

SOCIOECONOMIC FACTORS AND PARTICIPATION OF KB SUKU BAJO JAYA BAKTI VILLAGE, PAGIMANA DISTRICT BANGGAI COUNTY TOWN, CENTRAL SULAWESI PROVINCE

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<i>PAPER INFO</i>	<i>ABSTRACT</i>
<i>Received:</i> 14 th <i>February 2023</i>	This study aims to analyze the relationship of faktor sosial economy with the partition of the KB pasi of the Bajo Tribe community, what factors cause the Bajo Tribe to still survive together in several heads of families in one house in Jaya Bakti Village. The sample determination method uses purposive sampling. snowball sampling. The statistical analysis method used is descriptive analysis followed by cross-tabulation analysis and Chi-Square. The results showed that the average education of this study sample was mostly (67,3,1%) educated in elementary school. From the income aspect of 74 respondents, 35 respondents or 47.4% belonged to the poor group. Most of the research samples worked as fishermen. There was a relationship between income and the use of contraceptives for married couples in research in the Bajo Tribe.
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INTRODUCTION

One of the challenges of family planning development that needs serious attention and must be resolved is the jumlah population that is relatively dense, including those who are economically poor, or vulnerable population, due to eroding inability to obtain opportunities in developing its potential, as a result of various obstacles. These are groups of coastal communities that have relatively erratic and inadequate incomes to meet minimal living needs, in the form of food, clothing needs, education and health (housing) boards. The group of people in question is generally people who live in coastal areas with their livelihoods in the fishing sector.

Coastal communities are communities that live, grow and develop in coastal areas, which are transitional areas between land and sea areas. According to Salman, (Salman, 2012, p. 88), says coastal and coastal villages are constructed in geographical and social remoteness behind the backwardness of currents of change and civilization, such as tribal communities Bajo in Central Sulawesi, lives in a settlement on water that is physically separated and socially distanced from other communities. The remoteness of beaches and coasts causes influence in public decision-making, high rates of illiteracy and dropouts high birth rates, low water insufficiency clean, lacehnya lack of participation in family planning, and economic alignment.

Anticipating economic inequality in communities living in coastal and coastal areas, the group of communities as fishermen who rely on income and fish crop yields, involving the family unit of his wife and children (Mattulada, 1997), the fisherman's family made the sea a basic fishing base. Family involvement is not only a socio-cultural function, but also an economic function including the participation of women in various activities outside the home to help the economic life of his family. Specifically, the community neservice of women became equal partners and harmoni of men. According to Kusnadi (2002) in, these people are classified as "pangamba" namely phenomenal women, pioneers and economic drivers of fishing communities. Pangamba life is a side of the life of fishermen's wives who play a dual role that they carry out to support the economic life of their families. The research of Upton and Susilowati (1992) succeeded in identifying the type of work done by nela yan's wife,

namely shellfish collector, fish processor, nener collector, retail fi traders, intermediary traders and stall owners (Kusnadi, 2002). The activities of the fisherman's wife also apply to the Bajo tribe research area in Jayabakti Village.

According to Zacot, (Zacot, 2015, p. 25), that their homes are on the water or near the sea, that is their custom" more lsaid Zacot. Of course, we used to live in boats, now here, yes this is how it is" means they've gone from boat people to land people. Obviously, the transitional life of the Bajo tribe has an impact on the process of demography and also changes in the structure of the economic tour, therefore the transition of the sea Bajo people to the land Bajo people, not It is only limited to berinfluence on demographics, but also on fertility. It is proven that after they live and settle on land the fertility rate increases every year. The data source of Pagimana Subdistrict in 2016 figures shows that the population of Jaya Village every year shows a significant increase. In 2012 the total population of Jayabakti Village was 4,298 people. In 2016 it increased to 4,624 inhabitants. The area of Jaya Bakti Village is 0.50 km². So that the population in 2016 was 9,248 per Km², (Source: Pagimana Dalam Angka District, 2017). This means that the number of births increases every year, so that Jayabakti village becomes the most populous village in the Pagimana District area.

The figures mentioned above, indicate the high population growth every year, it is suspected that the factors that cause it are, low level of education, high birth rate, low use of contraceptives (Alkon) Family Planning (KB). Rosalia Sciortino (Sciortino, 1999, p. 143) argues that population policy considers it important to reduce and limit the number of children to improve the status and health of women. However, in fact the upaya has not fully shown signs of optimal success, in controlling fertility levels in theBajo tribal community, due to jumlah The population is increasing every year. Therefore, efforts to control fertility levels are associated with maternal and child health services (MCH), and health education.

Nurturing family planning participants to reduce fertility high, requires integrated activities between PLKB and health workers, requires good and careful planning, by paying attention to high age of early age which can increase the population density in Jayabakti Village. This condition is influenced by the number of family members who live in one house, reaching 3 to 5 heads of families. They are structured in a broad family, in Bajo language terms " *Danakang Rubbang*" karena in the house live their children who have married with their parents, according to Koentjaraningrat, (Koencaraningrat, 1992, p. 117), put forwad that this kinship group always consists of more than one nuclear family, but is entirely a unity very closely social and usually they live and live together in one house.

From the descriptions above, it is interesting to study in more depth, because the Bajo tribe in Jayabakti Village is one of the sea nomadic tribes that switched to permanently settling on land, living together in one house consisting of several nuclear families. Even they did not want to leave the territory, and still survive as Bajo people, in a narrow and dense area of land. Although it has not yet revealed any significant changes in their socioeconomic life, because they live not entirely at sea and not entirely on land. They are in an unfortunate ambiguity in regulating their socioeconomic needs in the family.

Problem Formulation: What is the socio-economic situation of the Bajo Tribe community in Jayabakti Village and how is the Bajo people participating in the family planning program?
Research Objectives : Toanalyze the economic situation of the Bajo Tribe community in Jayabakti Village. To describe the participation of the Bajo Tribe community of Jayabakti Village in the outgoing program.

Literature review

The Bajo tribe is one of the tribes that is classified as unique in Indonesia, because this tribal group not only depends on marine resources, but also almost completely lives in the sea. They are generally born and live in the sea, so they have a tough character in navigating the

ocean. Therefore, the Bajo tribe in pursuing life and defending themselves in order to be able to survive themselves and their families, while continuing to pass on the ancestral culture of the Bajo tribe, although most of them as sea nomads, began to adapt to live settled on land, but the dependence on the sea until now has never disappeared, and the profession that has been engaged in so far as fishermen.

In Zacot's (Zacot, 2015, p. 132) ethnographic study of the settlements of the Bajo people of Naim Island in the North of Manado and the Village of Torosiaje Gorontalo, it tells the story of the adventures of the Bajo people at first centered on the sea as a tribe of sea nomads, and after they settled on an island or in darat that used to be their house on the water atau near the sea. Of course, "we used to live in boats, now here, yes this is it" Therefore, many give the Bajo people the name of the boat man, because he lived on a boat for months just to fish in the sea. A unique lifestyle and experience. That is the wandering soul of a wanderer who refuses any form to settle somewhere, to submit to the ruler.

Living on land as a new reality is the foundation of their future, even though they have lived on water for centuries. They are aware that their fate and life force rest on the maritime way of life. In some areas in Central Sulawesi, if you trace the existence of the Bajo people, it is easy to find their scattered presence and live on land with the model of stilt houses on the water. They are a group of fishermen who live on the water from the Bajo tribe, including the Bajo people who live in Jayabakti Village. The lifestyle of the Bajo tribe as capture fishermen, has the same pattern described by Salman (Salman, 2012, p. 88) about the identity of Bajo in South Sulawesi, they live in settlements on water that Physically geographically not completely isolated, but they remain exclusively coastal dwelling entities.

According to Koentjaraningrat (Koencaraningrat, 1992, p. 117), that the broad family is a kinship group consisting of more than one nuclear family but is entirely a very close social unity and usually living together in one place in one house. It further states that a broad family is more closely tied if they only live together in a large house. Exemplified by this kind of spacious family can be found in rural areas in Minangkabau. The family is made up of individuals who are part of a larger network, therefore the family can only continue to survive if it is supported by society a broader one (Goode, 1992). Expanded families are more commonly found in rural areas and not industrial areas, since this kind of form can provide social services and can request help on many others.

In the descriptions above, it seems that in Indonesian society, there are still many who adhere to the extended family system, including among the Bajo community families that can be found this system, where in one dwelling house settled several nuclear families (Ahimsa-Putra, 2001). Although the life of individuals as family members undergoes a process of socialization and enculturation throughout their lives, yet so far it has not revealed a process of significant change, Especially related to the high rate of early marriage and fertility from year to year.

a. Children's Request

Microeconomic theoretical frameworks can be used to analyze the relationship between fertility and economic development (Bryant & Zick, 2005; Todaro & Maruszko, 1987). In this analysis, children are seen as consumer goods as well as investment goods. According to Spengler in (Usslepp et al., 2020) the decision to have an additional child is a function of three variables, namely the preference system (choice), financing system and income. The demand for children by each household is determined by family preferences, for example a certain number of children living, the cost of maintaining the child and the income of the family. The demand for children depends on the household business balancing its subjective tastes for consumer goods and children with prices and incomes in such a way as to maximize its satisfaction. Variations in tastes, prices and incomes will lead to differences in demand among households. Sociologists emphasize that it is through these subjective tastes or preferences that

work considerations of a person's perceptions, such as norms about the size of the family and standards of child care.

In poor families, children are an investment item, therefore children are considered old *security* where parents expect labor and financial assistance if the parents are married. Children are also spiritual consumables, for there is a spiritual satisfaction in having children. On the other hand, in a fairly developed family, children are an economic burden because the cost of living and the cost of education are quite high (Davis & Judith, 1978). There are two economic burdens for children, namely:

- a) Direct maintenance costs or financial costs include costs incurred by parents for food, clothing, health care and education of children.
- b) Opportunity Costs are lost income or costs incurred due to parenting. If a wife stops working when the children are young then she loses the salary that would have been received had she worked.

The demand for children, concerns children with certain qualities, namely that the child contains certain input investments such as time and goods. An increase in income is expected to raise both the number of children and the quality standards of children. Subjective preferences for child quality may change towards emphasizing the importance of child quality for parents by reducing the number of children (Faturochman & Dwiyanto, 1998).

b. Motivation for Fertility Restrictions

According to Easterlin's (Easterlin & Crimmins, 1985) theory in Papayungan (Maramba 'Papauingan, 1982, p. 18) the size of the family is closely related to the potential supply of children and the demand for children. The child's supply potential and child's demand together determine the motivation to use birth control tools. If the potential supply of children is lower than the demand for children, then there is no desire to limit births. This kind of excess demand will lead to efforts to increase births or get adopted children. Households may have knowledge of how to limit births, but there is no urge to use them.

On the other hand, if the potential supply exceeds demand, parents will be faced with a situation of having unwanted children and will be encouraged to limit births. Therefore in a situation of oversupply, there are attempts to find ways to limit births. The greater this excess the greater the burden due to the presence of unwanted children, and as a result the greater the motivation of the household to limit birth. So in reality, while demand remains constant, rising supply can increase motivation and drive the need for birth restrictions. The increase in supply can come from an increase in the natural fertility of the husband and wife, an increase in the probability of survival of the baby or both.

In the long run, the increase in fertility will have a significant enough influence in the addition of the new labor force. If the fertility rate is not taken seriously, then in the next 15 years a new workforce will appear that enters the labor market. If economic development is able to absorb their existence in the world of work, then this increase will have a significant impact on economic development, but if the ability of the economy to absorb these new workers is limited, so their existence becomes a big problem, namely the emergence of an unemployed labor force and will subsequently have an impact on the social as well as political circumstances in the regions.

METHOD

Penelitian is carried out in Jayabakti Village, Pagimana District, Luwuk Banggai Regency, Determination of research locations, because the Bajo Tribe in Jaya Bakti Village is currently a world issue because only the area is 0.50 km², inhabited by a population of 4,624 inhabitants, with a density of 9,248 inhabitants per Km² (Pagimana District In 2017 Figures). The large number of residents, one of which is influenced by the relatively high birth rate.

The sample of this study was determined "purposive sampling" for community leaders, (Religious leaders, Community leaders, Traditional Figures) while for couples of childbearing age were determined randomly (Miles & Huberman, 1992).

The primary or primary data method uses questionnaires orner, while secondary data includes data sourced from government agencies such as Kantor S_tatistik, as well as other related agencies. Other secondary sources are research journals, as well as other references that are related to the context of this study. The data analysis method used uses a descriptive analysis method that tries to describe the socio-economic life of the Bajo Tribe. Meanwhile, the analysis method for the relationship of variabel so sial economy and partisipation of the Bajo Tribe in the KB program. used Chi- Square analysis, with the following formulation:

$$X^2 = \sum \sum \frac{(fo - fe)^2}{fe}$$

Where:

X^2 = Chi- Square

fo = Frequency obtained in the study

fe = Expected frequency

RESULTS AND DISCUSSION

Description of Research Result

This research was carried out in Jayabakti Village. One of the reasons for choosing this village as the target of the study is because of the level of population density that is very dense and the socio-cultural behavior that is different from other villages. The main livelihood of its people is nelayan. The ethnicity that inhabits this village is the Bajo tribe. The total population of this village in 2016 was 4.624 inhabitants with an area of 0.5 Km². Thus the population density of this village is 9,094 per sq km. This village is interesting to study what causes such a significant level of density and why they do not want to leave this village.

a. Age of first mating

The age of the first mating greatly affects the number of offspring born. The younger the age of the first mating the more likely it is to give birth to offspring. Data from research in this village shows that most of the 55.41 percent of the population mate at a young age between 12-19 years. Meanwhile, those who mate in the age of 20-25 years are 33.78 percent and the rest mate in the age of 26-30 years. One of the reasons for the low marriage age of residents in this village is the high dropout rate. The following is presented the distribution of respondents according to their first mating age.

Table. 1 Distribution of Respondents According to the Age of First Marriage in Jaya Bakti Village, 2017.

First Mating Age	Frequency	Percent
12-19	41	55,41
20-25	25	33,78
26-30	8	10,81
Sum	74	100

Source : Data Research Results, Year 2017.

When referring to law No. 1 of 1974, where the marriage age of men is 19 years and the marriage age of women is 16 years. This age is the real mentally unprepared to carry out the marriage. If it is based on the 2003 Presidential decree where the marriage age is 21 years old, then if those under the age of 21 are The marriage must have written permission from both parents before the marriage can be carried out.

Young ralatif the age of the first marriage of the inhabitants in this village affects their place of residence. Data from this study shows that only 17.6 percent of households have their own homes. The rest of the heads of households occupy in the family or parental homes. There is even 1 house that only has 1 room left by 4 heads of families. Their homes are partly uninhabitable houses. Like the picture in the appendix to this study. The following is presented the number of heads of families in one house.

Table. 2 Household Distribution According to the Number of Heads of Households Living Together.

Number of RT Heads	Frequency	Percent
1	13	17,6
2	29	39,2
3	19	25,7
4	9	12,2
5	3	4,1
6	1	1,4
Sum	74	

Source : Data on Research Results, 2017

As seen from the table above, there were 48 respondents or 64.9 percent stated that they lived in one house inhabited by 2-3 heads of families. Meanwhile, 13 respondents or 17.57 percent stated that living in one house was inhabited by 4-6 heads of families. The low ability of them to own a house, because most of them have a low income and another factor is that the land they own is very narrow. Our interview with the head of hamlet 2 stated that their land area was very narrow which caused their difficulty to build cottages.

b. Work

Fishing communities generally have various types of jobs to continue their lives, but the reality obtained by field data is clear that fishermen's work as a staple occupation is not can let go of the service business that is always in contact with life in the sea. Institutional activities are carried out individually or familially involving children and their wives. Bajo fishermen who used to start their lives by wandering in the ocean, and doing activities on boats with their families, moving from one island to another others to catch fish. The work of the ministry at sea, calculated weekly or monthly according to its nomadic character. They go ashore when they are going to sell their catch, and buy the necessities of life, and the necessities of fresh water, or throw away all the dirt that is above boat or bury the body.

Land Bajo fishermen have their own characteristics, since they can be said to be semi-nomadic. They live on the move with their children and wives in the fish season (October-April), but in certain seasons returning to their original places, they still have a place to live who settled in Jayabakti Village. However, in order to cover the necessities of their household life, they caught fish or went down to the sea in the afternoon at 17:00, returned to land at 05:00 or 6:00 in the morning. This means that Bajo fishermen catch fish not far from land using traditional boats and fishing gear fishing rods and spears. To find out more clearly in the following table, the types of jobs are described and the percentage is 67.6% as fishermen, the rest are employees 2.7%, Merchants 5.4%, ironsmiths 2.7%, and 5.4% unclear employment status.

Table 3. distribution of respondents by type of husband's work

Types of Work	Frequency	Percent	Valid Percent	Cumulative Percent
No husband	4	5.4	5.4	5.4
Blacksmith	2	2.7	2.7	8.1
Civil servants/private sector	2	2.7	2.7	10.8
Merchant	4	5.4	5.4	16.2
Fisherman	50	67.6	67.6	83.8
Mockery	4	5.4	5.4	89.2
Building	4	5.4	5.4	94.6
Driver	3	4.1	4.1	98.6
Tukan makes a boat	1	1.4	1.4	100.0
Total	74	100.0	100.0	

Description of the type of work of the Bajo people, it is recorded that there are still fishermen who do not have permanent jobs, it is even unclear what kind of work they do in financing life they are everyday. Including the life of *kenelayanan* in general, it does not appear that there are service organizations that are bound by the pattern of labor relations, for example the working relationship between capital owners and fishermen cultivator or between *pongawa* and *mustard* the term that is popular among fishermen is the working relationship of patrons and clients. However, the fisherman Suku Bajo seems to be absent in the dictionary of such terms, because the pattern of service work is carried out independently by involving his wife and children. This means that in the socioeconomic structure of Bajo fishermen with regard to fishing business at sea, there is no working relationship between patrons and clients. The catch of the fish, marketed by himself or sold *langsug* to the market with the involvement of his wife. The following table shows 32.4%, their wives work as fishmongers in the market.

Table 4. Distribution of Respondents By Type of Wife's work

Education	Frequency	Percent	Valid Percent	Cumulative Percent
Taking care of the household	37	50.0	50.0	50.0
Civil servants	2	2.7	2.7	52.7
Merchant	8	10.8	10.8	63.5
Selling the catch of the husband	24	32.4	32.4	95.9
Honorary employees	2	2.7	2.7	98.6
Washerwoman	1	1.4	1.4	100.0
Total	74	100.0	100.0	

The wife's involvement in marketing her husband's fish catches, corroborated by interviews of Mother's informants. Ernawati Kalipe (aged 38 years) graduated from elementary school, said that:

Each husband descends into the sea during fish season, for three days, and gets a large catch of fish, such as snapper, squid, and single fish, (size one bucket). Some of the fish caught is consumed in households, some of which are sold to the Pagimana

market, from 7.00 to 11.00 noon. The profit from the sale of fish is approximately Rp.100,000, purchased for household consumption needs such as rice, cooking oil, and several other needs. Furthermore, the informant said that her husband caught fish in the sea assisted by his married son, and lived together in one house (Interview, September 26 2017).

Based on the results of interviews with the aforementioned informants, it shows that the husband and his son caught the fish, his wife played a role in marketing the fish to the market. This means that the pattern of fishermen's life in the Bajo tribe, there is a division of labor between the husband, wife and their children. These are grouped into independent families, without a profit-sharing system in place, because the work of fishing involves their mating offspring, and living together in one home. The proceeds from the sale of fish buy common needs according to domestic needs.

Observing the life of fishermen in the context of natural potential, especially in the marine sector in principle is very promising for prosperity in the economic life of the ministry. The huge potential of the sea should have a significant effect on improving its economy. However, the fishing community, the Bajo tribe in Jayabakti Village is still classified as the most marginal community, compared to the lives of people who live on land settlements, because of the potential resources the vast sea, they have not been able to empower them to elevate their socioeconomic life, and it is not even clear that it has a positive impact on improving welfare. They are compared with people living on land.

The working conditions of the Bajo tribe, if carefully observed, with many empowerment programs that have been carried out by local governments, in the form of training in skills in managing results catch fish with a drying pattern into dried fish. Housewives were taught how to bake, sew and some other skills (the result of the interview Mr. Arsyad, chairman of LKMD jayabakti village). The local government's efforts to advance the Bajo fishing community from its socioeconomic downturn, through the improvement of educational facilities and infrastructure, free health improvement facilities (without BPJS), including kb acceptor services at Puskesmas or Pustu and KB service posts, worship facilities, and repairs to electric lighting facilities, and clean water facilities (PAM). However, all these efforts have not been able to lift the downturn in the economic life of Bajo fishermen in Jayabakti village.

The renewable assistance from the local government is a road that passes along 2 km from the center I of the city of Kecamatan Pagimana to Jayabakti Village, this road is completed the year was 1984. The road can be passed by two-wheeled vehicles (motorcycles) and four-wheeled vehicles (cars). This means that physically the Bajo fishing community in Jayabakti Village can no longer be categorized as an isolated community from the outside world, because it has a positive impact on the existence of the roadside where the mobility of the population is quite high with various conveniences, among others, their children to school no longer take boats across to land, now it is average his children who continued their education to junior high school or senior high school in the center of Kecamatan Pagimana, generally motorbikes. The research team's observations while at the research site were that there were no school students or other villagers riding bicycles. However, on the other hand, the development of Bajo fishermen's lives has not changed much, including changes in the high fertility rate, the number of births is increasing annually.

Thus, the consequences of the instability of the living conditions of Suku Bajo fishermen who have not undergone significant changes with the facilities and infrastructure built by the local government. It turns out that it has not been able to provide adequate bargaining power for the lives of Bajo Tribe fishermen in the economic sector, and the family planning program sector has not met expectations. The identical that seems to be strongly mele kat in the fishing

community of the Bajo Tribe is always in the backwardness and poverty of various indicators, including the educational aspect.

c. Education

Education is one of the factors that shows limitations for the community in managing the sustainability of their socio-economic life, as researchers found in Jayabakti Village. In education, it is clear that the respondent's education (husband) is the largest percentage of 48.6% who graduated from elementary school, followed by finishing junior high school 31.1%, graduating from high school, 10.8%. and never school 9.5%. Meanwhile, the education of mothers (wives) graduated from high school 13.5%, and universities (S1) 1.4%.

Table 5. Distribution of Respondents According to Husband's Education

Education	Frequency	Percent	Valid Percent	Cumulative Percent
Never went to school	7	9.5	9.5	9.5
Finished Elementary School	36	48.6	48.6	58.1
Tamar Junior High School	23	31.1	31.1	89.2
Graduated from high school	8	10.8	10.8	100.0
Total	74	100.0	100.0	

The description of education in the table, marked by the education of the husband who never denounced formal education, was justified by one of the informants Abd.Hakim (age 60) of office the traditional head of the Bajo Tribe, said that,

" Our parents are still a tribe of sea nomads or nomadic people, living in the high seas moving from one island to another, unless they need to. The working relationships of residents on land, such as fresh water, taking out garbage, selling dried fish and burying corpses. Nomadic traditions and changing their lives from sea to land, did not yet exist at that time, so their children were born and raised during wandering at sea, never denounced formal school educators, so it is not impossible that this generation like Saya still exists among those respondents who have never gone through formal education in schools (results interview, September 27, 2017)

The respondent's statement, justified by the informant Ruhin (age 80 years) education never went to school, the number of children was 6 people, (1 boy, and 5 girls) grandchildren 20 people, his 5 children who married, living together in one house in hamlet 1, said that before I settled down to live in Jayabakti Village, I was one of the villagers who used to be more. Many live in the sea wandering along the coast with parents. Because of old age I began to settle on land, setting up a stilt house on the water together with her married children. The work as a fisherman was continued by my children even though they had their education after elementary school (interview, September 26, 2017)

How their children's education after settling on land, they can explain the state of their children's education, as follows: elementary school graduation 27.0%, junior high school graduation 28.4%, high school graduation 16.2%. college 6.8%, and not going to school 27.0%. Description of the state of education of the children of fishermen of the Bajo tribe, quite exciting, but there are still also among Bajo children, not going to school recorded (27%)) On the other hand, parents whose profession is as fishermen want their children to have a higher education than their parents. Some even reached undergraduates (S1), namely 5 people (6.8%). After searching the respondents, it turned out that the reasons for children not going to school include: working to help their parents as fishing fishermen, reaching 16.2%.

Job choices after they graduated from high school, or Bachelor (S1), there were 3 people working as Civil Servants (PNS) with a percentage (4.1%), as honorary workers 7 people (9.5%). This means the number of bajo tribe fishermen's children who work outside the fishermen's jobs both as civil servants and honorer workers. It's still low The aforementioned figure data was justified by one of Mom's informants. Wiwik (age 41 years) undergraduate education (S1) employment status of civil servants at the Pagimana Sub-district Office.

Regarding the choice of school where Bajo children continue their education, it turns out that it is rare to find the Bajo generation accepted as students in public schools, (junior high or high school). Bajo children are generally berschool in private (madrasah Sanawiyah or Aliyah), justified by informant Arsyad (Chairman of LKMD) of Jayabakti village, said:

" Land people in schools often degrade the dignity of the Bajo people of the sea, or harass the children of Bajo, with the words " bajo people eat taripang" and it is not appropriate for Bajo people to go to school in the country, suitable to go to school in sawasta, so many of their children continue their education to the high school level in private schools. The treatment of the land people towards the Bajo people caused the Bajo people to often be suspicious of the land people . Therefore , cases like this also continue domestic cases, such as, Bajo women mating with men of land people from other tribes , divorce occurs both, then the divorced Bajo woman with her children feels protected if her parents return in Jayabakti Village" (Interview result, September 27, 2017).

The description of the phrase they often hear from land people, as if the Bajo people were marginalized (marginalized) due to the perception that the Bajo people lived nomadic lives, not residents settled on land. Thus making the Bajo people psychologically less confident The implementation of the Bajo people is difficult to get out of their village, difficult to get out of poverty, and even migrate to other areas as well still experiencing trauma when he was transferred to Salipi Kecamatan Pagimana Village. They are unable to adapt to their new job environment in the agricultural sector, whereas they only have expertise in the nursing sector.

d. Family Planning (KB)

The family planning program has so far emphasized reducing fertility rates in Jayabakti Village, but has not been as successful as expected, due to the tight relationship between the kinship system. with fertility. This study noted that there is a tendency to influence fertility in Bajo society in favor of the bilineal kinship system (patrilineal or matrilineal). So the birth rate in the Bajo tribe is related to the nomadic tradition of turning into a land Bajo society. The motivation to have a higher number of children, although modern contraceptive methods have worked well, it turns out that in the description of the study below, it shows age first mating anara 12-30 years, recorded first mating age age 12 years, reached 2.7%, followed by age 15, 17, 19, and 20 years old the percentage is the same 18.2%, highest age 20 years, reaching 16.2%.

It was recorded that the age of first marriage was 15 years (14.9%), in fact the number of dependents reached 11 people, compared to the first mating age of 17.19 and 20 years. The number of dependents in question is also based on the number of heads of families in one house, although it has not been recorded whether the number of family members of marital, marital status or not , live divorce or dead divorce. It was clearly noted in the results of the study that the number of family members among 20 respondents reached 39.2%, followed by 19 respondents with a percentage of 25.7%.

"Based on the results of the informant's interview, Mrs. Nursiah Adam (age 66 years) the employment status of the baby shaman concurrently with the Posyandu cadre, said that the Bajo tribe who settled lived in Jayabakti village, the average head of the family who lives in one house, minimal 2 families, a maximum of 4 families, like me in the

house there are 4 families, namely children, second, third and fourth, while The first child has already separated, with a separate house. The number of families living in one house is difficult to avoid, because it is a narrow land, the area of 4 permanent hamlets (not increased) unless they have the ability the economy of setting up stilt houses on coastal water, even if it costs a lot" (interview, September 27, 2017)

The descriptions mentioned above, indicate that the large number of dependents affects the number of heads of families living in one house, this means that there has been no change in the family structure Bajo tribe in Jayabakti Village, because the number of children in the family empirically has not seen a significant change, even high fertility has an impact on social, cultural life, and the household economy in the Bajo tribal community. This symptom is seen as a symptom of competitive values developed in the family, including values related to family planning.

Furthermore, it was revealed that respondents' knowledge of the birth control program was the origin of which respondents received information about family planning, recorded 56.8% obtained from health workers (doctors, nurses and midwives) followed 25.7% stated from KB officers. The two sources of information were dominant respondents as participants in birth control using contraceptives (62.2%) only 24.3% did not use contraceptives. The reasons for not using contraceptives generally gave answers, already menopause (21.6%), wanting to get pregnant again (6.8%), while 64.9% did not give an answer. This means that the percentage did not give an answer, because they were hesitant or they did not know that in Jayabakti village the kb program had been accepted by the community. An interesting reason says that wanting to get pregnant again, means wanting to increase the number of children from less to many. This assumption was corroborated by the informant Mother. Ernawati (age 38), says

"that my son is three people, female gender, one graduated from junior high school, one graduated from high school and one bachelor (S1), the first child has married together in one house. Even the informant stated that he still wanted to increase the number of children, because there was still their view of the value of the child, the three children were girls, he said there was a desire for the child male, in the hope of one day being able to help or continue her husband's work as a fisherman (interview on Sept. 26, 2017) This informant is classified as a marriage age of 17 year

Based on the results of informant interviews, in addition to adding children, as well as the desire to no longer use Alkon, the data from the study shows that the contraceptives that are widely used are pill (16.9%), injectable (16.2%) followed by susuk (14.9%), IUD/Spiral (13.5%) and implant (12.2%). Where to get once the development of KB. gus installed Alkon, generally at Puskesmas (44.6%), midwives (14.9%) and KB Post (12.2). How to get Alkon, free (35.1%) and bought by yourself (36.5%). However, in its implementation there are often problems or constraints on the rate of growth and development, with the pretext that the informant is economically good, can determine the right Alkon to use, conversely those who were unable to find it difficult to access the installation location of Alkon KB, (6.8%), and the unaffordable price of Alkon (18.9) and respondents who did not have a problem with the type of Alkon used, meaning all of them are usable (21.8). In essence, from these numbers, it is clear that the birth control program is accepted by the community, however, the application is not all Couples of Childbearing Age (PUS) can access and feel the services of tenga health.

From the descriptions above, it shows that the family planning program experiences obstacles or at the same time obstacles that must be faced by the implementers of the family planning program, namely reducing the birth rate of the Bajo community, because it is still some of the residents have not entered as users of one of the contraceptives marketed by birth control officers, even birth control officers are quite productive in inviting couples of

childbearing age (PUS), especially adolescents who mate early in order to use kb alkon. This effort is enough for birth control officers to provide counseling and motivation to change their knowledge and behavior, but has not produced the expected results. Various ways and models of counseling provided by kb officers and many ways are recommended and even willing to fix when needed by kb officers, such as the installation of kb in Pustu free, but not on the basis of awareness, but on the basis of executing orders from the local government (village head), means that this kind of approach model is not will last a long time.

Some of the efforts pursued by the local government, in providing the supporting capacity for the implementation of the family planning program, it is proven that in the village there are PUSTU health service facilities, there are KB Posts, there are midwives and Posyandu cadres. Even if the manpower and facilities available are still very limited. However, health workers, PLKB, and midwives are quite instrumental and able to provide relief services to the community within a certain limit. It is proven that there are still 24.3% among 74 respondents who have not used birth control contraceptives. However, when people need the installation of kb, and at the same time run out or are not available, then people who have an economy buy their own KB, it is recorded (36.5%), this means that the recommendation to have free birth control is not achieved, on the contrary, the awareness of birth control is expected to buy itself.

Analysis of Participation and participation in family planning

Observations of income show that family income varies between the most Rp.750,000 to the highest of Rp. 5,250,000 per month. Multiply those lowest and highest income intervals. Researchers tried to group into 3 groups as in the table below.

Table 6. Household Income Distribution

Number of Respondents	Income	Per capita Income	Ber- KB	Tidak Ber-KB
35	750.000 -1.950.000	355.945	28	7
23	2.000.000-2.780.000	414.458	22	1
16	3.000.000-5.250.000	3.045.500	14	2
74			64	10

Data from Jayabakti Village Research, 2017.

The table above shows the income groups, out of 74 respondents observed. The income of the first group of the first group of 35 respondents on average per capita was Rp.355,945, while in the second group per capita it was Rp. 414,458, while in the third group the income the average per capita is Rp. 3,045,500. If the 2016 pata poverty line in Sulawesi Province is 399,000, then the per capita income in the first group of households is 35 households or 42.5% of the total respondents belonged to the poor group.

When linked to the use of contraceptives (Alkon) it appears that there is a relationship between income and the use of alkon for married couples of the Bajo tribe. Houses with higher incomes tend to use their income to get the alkon they want, however, in this study it was also found that Those with high incomes also get free alkon provided by the government, as presented in the table below.

Cross-Tabulation between How to Get Alkon and Income				
How to get Brith Control Contraceptives	Papatandp			Total
	Low	Keep	Tall	
NOT USING KB	14	4	3	21
Free of change	9	12	5	26
Purchased	9	9	9	27
Total	32	25	17	74

Chi-Square Tests			
	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	8.364 ^a	4	.079
Likelihood Ratio	8.163	4	.086
Linear-by-Linear Association	4.989	1	.026
N of Valid Cases	74		

a. 1 cells (11,1%) have expected count expected count is 4,82.

As a result of respondents' willingness to buy Alkon, this willingness marks the respondent's motivation in meeting Alkon's needs-for those who buy it can reflect their need for Alkon, on the contrary those who Getting not to buy will reflect low motivation-so their distribution tends to be more in the higher income group. In the Table, the number of respondents who purchased Alkon increased regressively following higher income groups-an early sign that the motivation for using Alkon depended on income , the higher the income will create higher motivation in using Alkon.

In such conditions, the choice of the Alkon type is certainly not free from economic capabilities. Respondents' assessment that the main obstacle to meeting the needs of Alkon use is unaffordable price is a strengthening of the relationship between the motivation to use Alkon and the ability to use Alkon family economy. The increasing distribution of respondents by income group is getting higher, reflecting the choice of using the Alkon type in this community. This statement is in line with the results of the test of the relationship between income and the choice of alkon desired by a married couple of the Bajo tribal community in Jayabakti Village.

CONCLUSION

From the results of the research and discussion mentioned above, several conclusions can be drawn based on the objectives of this study, as follows: Most of the education from the Bajo tribal community that was targeted by the dalsm of this study was elementary school educated. The participation of the Bajo tribe in kb is relatively high, namely 70.3%. The high is inseparable from the government's assistance and the ability of their purchasing power to contraceptives and is related to their awareness of the importance of birth restrictions. Based on the results of the Chi-square test, there is sufficient evidence that the participation of married couples in birth control has resulted in a significance value of 0.05, so it can be concluded that using 74 respondents in this community is sufficient evidence to state that there is a relationship between income and the use of alkon for husband couples in Jayabakti Village. +The majority of the Bajo people work as fishermen.

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