



Local Wisdom in Stage Houses above the Sea of the Bajo Community, Torosiaje Village Gorontalo Province.

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Abstract—Human understanding of nature and forms of human behavior due to its proximity to its ecological elements will foster traditions in human life and produce the local wisdom of the people. Traditional values, attitudes and behavior with an ecological outlook in the local community's way of life become the identity of a community. This local value applies to coastal communities, in fact it is quite effective in managing natural resources and efforts to conserve them. This research is intended to describe life in the values of local wisdom of the Bajo people of Torosiaje Village in Gorontalo. The scope of research includes traditions, behavior and local knowledge of the Bajo community in maintaining ecosystems and utilizing coastal natural resources. Information was obtained through in-depth interviews and focus discussions, in addition to observing community activities and existing coastal ecosystems. Data analysis was carried out in a qualitative descriptive manner. The results showed that the life of the Bajo community in Torosiaje Village was seen in the tradition of going to sea, mamia kadialo, managing settlements, behavior towards catches and community knowledge about marine and coastal natural phenomena.

Keywords: local wisdom; traditional values

1. Introduction

Improving the quality of life and welfare of the population is carried out by providing various choices for the community through the management of natural resources, or artificial resources with a touch of technology while still paying attention to their impact on the environment. Human activity in meeting the needs of life and socio-economic life must be supported by the availability of adequate natural resources (Merrill, in Azariah, 2009).

Other living things have the right to live like humans, because of that humans need to respect and view other living things as part of the human community of life. All living species have relationships and are interrelated with one another to form a biotic community. In this community, including humans interact with elements of the physical environment to form an ecological system

called an ecosystem. Within the ecosystem there are biotic elements and the physical (abiotic) environment that functions as a natural resource. Disruption of function or damage to one or several elements in an ecological system will have an impact on the function of other subsystems (Cunningham, 2003). From this understanding, ecological studies are centered on humans and nature as a system (ecosystem) that forms a network of life. The position of humans in this regard does not ignore the role of other living things, nor does it view humans as outside the system, but this means that humans and their behavior are part of an ecosystem. In order to maintain the ecological system in order to achieve the balance of this relationship, the condition that is absolutely necessary is the harmonious relationship between humans and their environment.

Efforts to meet the needs of human life cause

changes in elements or components of the environment and its natural resources. This change has a reverse impact on human life, both negative and positive impacts. Two major factors are causing the current ecological crisis, namely; the utilization of natural resources that exceeds the capacity to grow, and the low quality of human resources involved in the management of natural resources and the environment. Humans have a responsibility towards nature and other living things, by prioritizing principles that morally govern how humans manage or use natural resources and their environment. Humans are a factor that plays an important role. If there is a problem that disrupts the relationship between humans and their environment, then the position of other living things will depend on human perception and treatment. In this case, how humans position themselves in relation to the natural surroundings, including the components of other living things. Overcoming the ecological crisis is not merely a technical matter, but needs to be traced to human activities, spiritual intricacies, outlook on life, awareness of nature and ecological behavior that maintains the balance of nature. For this reason, human ecological intelligence is needed, in the form of understanding and translating human relations with all elements and other living things. Ecological intelligence is empathy and deep concern for the surrounding environment, as well as a critical way of thinking about what happens in the environment as a result of our treatment (Jung, 2010).

Nature wants humans to apply what they experience and learn about the relationship between human activities and ecosystems. Nature forges humans to organize their emotions, thoughts and actions in responding to the universe. Life activities are expressed in the form of real attitudes and behaviors that take into account ecological capacities, and give rise to the loyal attitude of human friends to nature. The universe is not only a source of exploitation but as a home for living together which is continuously protected, cared for, organized and not destroyed. In human life in society, traditions have grown that have been passed down from generation to generation, for example, those that apply to coastal communities and are found to be quite effective in managing natural resources, as well as efforts to preserve marine ecosystems from destructive and destructive activities. These traditions, habits or behaviors grow and develop according to the closeness of humans to the natural surroundings and the challenges they face. This is local wisdom that colors people's lives. Local wisdom is seen as human action and attitude towards an object or event that occurs in a certain space. The substance of local wisdom is the enactment of values that are believed to be true by a community and color the behavior of the community's life. Real actions, attitudes and human behavior towards the environment that contain values of ecosystem preservation are part of a society's ecological intelligence.

In the environment around the settlement of

the Bajo community in Torosiaje Village, Gorontalo Province, the resources and ecosystems of mangroves and coral reefs are still well preserved and guarded. This condition is not seen in other coastal community settlements. The Bajo community who live in the coastal area of Torosiaje Village have an emotional and emotional attachment to their natural resources, which then creates real attitudes and behaviors by considering ecological capacity. This community has local wisdom in the form of a number of traditions, rules or taboos that are still valid from generation to generation which are practiced, maintained and obeyed by the Bajo people. This local wisdom has ecological intelligence values that need to be maintained and developed so that it is not crushed by the progress and challenges of people's lives. The purpose of this study is to describe a number of activities, traditions, rules and practical knowledge in coastal resource management that have ecological intelligence values of the Bajo people. It is hoped that these values can be reconstructed and disseminated so that they become the identity of other coastal communities, and become a contribution of thought to formulate coastal management and conservation policies.

2. Method

This study emphasizes descriptive-qualitative research methods in an exploratory way. To obtain qualitative data, literature studies and observations were used with the target of houses and people of the Bajo tribe in Torosiaje Village, Popayato District, Pohuwato Regency, Gorontalo. as an object of study. Data collection was carried out through empirical field observations, taking photos or pictures, and in-depth interviews with community leaders, traditional leaders, village heads, neighborhood heads and ordinary people with a total of 8 people interviewed with an emphasis on gathering information, especially the physical house, social community and other aspects that follow it. The primary data is the houses of indigenous peoples and ordinary people's houses along with their daily activities. Identification and analysis of data concerning the most prominent parts or aspects of architecture, namely roofs, building forms, and aspects of community behavior. Secondary data collected comes from various relevant literature references. The data analysis technique uses descriptive analysis of the local wisdom of the community. The results of field/empirical observations and interviews are integrated as explanatory material in the analysis.

3. Results and Discussion

Research Locations

The Bajo tribe in Gorontalo Province live on the coast of Torosiaje Village, Torosiaje Jaya Village, Bumi Bahari Village in Pohuwato District, and Tanjung Bajo Village in Boalemo District, with

a total area of approximately 200 hectares. The settlement of the Bajo tribe in Torosiaje Village was

built on sea waters since 1901, with an area of 6 Ha.



Figure 1. Image of Bajo Village, Torosiaje Village
 Source: <https://satellite-map.gosur.com/en/indonesia>, 2021

The state of the population

The total population until 2021 is 1405 people, men = 676, women 729, and 400 households with the number of hamlets being 2 hamlets connected by a wooden roofed corridor 2 meters wide and 2 kilometers long. The majority of Torosiaje village residents embrace Islam (99%), and Torosiaje village consists of 12 ethnic groups, namely the Bajo, Bugis, Gorontalo, Tomini, Banjar, Kaili tribes. China, Sangehe, Minahasa, Toraja, Makassar and Bone.

Existing Location

This village offers the charm of the beautiful Tomini Bay, especially at sunrise and sunset, underwater ecosystems and stunning views.

The number of houses in Torosiaje Village is 245 units. Apart from that, there are also other facilities such as schools, mosques, community meeting halls, the Public Works Service Mess, grocery stalls, food stalls, and lodging.

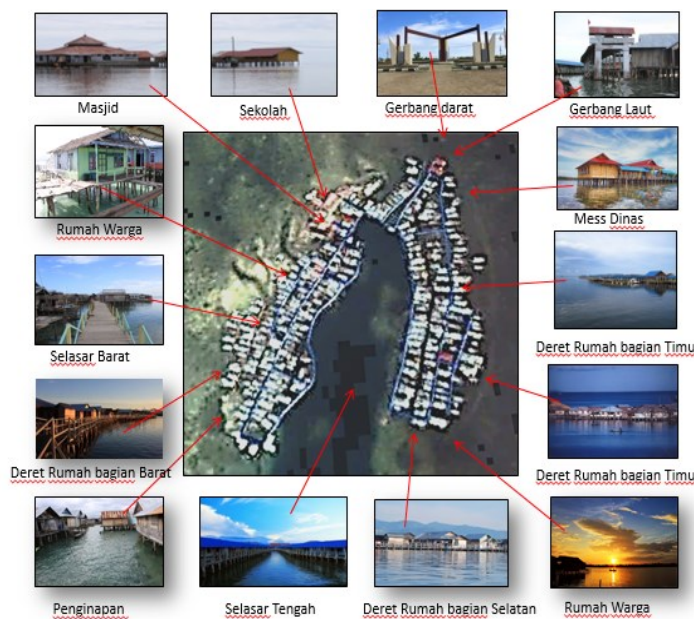


Figure 2. Existing Bajo Village, Torosiaje Village
 Source: <https://satellite-map.gosur.com/en/indonesia>, 2022

Characteristics of Bajo Community Activities based on age

children

Other than going to school, the activities of the children in Torosiaje Village are generally

playing in the halls and in the sea. Some of the children fished in the hall and some even went out to sea with their parents. Children's activities can be seen in Figure 3.



Figure 3. Children's activities
 Sources: observations and other documents

Teenagers

Adolescent activities in Torosiaje Village, in general, apart from going to junior and senior high school outside the village, there are also other activities at sea such as diving, fishing, boating (boat rental) and some teenagers also go to sea with their parents for boys while girls help their mothers at home. Adolescent activities can be seen in Figure 4.

Adult

The activities of adult men in Torosiaje Village are generally fishing (fishing) in the middle of the sea, there are also other activities around the village such as diving, fishing, carrying boats (boat rental) and some also make boats while women are housewives, drying fish and opening stalls. . While the elderly are active in repairing nets, sitting around and drying fish. Adult activities can be seen in Figure 5. The following:



Figure 4. Youth Activities
 Sources: observations and other documents

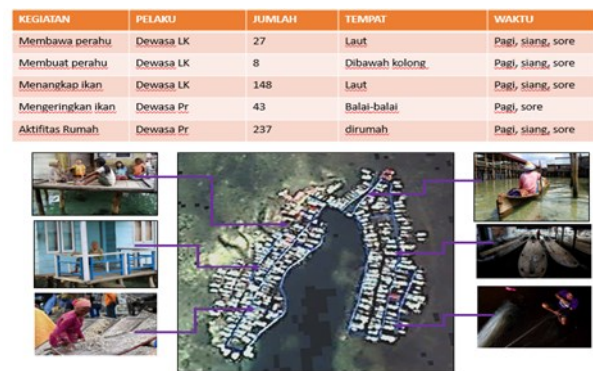


Figure 5. Adult Activities
 Sources: observations and other documents

The tradition of going to sea

Marine resources with their biodiversity are a source of life for the Bajo people, especially adult men and sometimes their wives and children. The emotional closeness of the Bajo people to marine resources has led to a tradition called *Mamia Kadialo*. The *mamia kadialo* tradition is in the form of grouping people when they go to sea for a certain period of time and the facilities/boats used. There are 3 groups of this tradition namely; *palilibu*, *bapongka*, and *sasakai*. *Palilibu*, is a custom to go to sea using a *soppe type boat* that is driven by oars,

this fishing activity only takes one or two days and then returns to the settlement to sell the catch and some of it is enjoyed with the family. *Bapongka* or also called *Babangi* is a fishing activity for several weeks or even months using a large boat measuring approximately 4 x 2 m called *Leppa* or *Sopek*, often involving the family (wife and children) and some even giving birth to children on the boat. and what is important to observe during *bapongka* is the taboo. (Ramli and Alwiah, 2008). *Sasakai*, namely the habit of going to sea using several boats to go out to sea for several months with inter-island roaming areas (Harun, 2011). While the group is

undergoing *mamia kadialo* (going out to sea) there are restrictions that may be carried out both by the families left behind and those who are at sea. The taboos include the prohibition against throwing into sea waters such as; water for washing sea cucumbers, wood charcoal or kitchen ashes, cigarette butts and ashes, chili water, ginger and orange juice, and also a ban on washing cooking utensils (pans) in sea waters. Washing water and these materials should be collected and then disposed of on land. There is also a taboo against eating turtle meat. If this is violated, it can bring havoc, storms, disturbances from evil spirits, and even those who go to sea do not get any results. Turtles are believed to help many people who experience disasters, therefore these animals should not be killed. The Bajo people (the older generation) still believe in certain clusters of coral as the dwelling place for the spirits of their ancestors. Parents forbid their family members from catching fish and other biota around coral clusters, unless they must first perform a certain ritual by preparing a dish for their ancestors. Ecological intelligence in this local tradition (*mamia kadialo*) includes; there is a ban on disposing of waste into sea waters which can cause marine pollution and disrupt the life of biota. Throwing kitchen ash, cigarette ash, chili water, ginger water into the waters can kill jellyfish. Water for washing pans and cooking utensils contains charcoal and soot which can make the water cloudy, which can disrupt seagrass life and coral reefs. Abstinence in undergoing *Mami kadialo* is an effort to utilize marine resources within a certain period of time. The prohibition for residents to kill turtles, and to approach certain clusters of coral reefs contains the value of animal preservation in order to support the existence of marine and coastal waters ecosystems.

Behavior to get the catch

Role of men Some residents still use simple fishing methods. The tools used, for example, are fishing using a kind of cotton thread without a hook, which they call *bina* (Harun, 2011). This tool is specifically for fishing Sori fish, which have a long beak and many teeth, the thread will be wrapped around the fish's beak so that it is easily entangled. In addition to fishing, residents also use special spears or arrows to catch fish on coral reefs. Arrows and spears aim at specific fish which is the target. Fish that live around the settlements are not consumed by the local population unless they are used as bait for fishing in open waters. The use of simple fishing equipment, apart from being easy and cheap to prepare, this equipment is selective for fish and biota of a certain size and can be consumed. Spears and arrows, for example, only injure certain fish that are targeted. Ecological intelligence is that biota (fish) are given the opportunity to reach an adult stage so they can reproduce. Thus, marine biological resources (biota) have the opportunity to increase their population in order to maintain their species. In general, fishing activities at sea are carried out by men while women are more dominant

in processing marine products and or marketing fish catches besides playing a role in managing and managing the household.

Multiculturalism in Bajo Ethical Philosophy

The Bajo tribe has moral teachings that contain multicultural values. The moral teaching is *self-control* (self-control) *self-control* (self-awareness). *Tahung self* (self-control) is a moral teaching of the Bajo people which implies that in their life, they must refrain from bad behavior. For example, in making a living, the Bajo people cannot be greedy, they cannot take the rights of other people, and they cannot justify any means, even to damage relations with other humans, with the marine environment and with MboMa'di Lao (God of the Sea) . As a place to make a living, the sea must always be guarded and cared for, because the sea is not only the main source of life, but also the future for their children and grandchildren. The Bajo people express it to the sea through the traditional motto " *kadampa annu kampo maiga-iga, pugai Allou mabunda ana'umputa* ". (Love the marine environment for the future of our children and grandchildren) (Basri 2018).

Activity Character Analysis based on Theory

Character analysis of Children's activity

In general, the activities of children in Torosiaje Village apart from going to school are playing with their peers and in certain games boys and girls do not mix together depending on the type of play in the morning, afternoon and evening.

Some brief views of experts on playing:

Herbert Spencer

According to Herbert Spencer (Catron & Allen, 1999) children play because they have excess energy. This energy encourages them to do activities so they are free from feeling depressed. This means, without playing, children will experience serious problems because their energy is not channeled.

Moritz Lazarus

According to Moritz Lazarus, (1992) children play because they need to refresh or restore energy that has been used up for routine daily activities. This implies that if children do not play they will suffer from sluggishness due to lack of refreshment.

Erikson

According to Erikson (1963), play helps children develop a sense of self-esteem. The reason is because by playing children gain the ability to control their bodies, control and understand objects, and learn social skills. Children play because they interact to learn to create knowledge. Playing is a way for children to think and solve problems. Children play because they need direct experience in social interaction so that they get the basis of social life.

Sigmund Freud

Sigmund Freud (1920) saw play from a psychoanalytic lens. Thus, his theory is called psychoanalytic play theory. According to him, playing for children is a mechanism for repeating traumatic events that were previously experienced as an effort to improve or master these experiences for the child's satisfaction. Thus, Freud saw play as a means of letting go of painful memories and feelings. This means that children play because they need to release emotional pressure appropriately.

Smith and Pellegrini

Playing, according to Smith and Pellegrini (2008) is an activity carried out for self-interest, carried out in fun ways, not oriented towards the end result, flexible, active, and positive. This means, playing is not an activity that is done for the sake of pleasing other people, but solely because of one's own desires.

From some of the views above, the children's play activities in Torosiaje Village are consistent with the existing theory, where after carrying out home or school activities, the children in Torosiaje village look for playing activities until the afternoon, children are free to choose what they want to play and move on to other play activities. ; play is flexible.

Adolescent activity character analysis

The activities of teenagers in Torosiaje village are generally besides going to junior high and high school outside the village, there are also other activities at sea such as diving, fishing, boating (boat rental) and some teenagers also go to sea with their parents for boys while girls help their mothers at home with morning, afternoon and evening.

Some brief views of experts on youth activities:

Carole Wade et al, (2016).

Like adults, a teenager lives in two environments: at home and outside the home. At home, teenagers learn about the norms of behavior that their parents apply. But teenagers sometimes want to break away from these norms when they leave the house. Teenagers prefer to hang out with people of their age because being at the same age can involve relatively large familiarity, their needs are also almost the same, namely the need to exchange information about the outside world, namely the world outside the family as they tell stories about how to be accepted in their group, how to explore principles -principles of equality and justice through their experiences when facing differences with their peers and these are the social world of adolescents which are characteristic characteristics that must be passed.

John W. Santrock, (2002).

Friends for teenagers are very important because with friends teenagers can tell him and know all the secrets that are impossible to tell to other friends. They want to share their problems,

interests, information and secrets with each other. They also tolerate each other's feelings and don't want to hurt each other. Friendships play an important role in shaping adolescent thinking and attitudes, and can also influence moral and spiritual well-being. Friendships can make you bolder (or more determined, depending on how you look at it), or more friendly, or more self-centered and aggressive than typical teens.

Easy Rider, (1990)

Adolescents are portrayed as abnormal and deviant rather than as normal and not deviant, this is a consideration of storms and stress. The media portrayal of adolescents as rebellious, conflicted, fashionable, deviant and self-centered

Sarwono, (2010)

Adolescents are defined as individuals who are experiencing changes from childhood to adulthood which are marked by the speed of physical, mental, emotional and social growth and development.

From some of the views above, the activities of adolescents in Torosiaje Village contradict the existing theory, where the activities of adolescents in Torosiaje Village actually help family life, in the sense that there is not too much desire to live outside the community area or it is rare to find deviant behavior from their activities.

Adult activity character analysis

Adult activities in Torosiaje Village are generally very related to fishing activities.

Some brief views of experts on fishing activities:

Imron in Subri, (2005) Fishermen are those whose main livelihood is in the field of fishing and selling fish who live in coastal areas to catch fish, adequate tools are needed, for example: boats, fishing rods, nets or nets. Geographically, fishing communities are people who live, grow and develop in coastal areas, namely a transition area between land and sea areas. 6 Fishermen are a group of people whose lives depend directly on marine products, either by catching or cultivating. They generally live on the beach, a residential area close to the location of their activities.

M. Khalil Mansyur (1983) in his book entitled "Sociology of City and Village Communities" says that fishing communities in this case do not mean those who manage their lives only look for fish in the sea to support their families but also people who are integral in that environment. .

Kusnadi, (2009) Geographically, fishing communities are people who live, grow and develop in coastal areas, namely a transition area between land and sea areas.

The views above support the activities of adults in Torosiaje Village as a fishing community.

4. Conclusion

The activities of the Bajo community as fishermen are close to resources and ecosystems, and coral reefs. The condition of this ecosystem appears to be well cared for and guarded even though community activities and settlements are in the middle of this ecosystem. The Bajo community has local wisdom that is ecologically capable of considering the interests of settlements with the concept of preserving coral reef ecosystems. The *Mamia Kadialo* tradition with its taboos has the value of preserving coastal ecosystems. The use of simple equipment in fishing activities is considered to have positive ecological consequences for the sustainability of the ecological system and its biological resources. This local wisdom in tradition, behavior and local knowledge has ecological values and the principle of preserving the coastal environment as a form of ecological intelligence of the Bajo people. This local wisdom becomes material for constructive thought for the formulation of coastal area management policies

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