



## Analysis of Religious Values as the Foundation of a Simple Life among the Bajo Community

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### ARTICLE HISTORY

Received: 01.04.2025

Accepted: 05.06.2025

Published: 29.06.2025

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### ABSTRACT

*The life of the Bajo community is inseparable from the sea, characterized by simplicity and guided by religious values, specifically Islam, which is the faith of the Bajo people in Indonesia. According to data from the Central Bureau of Statistics, the religious composition in Indonesia consists of 87.2% Islam. This study examines the simple lifestyle of the Bajo community as a manifestation of religious values in their daily lives. The research was conducted in Bajo settlements in Kelurahan Bajoe, Kecamatan Tanete Riattang Timur, Kabupaten Bone, and Desa Samabahari, Kecamatan Kaledupa, Kabupaten Wakatobi. The study employed both primary and secondary data. Data collection techniques included literature review and field studies through direct interviews. Data were analyzed qualitatively. The analysis reveals that the simplicity of the Bajo community is closely related to the living norms within their society. These include religious norms manifested in contentment with what they have; moral norms reflected in maintaining traditions while upholding religious values; norms of courtesy demonstrated through hard work and mutual respect, fostering social harmony; and legal norms, evidenced by living within their means and avoiding excess. In conclusion, simplicity in the life of the Bajo community is not merely a lifestyle but represents a deeply rooted religious value that permeates every aspect of their existence. It ensures balance in their relationship with nature, fellow humans, and God in the utilization of marine resources.*

**Keywords:** Simplicity, Bajo Community, Religious Values

### 1. Introduction

The sea is an invaluable natural gift and serves as the backbone of life for millions of coastal communities. One such community is the Bajo people, who have relied on the sea for generations. This profound connection has given rise to a body of knowledge, local wisdom, and marine management practices rooted in spiritual dimensions and inherited religious values. The Bajo community has undergone significant changes in their settlement patterns; for instance, they have transitioned from a nomadic lifestyle to a more settled existence. Nevertheless, their dependence on the sea remains unchanged. The sea constitutes the living space of the Bajo people their life and livelihood are intrinsically linked to it. It is an integral part of their existence, encompassing religious values that shape the way they utilize marine resources.

Religious values play a crucial role in human life, as they are closely associated with the relationship between humans and God. Even in the foundational principles of the Unitary State of the Republic of Indonesia, Pancasila, the first principle explicitly emphasizes that religious values encompass faith-based norms guiding human behavior in practicing their religion. According to data from the Central Bureau of Statistics, the religious composition in Indonesia consists of 87.2% Muslims, 6.9% Protestant Christians, 2.9% Roman Catholics, 1.7% Buddhists, and 0.05% Confucians (*religion in Indonesia*, 2024, 2024). These values are inseparable from the customs and habits that develop within a social environment. This is evident in the life of the Bajo community, whose members are introduced to maritime life from birth.

The sea is not merely a source of livelihood but also a sacred entity believed to be inhabited by ancestral spirits and endowed with spiritual power that demands respect. This belief is manifested through various taboos, rituals, and customary norms that function as conservation mechanisms. It is reflected in the simplicity of the

community's lifestyle, which emphasizes taking from nature according to actual needs and circumstances. For instance, restrictions on fishing during certain seasons or prohibitions against damaging coral reefs are perceived not only as social rules but also as spiritual mandates believed to bring blessings or sanctions if violated. The community catches fish strictly based on necessity. Various studies indicate that such traditional management systems are often more sustainable and adaptive compared to external interventions that overlook the cultural context of the community.

Article 18B paragraph (2) of the 1945 Constitution of Indonesia emphasizes that the state recognizes and respects the unity of customary law communities along with their traditional rights, as long as they remain alive and in accordance with societal developments and the principles of the Unitary State of the Republic of Indonesia. Furthermore, Article 28I paragraph (3) asserts that cultural identity and the rights of traditional communities are to be respected in line with the progress of civilization and the times.

The values embedded in the Bajo community, rooted in local wisdom, possess significant potential to support sustainable marine management and can even be integrated into formal legal frameworks. The Bajo people consistently prioritize ecological balance in their marine practices. Within their belief system, harming the sea is equated with harming oneself. Consequently, the Bajo have historically maintained seafaring traditions closely linked to their faith in God and the sea rulers, believed to continuously safeguard their lives. This is reflected in their prudent utilization of marine resources, taking only what is necessary, based on the conviction that overexploitation disrupts natural balance. In line with these principles, Article 70 paragraph (1) of Law Number 32 of 2014 on Marine Affairs stipulates that the implementation of marine development is conducted by the central and regional governments with active participation from the community.

The rapid and widespread advancement of science and technology has brought significant changes, particularly in human habits and behavior, including those of the Bajo community. Amidst this wave of modernization, simplicity has become increasingly valuable. Easy access to social media, which has become an integral part of daily life, encourages consumerist behavior while simultaneously shaping new social norms. Amidst the current wave of modernization, simplicity has become increasingly valuable. This contrasts with the rise of hedonistic culture, which has influenced a significant portion of Indonesian society aged 18–25. According to the concept of hedonism, pleasure and enjoyment are regarded as the ultimate goals in life. Nevertheless, the Bajo people consistently prioritize ecological balance through a simple lifestyle grounded in religious values. These values form the foundation for norms that govern community life, encompassing religious norms, ethical norms, manners, and legal norms. Simplicity is regarded as an essential manifestation of religious values, minimizing the negative impacts of modern developments that often drive people to compete for superiority. From an early age, the Bajo are taught to live simply to maintain environmental balance, adhering to values inherited from their ancestors. This upbringing enables them to live in harmony with nature. Based on this context, the present study examines the simplicity of life among the Bajo community as a manifestation of religious values in utilizing marine resources, always guided by the principle of ecological balance.

## **2. Method Research [Arial Narrow 11pt bold]**

The type of research employed in this study is socio-legal research, understood in the context of empirical legal studies as the utilization of social science disciplines to examine how law operates or influences social life (Irwansyah, n.d.). This research employs two approaches. First, a cultural approach aimed at exploring the influence of a simple lifestyle on the concept of life among the Bajo community. Second, a legal pluralism approach, which incorporates an anthropological perspective to investigate the existence of religious values within the Bajo society. The study was conducted in Bajo settlements located in Kelurahan Bajoe, Kecamatan Tanete Riattang Timur, Kabupaten Bone, and Desa Samabahari, Kecamatan Kaledupa, Kabupaten Wakatobi. The research utilized both primary and secondary data. Data were collected through literature review and field interviews, and subsequently analyzed using qualitative methods.

## **3. Results and Discussion [Arial Narrow 11pt bold]**

Religious values are those that are inherently linked to faith and belief in God. Consequently, an individual who does not adhere to any religion (atheist) does not possess religious values. These values encompass the concept of religious life, manifested as a bond or relationship that governs the interaction between humans and their Creator. Similar to other values, such as cultural and social values, religious values also relate to worldly life. However, religious values are distinct in that they are closely connected to the afterlife, which serves as the primary differentiating factor from other types of values. (Dasir, 2018).

Religious elements in Indonesian law are reflected both in customary law and in the legal policies of the Dutch East Indies government. In indigenous communities, this is evident through a “magico-religious” way of thinking, which holds that all tangible realities are inseparable from the unseen or supernatural, as part of religious belief. Meanwhile, in the colonial legal policies of the Dutch East Indies, although they were primarily colonial in nature, the authorities did not entirely reject the application of certain religious laws; instead, these were integrated as part of the legal system in force at the time (Manan et al., 2021). Religious values are also embedded in the foundational principles of the Republic of Indonesia. Specifically, in the formulation of legislation, Pancasila functions as the primary source of all law (Putra et al., n.d.). Although not explicitly mentioned in the Constitution, Article 1 paragraph (3) of the 1945 Constitution affirms that Indonesia is a state governed by law. Pancasila is implemented through the principles of legislation formation and serves as a fundamental foundation for state administration (Wahanu Prabandani, 2022).

The first principle of Pancasila is often interpreted merely in terms of religious rituals; however, it actually encompasses a much broader meaning. This principle represents universal moral and ethical values regarding the relationship between humans and the universe. When reinterpreted in the context of natural resource management, particularly marine resources, the first principle can be understood as emphasizing environmental preservation as both a spiritual practice and a form of responsibility toward God’s creation. Such an interpretation has the potential to strengthen the legitimacy of conservation policies in the public eye while serving as a bridge between positive legal norms and the spiritual values held by the community. Furthermore, the existence of religious values, particularly concerning freedom of religion, is affirmed in Article 29 of the 1945 Constitution, reinforcing that religious values are an inseparable component of social and state life.

Humans, as religious beings, are understood not only within biological or social frameworks but also within a spiritual dimension. Human life is consistently guided by a set of directives that regulate behavior, defining what should be done and what should be avoided. From the perspectives of anthropology and the philosophy of religion, these guidelines are closely linked to the belief in two dimensions of existence: worldly life and life after death. This belief generates a value system that is not only normative but also transcendental, as it connects human behavior to spiritual moral consequences believed to influence the afterlife (Baharudin, 2016). Similarly, among the Bajo community, life is fundamentally grounded in traditional values that are inseparable from religious principles. As a predominantly Muslim community, religious teachings are understood not merely as ritual worship but also as a guide for shaping mindset, attitudes, and social conduct. Islamic religious values are practiced across various aspects of life, from maritime activities and social interactions to the utilization of marine resources, which is always guided by the principle of maintaining balance among humans, nature, and the Creator.

In this context, the religiosity of the Bajo community functions as both an ethical and normative foundation. Religion serves not only as a system of belief but also as a moral framework regulating relationships among individuals as well as between humans and their environment. Consequently, the religious practices of the Bajo people, particularly through Islamic teachings, constitute an integral component in maintaining social order and preserving the marine environment, which serves as their primary source of livelihood.

The Bajo community has historically regarded the sea as the center of life and their primary source of livelihood. In their daily existence, they possess a religious identity shaped by a synthesis of traditional beliefs in the ruler of the sea, known as Mbo Ma Dilao, and the teachings of Islam, which were later widely adopted. This combination of values produces an inseparable harmony within the social and spiritual structure of the Bajo people (Baskara, 2016). This harmony is viewed as the key to their survival, which they strive to maintain in order to preserve balance. The community believes that any disruption to this equilibrium can bring misfortune, manifesting as illness or other disturbances, both physical and non-physical. From this belief emerges a concept of sickness, understood as the consequence of disharmony in human relationships whether with fellow humans, nature, or supernatural forces ultimately culminating in the relationship between humans and God..

The religious values that develop and flourish within the Bajo community are inseparable from the marine environment in which they live. According to research findings, the entire Bajo population adheres to Islam. In line with this, the first verse of the *Lontara Assalena Bajo* manuscript states that:

(Baskara, 2016):

“*Naiyya sininna pappujia, koi ri puwang Allahu Taala, engrengnge ri suroona Muhammad Sallallahu Alaihi Wasallama.*”

Meaning: All praise is due to Allah, the Most High, and His Messenger, Muhammad (peace be upon him).

This reflects the two declarations of faith as the most fundamental sign of a person's adherence to Islam, constituting the first pillar of Islam. The verse illustrates the Bajo people's affirmation of their belief in Allah and His Messenger, Muhammad (peace be upon him), as the envoy of Allah.

The expression of Islamic values among the Bajo people is inseparable from their life at sea. This manifestation of religiosity ranges from simple daily practices to more complex undertakings, such as constructing mosques in the middle of the sea and integrating religious teachings with traditional beliefs, including recitations and prayers performed during customary rituals (Baskara, 2016).

In general, the life of the Bajo people reflects the values of simplicity. The term "simplicity" derives from the root word *sederhana*, which means: (1) modest; not excessive; (2) moderate (in the sense of being neither high nor low, and so forth); (3) uncomplicated (without many difficulties or embellishments); straightforward. Meanwhile, *simplicity* refers to: (1) a simple state, condition, or characteristic; (2) a linguistic term denoting an expression that is complete yet economical in description. ("Kamus Besar Bahasa Indonesia (KBBI)," n.d.).

The simplicity of the Bajo community is reflected in their settlement patterns and life principles in building houses, which emphasize family togetherness. This forms the basis for why a single house can accommodate multiple family heads. According to the Head of the Bajo Village Neighborhood, on average, there are three to four family heads in one house, with a minimum of two per dwelling. A similar condition is observed in Sampela, where married children continue to live with their parents, allowing a single house to accommodate up to three family heads.

The simplicity valued by the Bajo people fosters a lifestyle free from excess and encourages acceptance of circumstances. For them, having a place to live and meeting today's needs is considered sufficient, while concerns for tomorrow are addressed in due course. This straightforward mindset prevents the Bajo community from being overly burdened by uncertainties about the future. Their life principles are reflected in the way they fulfill daily needs, utilizing resources according to their availability. When catches or income are abundant, a portion is sold to increase revenue; conversely, when resources are limited, they are used solely to meet the family's essential needs.

This aligns with research conducted by Sri Wahyuni, a lecturer at Universitas Maritim Raja Ali Haji, which found that although the Bajo people are often perceived as economically disadvantaged, they themselves consider their living conditions to be prosperous. This perception stems from their past experiences living a nomadic life on boats without permanent residences. Today, they are able to meet basic needs such as food and drink, have housing, and access modern facilities, including televisions and gadgets. For the Bajo community (Sri Wahyuni, 2022).

The simplicity reflected in the daily lives of the Bajo communities in Kampung Bajo and Sampela is closely connected to the Islamic teachings they follow. In Islam, simplicity carries a profound meaning, emphasizing prudence in fulfilling life's needs, avoiding excess, and not making material wealth the primary goal. The principle of refraining from consumptive behavior and extravagant living is further reinforced in one of Allah SWT's verses:

الْمُسْرِفِينَ يُجِبُ لَا إِنَّهُ ۖ تَسْرِفُوا وَلَا تَأْكُلُوا مِمَّا كُنْتُمْ تُخْفُونَ فِي الْبُيُوتِ ۚ وَكُلُوا وَشَرِبُوا وَلَا تَمْسِكُوا عَلَيْكُمُ الْمَقَالِيدَ ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

Meaning: O children of Adam, wear your beautiful garments at every entrance to the mosque, eat and drink, but do not be excessive. Indeed, Allah does not love those who are extravagant. (Qur'an, Al-A'raf: 31)

Some classical scholars (ulama salaf) have stated that Allah refers to well-being in the middle of the verse, which can be understood in two dimensions: physical and financial. This culture of simple living was taught by the Prophet Muhammad, in line with his saying that "one's understanding of Islam is reflected in the simplicity of their life" (Hadith, Ahmad)

The simplicity of the Bajo community teaches gratitude for what one possesses and discourages extravagant living, as luxury can lead to moral distraction. A lifestyle rooted in excess often drives individuals to oppress the poor and vulnerable for personal gain, disregarding the suffering of others. This situation widens social inequality, where the poor become increasingly marginalized while the wealthy gain more power (Habibullah, 2018). Karl Marx, through his conflict theory, emphasizes that disparities in resource distribution create unfair social stratification, resulting in the exploitation of lower classes by the dominant ones (Marx & Engels, 1970). In line with this, Friedman asserts that ongoing social injustice can disrupt the stability of societal structures, including in legal dimensions (Friedman, 1975). Therefore, a life of extravagance not only poses moral problems but also threatens



the cohesion and harmony of society at large. In contrast, the simple lifestyle of the Bajo people fosters equality among members, ensuring that no individual is considered superior to another.

The simple lifestyle of the Bajo community originates from a historical awareness of the hardships faced by previous generations, who endured conditions far more challenging than the present. This awareness has shaped a character of humility (*tawadhu*), reflected in daily life, where they constantly recognize themselves as ordinary humans with inherent limitations. The belief in a power greater than themselves, namely Allah and His messengers, guides the Bajo people to remain grateful for what they currently possess.

The prayer traditions of the Bajo community reflect a profound attitude of submission to Allah. In traditional healing practices, a *sandro* always begins recitations with the *basmalah* and *shahadah* as an expression of faith, followed by prayers to angels, the prophets, and the four companions of Prophet Muhammad ﷺ, who are regarded as symbolic guardians of the human body. This element is believed to provide protection against illnesses and other disturbances.

Prayers are typically concluded with the phrase *kun fayakun*, interpreted as the ultimate plea for healing through the will of Allah. This expression reflects the belief that only God possesses the power to create and to heal. Thus, prayer within the Bajo tradition serves not merely as a spiritual practice but also as a reflection of obedience and an acknowledgment of human limitations.

The religious values reflected in the simple lifestyle of the Bajo community are closely linked to the teachings of their adopted faith. Within the framework of normative systems, these values are directly associated with religious norms. Nonetheless, the simplicity practiced by the Bajo people is also intertwined with other norms, including moral norms, social etiquette, and legal regulations.

Moral norms are social rules derived from human conscience, functioning to shape an individual's behavior and character, enabling them to distinguish between right and wrong actions. These norms are unwritten, originating from the inner awareness of each person. Consequently, anyone who violates moral norms is considered to commit immoral acts that contradict human values (Anggarini, 2020).

The life of the Bajo community, which upholds simplicity as a core value, is closely linked to moral norms derived from human conscience. Their simple lifestyle facilitates the cultivation of gratitude and patience for what they possess. This, in turn, fosters inner peace among the Bajo people. Such an attitude of gratitude reflects acceptance of various aspects of life. This self-acceptance is strongly associated with life satisfaction, ultimately promoting the emergence of happiness for individuals who are able to practice patience and gratitude (Safaria, 2018).

Gratitude, particularly for Muslims, holds a highly significant role. Etymologically, the term *syukur* originates from Arabic, derived from the root letters *shīn*, *kāf*, and *rā'* (*syakara–yasykuru–syukran*), meaning to acknowledge and manifest goodness. In Islamic terminology, gratitude is understood as the sincere practice of obedience and the avoidance of sinful acts, both in private and in the presence of others. A grateful servant recognizes the blessings of the Giver, whereas the ungrateful refuses such acknowledgment. Accordingly, gratitude is expressed through faith in the heart, verbal praise, and the actions of all bodily members in the form of worship and obedience to Allah SWT.

The simple lifestyle practiced by the Bajo community fosters inner contentment, reflected in their acceptance of and satisfaction with all the blessings granted by Allah SWT. This way of life not only shapes their social character but also reinforces their faith. For the predominantly Muslim Bajo people, daily activities do not hinder the fulfillment of religious obligations. They consistently pause all tasks when it is time for prayer as an expression of obedience to Allah. Thus, the Bajo community maintains a balance between local traditions and religious teachings, creating a harmony between cultural values and spiritual principles.

The harmonization between religious teachings and the traditions of the Bajo community is reflected in their daily practices. One example can be seen during Islamic religious holidays, when they choose not to go fishing. Moreover, every Friday, Bajo men—whether elders, adolescents, or children—gather at the mosque to perform the Friday prayer. This practice demonstrates their adherence to Islamic teachings, as commanded in the Qur'an, Surah Al-Jumu'ah, verse 9:

وَذَرُوا اللَّهَ ذِكْرَ إِلَى فَاَسْعَوْا الْجُمُعَةِ يَوْمَ مَنْ لِلصَّلَاةِ تُودِي إِذَا آمَدُوا الَّذِينَ أَيُّهَا يَا  
تَعْلَمُونَ كُنْتُمْ إِنْ لَكُمْ خَيْرٌ ذَلِكَم َ الْبَيْعِ

Meaning: O believers, when you are called to perform the Friday prayer, hasten to the remembrance of Allah and leave off trade. That is better for you if you only knew.

The Bajo community has long relied on fishing as their primary livelihood, making daily catches the main source of their food supply. This pattern is evident among the Bajo in Kelurahan Bajoe, where nearly every day men of all ages, from children to the elderly, go out to sea to fish. A similar situation occurs in the Bajo community of Sampela, where the majority of residents work as fishermen. Consequently, village life in the mornings appears quiet, as many inhabitants are at sea, returning only by late afternoon or evening.

Although the majority of the Bajo community today adheres to Islam and highly respects Islamic holy days, their ancestral beliefs remain preserved. Islamic celebrations are often associated with traditional rituals, as these periods are regarded as auspicious times. Consequently, many Bajo families choose to hold significant life-cycle events, such as weddings or circumcisions, to coincide with religious occasions. During Islamic holidays, customary rituals, or important life-cycle commemorations, a clear integration of Islamic values with traditional customs is observed. Both are practiced as expressions of the Bajo community's religious convictions.

Thus, the simplicity embraced by the Bajo community, when linked to the principles of decency, has fostered a harmonious pattern in their way of life. This harmony provides inner peace, which in turn influences various aspects of their daily conduct, particularly behaviors closely associated with politeness and courtesy.

The Norm of Politeness constitutes a set of behavioral rules that become habitual within a social environment, characterized by features such as originating from human interactions, being context-specific, and carrying social sanctions in the form of labeling, ridicule, or public disapproval (Pratama, 2024). Often referred to as *adab*, this norm emerges from individuals' social interactions within their communities and serves as a guide for daily conduct. It is a crucial component of the socialization process, requiring individuals to consider others' feelings, adapt their interactions, and demonstrate attentiveness aligned with social positions and relationships. Consequently, the norm of politeness plays a vital role in fostering harmony within society.

The simplicity of life among the Bajo people is also reflected in their patterns of social interaction. Within their communities, the Bajo highly value mutual respect, particularly toward individuals regarded as leaders or role models in their environment. This is clearly observed in the settlements of Kampung Bajo and Sampela, where community leaders hold significant roles in resolving issues. When a problem arises, its resolution is typically conducted through deliberations imbued with a familial spirit, entrusting these leaders with authority both within the family unit and across the broader community.

The simple lifestyle embraced by the Bajo people encourages them not to exaggerate problems. Whenever possible, issues are better overlooked than disputed, as their life principle emphasizes the importance of avoiding conflict. This attitude makes them less prone to provocation and the creation of new disputes. This is reflected in the absence of any criminal records within the Sampela Bajo settlement. Sama Bahari Village Basic Data, 2022).

The values of simplicity upheld by the Bajo community also influence children's behavior toward their parents. Given that their lives heavily depend on the sea, children are involved from an early age in assisting their parents with fishing activities. This participation fosters close cooperation between parents and children in managing family life while simultaneously cultivating the children's awareness and sensitivity toward their parents and surrounding environment.

In line with this, the maritime cultural identity of the Bajo community, which is imparted to children from an early age, is influenced by ancestral cultural values as well as the roles of family, community, and government in developing children's social skills, according to research on the social skills of Bajo children in Southeast Sulawesi. These values manifest in both physical and non-physical forms, including practices such as *nganjam sibbea* (cooperating), *guru sibbea* (learning together), *kukuri sibbea* (playing together), *si jagang* (mutual protection), and *situlong/sibantu* (helping one another). These practices foster strong solidarity and are applied in daily life as expressions of devotion and adherence to family and community (Mahmud et al., 2020). These values consistently guide the Bajo community in social interactions and are transmitted to subsequent generations.

The simplicity embraced by the Bajo community, instilled from childhood through values of hard work and mutual respect, enables them to live peacefully and harmoniously with their surroundings. They make few demands yet consistently exert effort to meet their own needs while fostering cooperation, particularly within the family sphere. These values serve as exemplary lessons worthy of being shared with the broader society.

Legal norms are written regulations that govern societal behavior, established by authorized authorities, and contain directives, prohibitions, and sanctions for violators. In the context of simplicity, one practical application can be observed in efforts to prevent corruption. According to the Corruption Eradication Commission (KPK), there are nine integrity values that can deter corrupt practices: honesty, care, independence, discipline, responsibility, diligence, simplicity, courage, and fairness. Among these, simplicity emphasizes living according to one's needs,

which entails managing wealth wisely without indulging in unnecessary expenditures. This principle is crucial because extravagant lifestyles exceeding one's means are a common trigger for corruption. Thus, adopting a simple lifestyle serves as an essential factor in preventing engagement in corrupt practices.

Living a simple and moderate lifestyle prevents the emergence of greed, which can lead to inappropriate behaviors, including corrupt practices. Therefore, simplicity constitutes a crucial principle that must be upheld by civil servants, particularly law enforcement officers, to safeguard against engagement in corrupt conduct.

The value of simplicity, as previously discussed, has fostered a sense of gratitude among the Bajo community, enabling them to feel content with what they possess. This value is closely linked to other integrity principles that play a role in preventing corruption. A sense of sufficiency helps individuals avoid feelings of lack and accept life as it is, resulting in the Bajo people living honestly and authentically.

The life experiences forged from childhood, facing the ocean's waves to survive as skilled seafarers, have shaped the Bajo community into individuals who are courageous, responsible, and hardworking. This upbringing has made them self-reliant wherever they are, particularly because their migratory lifestyle demands adaptability to new environments. Despite frequently relocating, a sense of care and fairness remains evident through cooperative practices among community members. From a young age, Bajo children are trained to collaborate, such as fishing alongside their father or with multiple families, with the catch subsequently distributed equitably.

The value of simplicity keeps individuals away from unlawful behavior, as violations often arise among those who live excessively and are never satisfied with what they have. Such a consumptive lifestyle leads to wastefulness and impulsive actions to satisfy desires, ultimately causing individuals to transgress national laws, religious regulations, and customary rules upheld within their communities.

Therefore, simplicity plays a crucial role in the lives of the Bajo community, serving as a source of peace for them. On a broader scale, this principle can have a positive impact on the general population and may even serve as a guideline across various aspects of life, including the formulation of regulations related to the management and utilization of the sea as an expression of legal norms. The simplicity inherent in Bajo life represents a universal value that can guide attitudes and behaviors, remaining sustainable and relevant across all dimensions of human life (Asshiddiqie, 2020). Consequently, the implementation of maritime governance should involve local communities, particularly the Bajo people.

Law Number 32 of 2014 on Marine Affairs, Article 2 point (g), stipulates that the implementation of marine governance must be carried out based on the principle of community participation. This aligns with the objectives of marine governance as stated in Article 3 points (e) and (g), namely to develop maritime culture and knowledge for the public, as well as to provide legal certainty and benefits for all citizens of the archipelago. Consequently, communities, particularly those in coastal areas, can directly experience the benefits derived from coastal and small island resources.

Article 22 stipulates that the management and utilization of coastal and small island resources aim, among other objectives, to strengthen the participation of both the community and government institutions, as well as to encourage community initiatives in managing these resources to achieve justice, balance, and sustainability. Furthermore, such management is expected to enhance the social, economic, and cultural value of communities through active public participation.

Specifically, Chapter XI, Article 70 emphasizes that the implementation of marine development is carried out by the Government and Regional Governments with active community participation. Paragraph (3) states that community involvement is realized through participation in the formulation of marine development policies, marine resource management, marine development, as well as providing input in the evaluation and supervision of marine activities. Paragraph (4) further adds that community participation can also be expressed through the preservation of cultural values and maritime knowledge, revitalization of customary law and local wisdom in the marine sector, and the protection and dissemination of underwater cultural heritage through preservation, restoration, and conservation efforts.

#### **4. Conclusion**

Simplicity in the life of the Bajo community is not merely a lifestyle but a manifestation of fundamental religious values deeply embedded in every aspect of their existence. This belief serves as the foundation for the creation of life norms that are respected and adhered to within the community. Although unwritten, these norms function as the primary guidance for the Bajo people to lead a balanced and harmonious life. This balance is reflected in three main aspects: maintaining a sacred relationship with God Almighty, preserving the sea as both a source of livelihood and a spiritual entity, and fostering fair and respectful interactions among individuals. The

strength of these values within the Bajo community underscores the importance of their active participation in sustainable marine resource management.

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