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Adaptation Strategy of the People of Sabira Island in Responding to Social Change

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Abstract

This study aims to abstract the adaptation strategies carried out by the people of Sabira Island in responding to social changes and the various efforts of community groups to adapt. The method used in this study is a qualitative ethnographic method. The results showed that the people of Sabira Island, most of whom were ethnic Bugis immigrants from various regions including Genteng Island, South Sulawesi, Bangka Belitung, and Lampung so that the people of Sabira Island always emphasized the importance of

mutual respect and respect for one another. In addition, various efforts have been made by the people of Sabira Island to respond to changes by changing professions, continuing education, and utilizing available facilities to improve the family's economy. Sabira Island women and youth groups play a role in adaptation efforts so that the positive impact of development can be enjoyed by all groups.

Keywords: Sabira Island, Social Change, Education, Economics

Introduction

The culture of many Indonesian tribes traveling from one region to another allows for adaptation and interaction between different cultures among immigrants and local populations (Luthfi, 2020) ^[10]. Furthermore, adaptation to the environment as part of changing to a new area is unquestionably a requirement for any individual or group who arrives in a new location.

In order to improve the quality of life, various techniques or tactics that are acceptable and relevant to the surrounding conditions are required to deal with various obstacles and challenges encountered during the adjustment process (Agiati, 2018) ^[1]. Because the impacts of social change are not easily accepted and used by society, adaptation or adjustments are required to respond to and adapt to these changes. One of the effects of modernization, technical growth, and research in today's society is the creation of new challenges (Bandarsyah, 2018) ^[3].

The current advancement of information and technology strive to facilitate human activities and may solve various life challenges (Suswandari, 2018) ^[20]. As a result, people cannot ignore technological innovation and development. Preparation and skill are required so that developments do not become impediments but rather utilized to make life easier.

Technological advancements must be accompanied by improvements in the quality of education in a society, so that people understand the purpose and application of technology in everyday life. Developing technology is not only an effort to modernize but also a form of life advancement accompanied by a higher level of education awareness, so that activities performed in that context are more than just culture shock (Ngalimun, 2019) ^[11], but also a form of adaptive attempt to social change.

Sabira Island, part of the Kepulauan Seribu Regency, has an area of 8 hectares per square kilometer (BPS, 2020) ^[6]. The Bugis ethnic group, originating from South Sulawesi, primarily populated the islands surrounding Sabira Island. As an island predominantly inhabited by ethnic Bugis, the community's culture is Bugis culture that has been acculturated with the local culture.

In reality, Sabira Island's immigrant groups can adapt and fit in with their new surroundings. In order to create cultural harmony and balance and good relationships with nature, long-term and sustainable initiatives or policies are undoubtedly required.

Furthermore, several ethnic or tribal groups other than the Bugis live and settle on Sabira Island, including community groups from the Lampung, Bangka Belitung, Sundanese, and Javanese ethnic. Therefore, while the dominant culture is Bugis, the

community on Sabira Island is diverse.

The Sabira Island people, as a migratory group, requires a process of adaptation and adjustment to the local environment and culture; this is an endeavor to create community and environmental conditions that are in line with the immigrant groups' expectations and goals. Furthermore, the adaptation process for the people of Sabira Island is not limited to establishing good relationships and interactions with the environment and groups from different ethnic backgrounds, but it is also necessary to adapt to socio-cultural changes and developments that occur in new areas, so that the adaptation process carried out by the people of Sabira Island not only during the early days of their arrival on the island, but the ability to adapt and adjust to developments and changes that occur as a result of the progress of the times. The people of Sabira Island must have strategies to adapt themselves, as a responsive effort to deal with socio-cultural developments that affect the process of life in the future.

Further observation reveals that the people of Sabira Island have undergone a significant number of changes and developments, particularly when compared to the situation on Sabira Island prior to the DKI Jakarta Provincial Government (Pemprov) policy to improve access to transportation, telecommunications, and electricity facilities (Ogara, 2021) ^[13], so that the current situation on Sabira Island is facilitated and the community can adapt to the times. As a result, adaptation efforts or strategies in accordance with conditions that continue to grow from time to time are required, particularly with technology breakthroughs that the community can use to improve the quality of life. Of course, the development of technology as part of the DKI Jakarta Provincial Government's policy implementation must be accompanied by an awareness of the need and importance of education for the community, particularly for the younger generation, because if the facilities that have been developed and appropriate technology are not utilized and accompanied by sufficient quality education, it is feared that the surrounding community will not maximize the use of technology and scientific advances that have an impact on social change in society, which of course has an impact on the economic conditions of the population.

Method

A qualitative ethnographic technique was applied in this research. Qualitative ethnography is an attempt to describe or depict a society's culture that was assembled through the process of gathering data obtained by researchers during field observations and assessing numerous sources based on the research emphasis (Sidiq, 2019) ^[17]. The use of ethnographic methods in research is frequently related to researching different cultures from the researcher's point of view. As a result, ethnography studies and learns from the community (Spradley, 2007) ^[18]. The procedure for collecting data in qualitative ethnography requires researchers to become involved and participate in the people's daily activities so that the data obtained is based not only on what was asked during interviews and written sources but also on daily activities (Sidiq, 2019) ^[17].

The Spradley model ethnography is the method of gathering data by identifying one key informant who meets particular criteria based on the research objectives to open and interact with many following research sources (Wijaya, 2018) ^[22].

Furthermore, Spradley's ethnographic feature is the process of data analysis that is evidenced not only by researchers' disclosures but also by the mindset and behavior of the community being studied to find and describe the mindset of the community being studied (Kamarusdiana, 2019) ^[9]. Furthermore, in ethnographic research, researchers must spend more time observing and collecting data (Raco, 2010) ^[15]. So that researchers may better comprehend and analyze every action, behavior, and habit of the people examined (Spradley, 2007) ^[18], the data acquired is not only in the form of interview findings but can also be verified by the community's behavior or habits.

Result and Discussion

The History of the Arrival of the People on Sabira Island

Before becoming one of the inhabited and uninhabited islands in the Thousand Islands region as it is now, Sabira was an island that functioned to guard the waters at the northern tip of the Kepulauan Seribu. This function was marked by the existence of a lighthouse located in the middle of the island and written on one side of the building about the time of its inauguration, which indicates 1869 and is accompanied by the name Z. M. Willem III. The existence of the lighthouse indicates that Sabira Island, which also has another name in Dutch; namely *Noordwachter*, became one of the essential islands for Dutch shipping and trading processes in the past, especially for ships going in and out of Batavia waters (H. Ridwan, 2021; Pulau, 2016). This is because the lighthouse has a light to inform the ship's crew that they will enter the waters where there are various islands in the vicinity.

Entering the post-independence period, the existence and function of Sabira Island are still the same. However, Sabira Island, has become a stopping point for fishermen who travel from other islands in the Kepulauan Seribu region, Bangka Island, or other regions to seek fish in the seas around Sabira Island but have not yet built a house or a place to live. Because of the spread of information about catches of selar fish and other types of fish in the waters around Sabira Island that are of good quality and in large numbers, fishermen from Genteng Island, Harapan Island, and other areas that are increasingly crowded came and built a temporary settlement on Sabira Island (H. Ridwan, 2021). In 1974, Mr. Johansyah, a Genteng Island fisherman who routinely looked for and caught fish in the waters around Sabira Island (Pulau, 2016), met with the lighthouse keeper to request permission to establish a settlement on Sabira Island in order to access the surrounding waters and process the catch more easily. Furthermore, the eviction of villages on Genteng Island, which will be conducted by the government (Sutanto, 2014) ^[21], meant that these people must find a new place to live, so they decided to move to Sabira Island, which was not yet populated.

After gaining permission from the lighthousekeeper and arranging everything, a residential neighborhood on Sabira Island was created in 1975, consisting of 20 Genteng Island households, with most of the people being ethnic Bugis (Sutanto, 2014) ^[21]. Since the existence of settlements and fishermen's information about Sabira Island grew, the number of migrants who settled on Sabira Island began to grow, from South Sulawesi, Bangka, Lampung, or the Bugis people from other islands. Due to the large number of Bugis people, Sabira Island had developed and adapted to Bugis culture. The island is then known as Bugis Island in the

Kepulauan Seribu region, although there are other ethnic groups.

The Condition of the Sabira Island People in the Early Period

The conditions of the inhabitants on Sabira Island who have just arrived and established settlements in a new location must undoubtedly adapt and respond to events around them, particularly concerning efforts to make ends meet in a new location (Basri I., 2015) ^[4]. The eviction of communities on Genteng Besar Island significantly impacted the community, particularly those who moved to Sabira Island. The government offered compensation to each household whose residence was evicted, notably the opportunity to relocate to Pamegaran Island (Sutanto, 2014) ^[21]. However, despite the difficult procedure, the community declined and opted to make Sabira Island their new home.

The movement of people to Sabira Island is expanding, which is affected by the increasing number of fishermen that come to seek fish and stop at Sabira Island, one example being the Jamriah family (Jamriah, 2021). His parents were both from South Sulawesi. Jamriah's father is a ship crew member who came from Sulawesi to find and catch fish around the island and stay temporarily. However, because he is influenced by the comfort and condition of Sabira Island, which is still not widely inhabited, he invites his siblings to stay and settle down on Sabira Island so that they can build a whole family and survive to this day.

Other than natural conditions and good livelihoods caused the arrival of people to Sabira Island, many of these migrants also had other reasons related to cultural closeness, particularly the Bugis ethnicity, even though the conditions in the community were more diverse or came from various tribes or other regions. The people of Sabira Island are still part of the administrative area of DKI Jakarta, although it takes 10 hours or more to reach mainland Jakarta. They reasoned that Sabira Island is part of the Thousand Islands geographically, so if it joins the province of Lampung, there will be no geographical or cultural proximity (H. Ridwan, 2021). Apart from that, all commodities originating from Sabira Island and all the needs of the people of Sabira Island are fulfilled from Jakarta.

The condition of people who are still adjusting to a new environment undoubtedly increases efforts to make it easier and to meet the necessities of living in a new area. Thus, the people of Sabira Island change their behavior and activities due to new environmental conditions. Even though they are from the same archipelago, the natural conditions and people are different, so adaptation is always required by the people of Sabira Island in general.

Education in Sabira Island

As the northernmost inhabited island in the Thousand Islands region and far from other inhabited islands, the Sabira people's lives must be more independent, strong, and always ready for whatever conditions they face because access from nearby islands or vice versa is not easy. It must be developed and designed by these parameters to meet the community's demands in numerous domains.

On Sabira Island, the development of education or learning was initially carried out only by parents or community leaders who had greater knowledge (Sakur, 2021), who then provided teaching to children of a certain age, which was also enriched with character education based on Bugis

culture. The lack of a teacher who understands modern education standards is due to a lack of transportation to Sabira Island and the significant distance. Despite the poor learning and schooling conditions on Sabira Island, the community truly understands and interprets the application of manners and traditions in daily life, reinforced by religious education.

As a result, the people of Sabira Island have always been connected with practices and ethics that conformed with Bugis culture and religious knowledge (Sakur, 2021). The local government constructed a school building in 1988 to promote the education of the people of Sabira Island, but the building was not immediately utilized for various reasons (H. Ridwan, 2021; SekolahKita, 2021). The new school building was functional in 1990, although it only served the elementary school level (SD). The state of schools only provides basic education, so students who want to continue their education must temporarily relocate to neighboring islands or Jakarta, where this level of education is offered. Because they are unwilling to let their children leave the island at that age, many parents only send them to elementary school (Jamriah, 2021).

Over time, residents on Sabira Island became more conscious of the value of education, as indicated by an increase in the number of children finishing their education. Furthermore, the educational facilities on Sabira Island are not just for the elementary level anymore, but learning has also begun for the junior high school level; thus options for children continuing education are becoming increasingly available.

Despite the distance and absence of public transit modes that reached Sabira Island prior to 2019, every child and parent believes that education would lead to a better life. The simplest thing is that in the future, children will not have difficulty finding work and becoming fishermen like their parents, who are highly dependent on ocean conditions (Sakur, 2021), so that children can improve their families quality of life and have a more stable income. Furthermore, the life support facilities on Sabira Island have been improved, particularly public transportation, which the community can now use regularly to travel to other places, particularly Jakarta, so they can more easily attend the various available educational opportunities.

The Socioeconomic Situation on Sabira Island

The sea plays a vital role in the people of Sabira Island's numerous activities, including the economy. Sea circumstances affect people's activities, especially those who work as fishermen, who will consider sea conditions when looking for and catching fish, because even though they have to continue to meet the economic needs of their families, safety is the main priority. It is not uncommon for fishermen to discourage and withhold sailing to the sea if the weather or sea conditions are unpredictable and may endanger fishermen.

Every successful fishermen will sell their catch to the captain, whose job is to accommodate every fisherman's catch. Certain fish, like sea pomfret, are sold straight to the Muara Angke fish auction, while mackerel and other fish are sold to established bosses or intermediaries. As a result, not every fish can be sold directly to the city of Jakarta by fishermen, due to distance and geographical factors.

Prior to 2019, the community profession on Sabira Island was dominated by fishermen or a member of a ship's crew

who relied on the sea as a source of livelihood and economy. However, after 2019, or more precisely after the DKI Jakarta Provincial Government paid so much attention to Sabira Island, especially efforts to fulfill the community's facilities and infrastructure, including regular public transportation, stable electricity, and telecommunication networks, so many people have switched professions to become employees of government agencies on Sabira Island, so that the number of fishermen who make a living from the sea continues to drop (Kurniawan, 2021).

The number of fishermen is decreasing because the community is more interested in becoming employees whose monthly income is steady and certain. They do not need to go to sea compared to fishermen whose results are uncertain every day, and the sea conditions are unpredictable, so people prefer to become employees in different government institutions (Jamriah, 2021; Kurniawan, 2021; Sakur, 2021).

Fulfilling the facilities for the people of Sabira Island provided by the DKI Jakarta Provincial Government is one of the efforts to make residents and the community happy; additionally, it shows that the people of Sabira Island are a part of the DKI Jakarta Province area and deserve the same facilities and amenities as people in Jakarta.

Responses of the People to Educational and Socioeconomic Developments on Sabira Island

According to Bennet's adaptation strategy theory, the adaptation process is influenced by the surrounding conditions (Izzati, 2016)^[8]. Hence, to make adaptive efforts, the community must first understand the surrounding conditions in detail and comprehensively. Furthermore, Bennet stated that humans will continue to adapt throughout their lives (Diana, 2017)^[7].

Referring to the understanding above, the people of Sabira Island continue trying to adapt to the surrounding conditions. The people of Sabira Island have made various efforts since they first arrived and built settlements on the island. Even though the people of Sabira Island are fishermen from other islands or places, the adjustment process was still being carried out so that the early people on Sabira Island adapted to being influenced by the new place of residence. Bennett also stated that community groups' adaptation strategies not only focus on relationships or communication between humans of different cultural backgrounds, but also strengthen their ability to read and understand natural conditions or the surrounding environment, allowing them to find solutions to problems they face (Diana, 2017)^[7].

As a result of declining marine products and increasingly unpredictable environmental conditions, one of the adaptation measures performed by the people of Sabira Island is to change occupation to become contract employee for the provincial government (PJLP) (H. Ridwan, 2021). This is one of the reasons why the people of Sabira Island have changed careers from fishermen to employees. Of course, these adaptation efforts are complemented by ongoing attempts, at least to maintain or develop conditions in the future.

Many changes have occurred in the lives of the people of Sabira Island, particularly in education and the economy. These changes and advancements can be traced back to numerous policies undertaken by the DKI Jakarta Provincial Government concerning the fulfillment of facilities and

other services aimed at the residents of Sabira Island. Compared to situations before 2019, the people of Sabira Island faced several challenges and problems, particularly in transportation, energy, and telecommunications.

According to Gerungan (Nurdin *et al.*, 2017)^[12], adaptation is an individual effort in adapting to the environment by making changes to adapt to the environment. What happened to the people of Sabira Island is a manifestation of the definition of adaptation above; namely, the people of Sabira Island are attempting to make changes themselves to adjust to environmental conditions that are no longer the same, especially with the establishment of various facilities under government agencies.

People on Sabira Island can switch professions or jobs from fishermen with unpredictable incomes to daily government employees, which impacts economic conditions and the standard of living of each individual. Furthermore, the community does not hesitate to continue their previously limited education, even though they are no longer young. This enthusiasm appears to be accompanied by job demands, so the people in Sabira Island who works for government agency want to participate in education programs that equal junior and high school level (Fahmi, 2021; Jamriah, 2021; Kurniawan, 2021).

The adaptation efforts of the inhabitants of Sabira Island indicate what Bennet (2005)^[5] stated that the environment would affect human activities; thus, the people of Sabira Island undertake various attempts to live under current conditions. Aside from that, this effort attempts to respond to change so that varied interests can be realized (Andriani & Jatningsih, 2015)^[2]. In this scenario, the well-being and advancement of the people of Sabira Island.

The availability of facilities given by the Provincial Government of DKI Jakarta has contributed to the growth of education and the economy of the inhabitants of Sabira Island. Aside from that, there is an increase in awareness and a responsive attitude in the community toward the opportunities that have been provided, so they try to optimize it with varied efforts to adjust and prepare themselves for future changes.

The response given by the people of Sabira Island has caused them to experience changes and developments in a positive direction, particularly in the fields of education and the economy, both of which are valuable assets for creating a life that follows expectations, so the adjustment efforts made by the people of Sabira Island are a form of from Gudykunst's (in Sufarni, 2019)^[19] concept of adaptation, namely human efforts to meet needs and adapt as part of the life process. Thus, what the residents of Sabira Island practice is one of the efforts to make ends meet, especially given the availability of numerous professions that can be pursued and utilized to improve living conditions and the family's economics.

Conclusion

The people of Sabira Island's adaptation efforts are an indirect attempt to actualize themselves in the face of change. Because if people do not comprehend their surroundings and do not adapt, there will be no advancement, and this will have an impact on people's life in general.

Change is an unavoidable aspect of society. Changes can occur in every aspect of life, influenced by various circumstances or causes. Of course, as a society, we must be

able to adapt and respond to changes that occur through various attempts and efforts for people's lives to survive and comply with the most recent conditions. Furthermore, the community must be able to keep its local wisdom, to balance progress or modernism with local wisdom, for life to be more balanced and in accordance with expectations.

The social changes that have occurred in the people of Sabira Island in the fields of education and economics, as a result of the increasing number of community facilities provided by the Pemprov DKI Jakarta, have made people's lives more developed and improved, both in community life and in family life. As a result, in these situations, it is necessary for specific communities or groups to adapt and adjust to changes and conditions.

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