

Giving punishment or sanctions against the Bajau community depends on the act that is violated, for example immoral acts will be roamed around the village with a flag called the ula-ula flag so that everyone knows, the purpose of the sentence is to give shame to the perpetrator so that he doesn't repeat it . But as time goes by the Bajau community no longer uses customary law as the only way taken in resolving the problem, but surrenders it to the authorities if there are problems.

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