


INTO THE LAND: BAJO PEOPLE AT THE CULTURAL INTERSECTION
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Back in 2014 at Kendari, Southeastern Sulawesi, a day after the Indonesian Anthropology Kinship Network Congress, I took a vacation to Wakatobi with some of my friends from Padjadjaran University. When I was there, a local resident offering us to visit the Bajo village with his boat. My curiosity arises within my blood to see the Bajo people straight from their land, so I accepted the offer.

Once I arrived at the Bajo village, my imaginations about the Bajo fell off one by one. I was told that the Bajo people were a sea forager with their own unique traditional way of living. But, what I see there was very different. I saw a motorized engine ships owned and used by them, a cellular phone credit shop, mom and pop store with so many industrial and non-marine resources items, a public elementary school, a set of billiard table which played by the Bajo people, and also modern money used by the Bajo people. Although I was fascinated by Sampela village which located in the middle of the sea, those things make my curiosity bigger. How did they change?
How did they survive in the sea? Because as we all know, the sea is not an easy place to live for human.

In 2018, once again I confronted to the Bajo people by attending and watching a documentary film screening, a film called “Our Land is the Sea”, which took place in Universitas Indonesia. This film tells a story about the change and the recent condition Bajo people way of life in Wakatobi. A scholar named Dr. Kelly Swazey along with Matt Colaciello in conjunction with The Global Workshop collaborates in creating this 30 minutes’ movie inside the “Voicing Diversity Project”, a project which is a cooperation from The Centre of Religion and Cross Cultural Study of Universitas Gadjah Mada with The Centre of Southeast Asia Study of Hawai‘i University.

This film shows us the recent conditions of the Bajo people and how they started to change, since they started to think that the sea is not really promising anymore to become the most reliable resource to provide their life. They think that the sea is not really accessible anymore as before the Republic of Indonesia established. Furthermore, they feel that scarcity of the marine resources happens along with its access. They see nowadays, there are too many people extracting the marine resources. There are also fishing activity that using explosives and pesticides which destroying the ecosystem, hence, creating scarcity. So, they prefer that their kids to attend the public schools and graduated, so they can get a job and work in the city. They see that the public school offers an alternative and access to jobs in the land, which is more promising for the future of their kids.

Based on this situation, I see that the Bajo which famously known by its way of life with the sea is facing a cultural intersection. Territorialization and access limitation were created, the sea and its resources scarcity haunting them, and promises for a better future from the land are whispering to them. As an anthropologist, I think this is a challenge in explaining why did this happened. What complex factors and relations herding them into this condition? As stated by them, I see that the modern state is important to become a starting point to explore the whole things. But how? Is it only just because of the modern state?

In doing so, this paper will try to explain how the Bajo people, which widely known as a sea foragers and also part of Austronesian speaking people, begin to leave their traditional way of life. In order to explain this transformation process, this paper will start with the history and the traditional way of living of the Bajo people compared to its present condition, specifically in the islands of Wakatobi, Southeast Sulawesi, Indonesia.

Furthermore, I will try to explore and analyze certain factors which conditioning the transformation, along with historical materialism approachment. This paper founds that there are certain factors that forcing the Bajo people to the land, which is: biological prerequisite of human adaptation, territorialization, inherent capital expansion, and a constructed alternative from the land.

**Keywords:** Bajo, adaptation, territorialization, capital, alternatives

**BIBLIOGRAPHY**


Tangerang Selatan


**Coffee and Identity: Consuming Coffee, Building Identity, Maintaining Variety (Case Study in Palintang Community, Cipanjalu Village, Cilengkrang Sub-district, Bandung District, West Java)**

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Arabica coffee was introduced and farmed in the *Perhutani* forest of Palintang hamlet, Cipanjalu village, Cilengkrang sub-district, Bandung district, West Java fifteen years ago. The local people of Palintang have been involved in the farming of coffee of Perhutani forest to get better the household income of local people and to improve the local environment of the *Perhutani* forest. This article discusses the impact of the coffee crop farming in the *Perhutani* forest conducted by local people to various aspects of social, cultural and ecological aspects of Palintang area, Cipanjalu Village, Cilengkrang District, West Java. This study used an ethnographic approach that aims to reveal meaning from the standpoint of cultural stakeholders. Some techniques of collecting data, including observation, in-depth interviews, non-planned interviews, and casual interviews were applied. The results of the study showed that coffee cultivation in the forest of *Perhutani* conducted by Palintang community has been an important role not only in economic aspect but also influence on social and ecological aspects of the Palintang community. Initially, the main purpose of introduction and the farming of coffee crops in the *Perhutani* forest that involve in the participation of the local community was to increase the income of the Palintang community. Yet, the commodity of coffee farming has been popular and providing good economic value for local the community and has been an identity of Palintang community. Palintang locals have considered their coffee has very distinctive characters that are different from that other coffee produced in other areas. As a result, the coffee produced in the *Perhutani* forest has become an identity of the