

The Role of Coastal Communities to Preserve Local Wisdom (A Study in Community of Bunaken Island, Indonesia)

Arie Supriati

Department of Pancasila and Civic Education
Faculty of Social Science, Manado State University
Tondano, Indonesia
mardanumar@unima.ac.id

Mardan Umar

Department of Pancasila and Civic Education
Faculty of Social Science, Manado State University
Tondano, Indonesia
mardanumar@unima.ac.id

Abstract—Society is an important element in the preservation of local wisdom values. Modernization, industrial society 4.0, and advances in information technology have had an impact on all aspects of people's lives. Foreign culture and values enter into people's lives and affect all their activities. Therefore, it is necessary to safeguard the values of local wisdom as a legacy of noble values. This study examines the role of the community in maintaining and maintaining the values of local wisdom in the midst of the times. Especially for the people of Bunaken Island which is one of the international tourist attractions. This study was designed using a qualitative approach with descriptive methods. The aim is to examine the role of the people of Bunaken Island to maintain the sustainability of local wisdom. The results of the study showed that the community in Bunaken played a role in maintaining local wisdom through social and religious activities.

Keywords: *Society, local wisdom, coastal communities, Bunaken island*

I. INTRODUCTION

Communities have an important role in preserving the nature and local culture of the community. The existence of the community is one of the important elements in the existence of local wisdom values. This needs to be put forward because Indonesian people have a wealth of local values that are very varied. As one of the tourist destinations, Bunaken Island, Manado City, North Sulawesi. Has a wealth of beautiful underwater nature such as marine parks, corals, and other marine beauty. On the other hand, local communities also have confidence in the value of life that they hold firm. This beautiful natural condition is certainly a tourist destination for both domestic and foreign tourists with various cultural backgrounds. This has become a challenge for the existence of local culture from the shift in values and penetration of new values brought by tourists.

Economically, the presence of visitors from outside the region and abroad clearly brings benefits in terms of regional income, improving the economic level of the community, as well as profits for the region. In terms of tourism development, the increasing selling power of Bunaken Island as one of the world's tourist destinations has raised the name of Indonesia, especially North Sulawesi Province. But on the other hand, there are challenges to the cultural existence of local communities. Like the values of local wisdom and customs, as if starting to be replaced by new habits. Even

religious values relating to the rules of dress, attitude, speech, rules relating to food and drink and other values. Will the local culture be maintained or eliminated and replaced by new values that are not in accordance with the value of local wisdom?. Therefore, this research reveals the role of the community in preserving the values of local wisdom in coastal communities on Bunaken Island. The main problem in this research is how the role of coastal communities in maintaining the existence of local culture?. This study aims to analyze the role of the community in preserving the values of local wisdom, especially coastal communities on Bunaken Island.

II. THEORETICAL REVIEW

Prianto (2005) defines coastal communities as a group of residents living in coastal areas who live together and fulfill their daily needs from resources in coastal areas. Communities that live in cities or coastal settlements have socially economic characteristics that are closely related to economic resources from the sea [1]. In the context of the Bunaken community, the majority of people have economic resources from the sea. But along with the development, the wealth of nature and the beauty of the underwater world became one of the attractions. This opens up new sources of income for the community and becomes a driver of the community's economy.

The problem that arises is that local values are threatened because tourists come with their culture and habits. There are also people who stay for a few days. In that time, there was a transmission of value from tourists to the local community. As Usman (2013) stated that the surrounding natural environment will shape the nature and behavior of the community. Physical and biological environments influence social interaction, distribution of social roles, characteristics of values, and norms. If so, the community's presence of tourists has a negative impact on the preservation of the local value of the community [2].

This is very possible to occur if the local community does not have an awareness of the importance of local values as a way of life for the local community. Hidayati (2016) states that local wisdom is a socio-cultural order in the form of knowledge, norms, rules and skills of the people in an area to meet the needs (life) together which are inherited from generation to generation [3]. In addition, Chuaybamroong

(2011) stated that local wisdom is knowledge and experience inherited from previous generations to the next generation to the present. In the process local wisdom undergoes a process of adaptation, change and development [4]. Local wisdom varies according to reference and scope, but from these definitions there are several key words, namely: knowledge, ideas, values, skills, [5] experience, behavior, [6] and customary habits carried out by the community in certain regions,[7].

Folklore in Wibawa & Hiryanto (2017) stated that local wisdom can identified as a potential that protects the community [8]. So that all human activities with valuable local wisdom can protect and protect the community both culturally, education and physically. Sunaryo (2003) said that Knowledge and experience of the community, united with the system of norms, beliefs, togetherness, justice which is expressed as a tradition of society as a result of abstraction and interaction with nature and the surrounding environment in a long period of time [9].

Lewaherilla (2002) said that coastal communities dominated by fisheries are generally still in the poverty line, they do not have livelihood options, have low levels of education, do not know and are aware of the sustainability of natural resources and the environment [10]. Thus, it is necessary to make efforts to improve the role of the community through various community empowerment activities.

Purba (2002) states that various social problems in the management of social environments include: the development of social conflict or friction, inequality in socio-economic access, increasing unemployment, increasing poverty, increasing socio-economic inequality, disparity in access to resource management, increasing lifestyle (consumptive), lack of protection for local / traditional community rights and social capital, changes in values, waning indigenous peoples, weak social control, changes in population dynamics, health problems and environmental damage, institutionalized attitudes and perceptions in society. Social values that develop from the results of interpretation of the benefits and functions of the environment can spur social change [11].

Preservation of Local values at tourist sites In Law No. 9 of 1990 it is stated that tourist areas are areas with a certain area built or provided to meet tourism needs. Tourist area as a tourist destination (destination) must provide various needs needed by tourists so that the purpose of a tourist visit can be fulfilled [12]. In addition, in Law No. 32 of 2009 concerning Protection and Management of the Environment, it is explained that local wisdom is the noble values that apply in the order of life of the community to protect and manage the environment sustainably. Moreover, the recognition of local wisdom is also the constitutional will as stipulated in Article 18B paragraph (2) of the 1945 Constitution. Local wisdom is considered an inseparable part of the Unity of the Customary Law Community, so long as it is still relevant and does not conflict with applicable laws and regulations.

These laws and regulations provide reinforcement that local cultural values must be maintained and maintained by

the community. Including in tourist destination areas. There is no exception for tourist areas to ignore the values of adat, culture and local wisdom. All must prioritize the noble values of the nation because Indonesia is a country that respects customs, culture and language that is inherited from its predecessors from generation to generation

III. RESEARCH METHODS

This research was designed using qualitative descriptive research. This research focused more on the process, focus on meaning and experience and physically interact with people, location, and institutions to observe or record behavior [13]. This study puts the researcher as the key instrument sampling of data source is done by purposive and snowball [14]. Data collection was conducted on communities in Bunaken Island. Data based on people experience in their life activities. In addition, the researcher also conducted interviews to find out more about people experiences. The data obtained has been analyzed qualitatively.

Researchers conducted observations on the community by observing the activities of coastal communities on the island of Bunaken. Activities were observed within two months and followed by direct interviews with a number of informants, such as community leaders, religious leaders, and other general public. Researchers used research instruments in the form of questionnaires and interview guidelines. Data were analyzed using content analysis with concurrent data collection, data reduction, verification and conclusion drawing. To check the validity of the data, researchers used source triangulation techniques, time and triangulation data collection techniques.

IV. RESULTS AND DISCUSSION

Based on data from BPS Manado (2018) and Field Observations the condition of the area of Bunaken Island has a hilly topography where a few broad lowlands directly border the waters of the National Park. Bunaken Islands District has an area of 1,968 Ha. There are 4 villages on Bunaken Island, namely Bunaken Village, Alung Banua, Manado Tua Satu and Manado Tua Dua. Bunaken Village 535 Ha Bunaken Island borders on the North, East and West with the Sulawesi Sea while on the south it borders Manado Bay. Geographically, Bunaken Island is located on the coast with a beach length of between 1 and 5 KM. Based on data from Bunaken Islands Subdistrict In 2018 Figures the population of the Bunaken Islands Subdistrict was 6,161 people consisting of Bunaken Outcomes 2,903 while the population of Alung Banua Subdistrict was 697 inhabitants. Manado Tua Satu was 1.347 and Manado Tua Dua was 1,214 [15].

As a coastal community on Bunaken Island, the livelihood of the majority of the people comes from the sea such as traditional fishermen who use traditional fishing tools such as *pelang*, *katinting* and *londe*. With the existence of Bunaken as a tourist destination, some people shift their livelihoods to the field of tourist transportation to take tourists as well as public transportation from and to Bunaken. Although there are also those who farm coconut, cassava, sweet potatoes, and gardening. There are also those who

breed and other professions such as souvenir makers, tour guides, and traders. Some people also work as teachers and public or private employees. Seeing this condition, actually the Bunaken community is a coastal community that has begun to develop more advanced. The mindset of the community can adjust to the developments that occur. Many began to study outside the island of Bunaken especially universities in the city of Manado and its surroundings.

In terms of local cultural values, the Bunaken community has diversity. Although the residents of Bunaken were a blend of the Sangihe-Talaud, Gorontalo, and Minahasa tribes, and consisted of Protestant, Catholic and Islamic believers, they were able to manage diversity into wealth. They live in harmony and peace in difference. The residents of Sangihe have cultural customs that are still maintained, namely *Masamper*, while the population with ethnic Gorontalo has a local culture in the form of *pencak silat*, *Samra* dance and others. Likewise, Minahasa traditions such as *mapalus* activities (mutual cooperation), *cakalele* dance, *bamboo music*, and others. *Masamper* is a form of singing by using the Sangihe language, singing is done alternately by pointing at each other. If the song is finished then it is replaced according to the person appointed by the last person to sing the song. Performed during holidays, weddings and sorrows. *Cakalele* is a traditional dance in the form of a war dance with adult male dancers dancing with spears and war following the rhythm of the music played. Performed when welcoming guests, holidays, and when preparing traditional activities, parties, and sorrows. Bamboo music is music that is played from wind instruments such as trumpets and flutes made of bamboo. Performed when welcoming guests, holidays, and traditional parties. Whereas *Samra* is a music game using tambourine poems of religious value.

The Bunaken community is a society that upholds the values of life. Manners, respect, respect, help, obedience to worship and caring for others are values of life that are held firmly by society. Along with the development of the times, these values are actually still maintained in everyday life. However, local values began to erode with the entry of outside culture. Foreign tourists come with their habits, dress in accordance with their wishes and cultural habits. Regardless of the habits and culture of the local community. Of course this is contrary to the religious and cultural values adopted by the Bunaken community. In addition, the community began to pursue the economy by doing business or trading on tourist sites in the island of Bunaken. Economic demands make people begin to enter individuality and materialism, prioritizing individual life. This is common in tourist areas as Qomarudin (2013) states that in tourist areas there are indications of increasingly changing togetherness patterns of life to become realistic and individualistic [16].

Local wisdom has an open nature and can be practiced in life throughout the life of the community. Local wisdom is also more applicative and pragmatic with a philosophical foundation that is understood together. Likewise, the people of Bunaken who are open communities with the outside world, they have a good attitude in welcoming the presence of people from outside the island. But the threat of changes in cultural values embraced became anxieties for the Bunaken

community. Therefore, the role of the community is very important in maintaining local values. Community Empowerment Institutions (LPM) and other community organizations play a role in preserving local community values. The role of the government, community leaders and religious leaders in various activities also supports the preservation of the value of local wisdom.

The Bunaken community safeguards the value of the local culture by creating traditional and cultural events, social and religious activities. The Bunaken community hopes that Bunaken Island will progress while maintaining local culture and traditions. If this effort is successful, the progress of coastal communities can be achieved by maintaining local wisdom. As Suhartini (2009) states that local wisdom is a system that integrates knowledge, culture and institutions and practices in managing natural resources [17]. The paradigm of tourism management and development should be endeavored to prioritize the surrounding environment and the values of the local wisdom of the community, but on the one hand it can also improve the economy of the community. Tourism management that still pays attention to environmental sustainability is called ecotourism. Ecotourism becomes an environmentally friendly form of tourism that is increasingly gaining attention from the world community, especially by developing countries because ecotourism emphasizes the use of local resources for conservation, education or learning, and empowering local communities in an effort to improve the economy local [18].

The community is happy with the status of Bunaken as a tourist destination because development has become more advanced and has become a driver of the people's economy through selling. However, many people feel disturbed by the presence of investors who control the land in Bunaken. In addition, the culture and habits of the tourists who come have an adverse impact on the people of Bunaken. Bunaken must be the property of all Bunaken residents, not controlled by individuals or a group of people. Keraf (2005) mentions that local wisdom must be communal in ownership and not individual[19]. Therefore, the management of Bunaken as a tourist location that prioritizes the values of the local wisdom of the community becomes an obligation.

V. CONCLUSION

Coastal communities on Bunaken Island play a role in preserving the value of local wisdom. The role of the community is shown by their participation in holding social and religious activities. Manners, mutual respect, help and care for others are the values of life that still exist. On the other hand, individualistic values and materialism also began to appear along the economic development and economic demands of the community. Similarly, the western culture brought by foreign tourists has a negative impact on local culture and religious values. Therefore. The role of government and religious leaders also helps in preserving the value of local wisdom through counseling and other religious activities.

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