

Community Empowerment Based Local Wisdom In Tourism Of Bajo Community, Wakatobi

Dinis Cahyaningrum

Abstract: Tourism plays a significant role in the economies of developing countries, including Indonesia. It has the potential to generate employment and income for the local communities, and promises to protect and preserve the natural and cultural heritage. Society plays a very important role in tourism. Community empowerment is one of the pillars in tourism development strategy. With the hope of the community to host tourists visiting the region. Efforts to improve community empowerment include activities to increase tourism awareness and business potential of the community in the field of tourism. Community empowerment based on local wisdom is done by involving the community so as to give empowerment for local people in tourism activities. This study was conducted to find out more about the empowerment of local Wisdom-based Communities in Village of Bajo, Wakatobi to improve the empowerment of Bajo community in the field of tourism. The theories which used to analyze how the local wisdom that becomes social asset for Bajo Tribe to be maintained and the conducted form of community empowerment are Empowerment Theory, Social Capital Theory & Sustainable Tourism Theory. By using qualitative research methods, obtained the result that local traditions Bajo has existed for generations are strengthened so it can serve as a tourist attraction of high economic value in order to improve the economy of Bajo community who mostly livelihood as traditional fishermen. Local wisdom possessed by the Bajo can be a social asset to empower its people to blend in the tourism activities. Therefore the natural resources, culture, industry, local wisdom, and local resources owned by local communities that can be used as tourism objects and attractions are preserved. Bajo Community also gets economic benefits which are used to improve the welfare of people living around the tourism area.

Index Terms: Community Empowerment, Social Capital, Local Wisdom, Bajo Community, Wakatobi

1 INTRODUCTION

Indonesia has hundreds of ethnic communities that inhabit particular region with their distinctive characteristics that enrich the diversity of Indonesian culture. In the era of regional autonomy, this cultural diversity can be a source of revenue of APBD through the tourism sector. The tourism sector will be one of the important economic activities in a country. When it is developed in a planned and integrated way, then the role of tourism sector will exceed others. However, the development of tourism is not accompanied by the development of human resources, that there is an imbalance between the development of tourism and adequate human resources to manage it. Society plays a very important role in tourism. Community empowerment is one of the pillars in tourism destination development strategy with the hope of the community to be the host for tourists visiting the region. The efforts to improve community empowerment include activities to increase tourism awareness and business potential of the community in the field of tourism. The increase of public awareness to the importance of tourism indirectly encourages the growth of new jobs. By having tourism human resources that have good competence, the development of tourism can be done optimally. According to Goodwin (2007), local people are often not considered as tourism stakeholders. The imbalance between the rapid growth of tourism industry in a region and the lack of adequate resources in managing the tourism industry have negative impact on local communities (Keovilay, 2012). Local wisdom-based community empowerment aims to empower its people to blend into tourism activities. Therefore the natural resources, culture, industry, local wisdom, and local resources owned by local communities that can be used as tourism objects and attractions is sustainable. Local communities also get advantages from the economic benefit which is used to improve the welfare of people living around the tourist area. Tourism is a sector that has important role in economic growth in developing countries, including in Indonesia. Tourism has the potential to create jobs and increase revenue for local communities, with the provision of local communities are involved in tourism development and management. Tourism development is a means to reduce the poverty of remote

areas and rural ethnic communities, improve the quality of local life, and protect and conserve the natural resources and culture of local people. However, without the involvement and participation of local communities it will backfire for the local people and tourism. This can be detrimental to local communities, damage to natural resources, and local culture. Indonesia has a lot of ethnic groups that have very strong cultural tradition and are desired by tourists. One ethnic community that has unique cultural tradition is Bajo tribe who used to live nomadic on the boat. They live and move on a boat called 'soppe' in groups in each family. Boats for the Bajo Tribe is like a home and is a very valuable main necessity. In the boat all activities are done, ranging from eating, sleeping, doing religious rituals, playing for children and even giving birth is sometimes done on the boat. They settle near the shore only in certain seasons when the water is calm, while repairing boats and equipments for fishing, they are conducting social activities such as marriage, circumcision, burial, and other ceremonies (Suryanegara, 2015). The life of Bajo people in this period, marked by settlement patterns that begin to settle in several areas of the archipelago, by setting up houses on stilts on the water along the coast. Currently, Bajo tribal settlements along the waters of Wakatobi Islands is one of the largest populations of Bajo tribes in the archipelago. The location of Bajo Tribe settlements in Wakatobi spread on several islands, such as in Wangi-Wangi Island, Kaledupa, and Tomia. The population of Bajo tribe in Wakatobi Islands is 9,282 people spread in several villages. Mola village is located in Wangi-Wangi Selatan sub-district is the biggest village of Bajo Tribe community in Wakatobi, 68.55% of Bajo tribe live there with population of 6,363 people (Data BPS, 2015 & Data Desa, 2015). The local tradition of Bajo that has existed from generation to generation have been strengthened, thus it can be used as a tourist attraction of high economic value in order to improve the economy of traditional fishermen. Development of maritime tourism is expected to lift the socio-economic life of Bajo, especially for those who live close to the tourism areas which in certain months are always crowded by foreign tourist visits who are conducting research or just having a visit. Indeed, the arrival of foreign tourists is an opportunity for villagers who are ethnic majority of Bajo to increase income by

providing boat rowing services to sacred places, showing the rituals of Bajo tradition in managing fishery resources, making and selling typical souvenirs of Bajo. If this fisherman activity of Bajo is done continuously, it can contribute to the environment that is reducing dependence of Bajo fishermen to marine resources. The government seeks to develop tourism in the area of Bajo Village. The government has increased the attractions in Wakatobi, one of them is by arranging Bajo Cultural Village as cultural tourism, and the formation of regular Festival Agenda (kemenpar.go.id). The government wants to provide debriefing to Bajo people to participate in tourism development in Wakatobi, especially in their respective villages. The government wants to equip training and education that focuses on tourism management namely basic science of tourism, that is how to serve tourists, be friendly, build and manage the docks, become a savior of tourism areas, maintain coastal hygiene, marine biota knowledge and their latin names and become entrepreneurs who can sell the cultivation of Wakatobi (Delimuthe, 2015). Based on the background that has been explained, then the problems in this research are about (1) How Bajo Community can maintain local wisdom as social capital to develop tourism in Bajo Village, Wakatobi? (2) How is the form of local wisdom-based community empowerment in tourism development in Bajo Village, Wakatobi? From the background and the problems mentioned earlier, this study aims to examine and analyze about analyzing the potential of local wisdom of Bajo that can be developed into capital social and efforts of Community Empowerment to community of Bajo based on local wisdom in tourism development in Wakatobi. In addition, to analyze the ability of community empowerment in maintaining local wisdom, increasing community participation and develop social network of Bajo Community.

2 LITERATURE REVIEW

Researcher will analyze about community empowerment of Bajo through Community Empowerment & Social Capital. Empowerment etymologically comes from the word "power" which means strength or ability. Based on this understanding, empowerment can be interpreted as a process toward empowerment, or process to obtain power/strength/ability, or process of giving power/strength/ability from party that have power to party which less or not yet powerless (Sulistyani, 2004). Empowerment means giving the ability of an empowered individual or group to the individual or society to be empowered. Every society must have power, but sometimes they do not realize it or the power is still not known explicitly. Therefore the power must be explored and then developed. If this assumption develops then empowerment is an effort to build power, by encouraging, motivating and awakening awareness of its potential and working to develop it. Community empowerment is a process whereby people (especially those without access to development) are encouraged to increase their independence in developing their lives (Surjono & Nugroho, 2008). Empowerment is defined as: 'The means by which individuals, group and/or communities become able to take control of their circumstances and achieve their own goals, thereby being able to work towards helping themselves and others to maximize the quality of their lives.(Adams, 2003). In this research will describe the empowerment efforts undertaken so that Bajo get the authority and access, therefore Bajo can develop the potential they have to be able in the management of tourism in the village of

Bajo. Empowerment emphasizes the recognition of the subject, the ability or power owned by the object. Broadly speaking, this process sees the importance of functioning of individual who was the object to be the subject (Suparjan & Hemptri, 2003). The main approach in the concept of empowerment is that society is not the object of various development projects, but is the subject of its own development efforts. In this study Bajo is still the object of tourism, and strived to turn into a subject that can develop tourism potential in the environment. Based on these considerations, it can be understood that community empowerment is an effort to build, improve, and restore a community's ability to be better and act in accordance with its rights, praise, and dignity. The involvement of local communities in every stage of development and management of tourism in a tourism area is a key requirement in the concept of community-based development. The main key in development is the balance and harmony between the environment and resources, and the satisfaction of tourists created by the willingness of society, so that these three factors become a priority for the sustainability of social, cultural, environmental, and economic systems. There are five components that need to be raised together in the framework of empowerment (Lubis 2012). (1) Advocacy (2) Community Organizing, (3) Networking and Alliance Building, (4) Capacity Building, (5) Communication, Information and Education, Information Management Processing, Community Education, and Information Dissemination to support these four components. This study also uses Social Capital Theory in reviewing the application of community empowerment in Bajo Community. Social Capital Theory examines the efforts to create community independence through community empowerment. Putnam (in Field, 2010) defines social capital as part of the social life of networks, norms and beliefs that encourage participants to act together more effectively to achieve common goals. Hasbullah (2006) states that social capital reinforces change in society and broadens the awareness that there are many ways that every member of the group can improve the quality of life together. People with strong social capital will tend to be more effective and efficient in implementing various development programs. Strong social capital makes it easier for information and ideas from outside to stimulate and strengthen the development program of a community group. Fukuyama (2002) states that social capital that grows in a community is very helpful and strengthen the entity of society in the form of ability to create and transfer ideas and thoughts that make an organization (group) to be effective. In the effort to create independence of Bajo, in this study using the social capital dimension (Woolcock, 2001 in Field, 2010) namely, Bounding, Bridging, and Linking. The first is social capital as Social Bounding, a social capital bond that shows people's relationships in similar situations like close relatives, ethnic groups, denominations, close friends and neighbors. In this situation, the relationship is very closed, strong, and the interaction of relationships over and over again. These interaction relationships, built between members who have strong beliefs, as well as the same social background. Therefore, the interaction process will run very easily. This relationship can bring a sense of empathy/togetherness. This relationship can also manifest a sense of sympathy, sense of duty, trust, mutual recognition of cultural values that they believe (Woolcock, 2001 in Field, 2010). The second dimension of social capital is Social

Bridging, a social capital bond involving relationships between people who are not close and different. The form of the bond, such as ordinary friendship and co-workers. In this connection, the strength of the relationship is not too strong but there is an opportunity to be able to establish closeness of the relationship. In this group, trust must be built on the basis of the general norms in society rather than the personal experience of each individual. Furthermore, with different backgrounds the activities and problem solving should be done jointly. The purpose of Social Bridging is to develop the potential that exists in society so that people are able to explore and maximize the power they have, both human resources and natural resources can be maximally achieved. Social capital capacity facilitates and bridges relationships among people, between groups from different backgrounds, from ethnic, religious, and socioeconomic levels. The last social capital dimension is Social Linking which is a social capital bond that reaches very different people, even outside their community. This form usually provides access to organizations or systems that help communities obtain resources for change. This social capital bond usually associated with organizations such as government, banks, or funding agencies that exist within or outside the community. In this group, trust in leader, will greatly affect the interaction that is intertwined. Leadership beliefs are indicated by leaders who hear needs, pay attention, and commit to the society. In Social Linking, a social relationship characterized by a relationship between several social levels, arising from social forces and social status existing in society. Each group in the relationship need each other and has interests so that formed the relationship between these groups.

3 METHODS

This research uses qualitative research method. Research that intends to understand the phenomenon of what is experienced by the subject of research. The community outreach that will be the focus of this research is Bajo located in the village of Bajo Village in Wangi-Wangi Island and Kaledupa Island. The author chose Bajo Community because they have a very strong local wisdom and can be developed as a tourist attraction in Wakatobi. This research will be conducted at the Bajo Village on Wangi-Wangi Island & Kaledupa Island, Wakatobi. Qualitative research is based on the assumption about social reality or social phenomenon that is unique and complex, thus the most important in qualitative research is how to determine the informant/subject. Researcher tends to choose informants/subjects who are considered to know and can be trusted to be a steady source of data and know the problem in depth by using purposive sampling and snowball techniques. The way researcher in obtaining the data used for research is the researcher made the observation to get an image of the empirical conditions in the field. Researcher is directly to the field to observe the behavior and activities of individuals in the study sites. In-depth interviews, is a way to obtain data by conducting in-depth interviews and direct questioning people who have been established as informants or data sources by researcher who have relevance to the topics and problems studied. Document study, data collection techniques through search and discovery of indirect evidence aimed at the subject of research, but through documents.

4 RESULT & DISCUSSION

4.1 TO THE BAJO COMMUNITY

Bajo is a tribe spread all over the world, ranging from Indonesia such as Sulawesi, Irian Java, Nusa Tenggara, and overseas as the Philippine, Malaysia, even Africa. Despite being in a far-flung distance, Bajo tribes around the world have the same way of life, same culture, including same language.

Traditional Medication of Bajo, there are several types of traditional medication of Bajo namely *Kaka*, *Tuli*, *Kutta*, *Kadilaok Kadara* and *Duata*. At the beginning of the medication process, *Sanro* (medication shaman) will touch the body parts (soles of the feet, ears, head) of the sick and determine the type of medication to apply. This determination becomes Sanro's special privilege, as he is considered as most knowledgeable about the sick person.

Menyuluh, one of the activities usually done at night by Bajo is menyuluh. Menyuluh is the activity of fishing by spearing in the sea. This activity is called menyuluh because this activity is usually done at night by using the aid of a flashlight (suluh). By sunset, people who do menyuluh goes to sea to fish, the average duration of three hours.

Bedak Pupur, is a powder commonly used by Bajo Community. Bedak Pupur can be used by anyone. Currently, bedak pupur is often used by the women of Bajo. Sometimes people call this bedak pupur as a cool powder. This powder can protect the user from the heat of the sun. According to the Tribe Bajo, this powder can remove sweat, also acne.

Traditional boat of Bajo, there are several types, including *body batang*, *lepa kaloko*, *lepa dibura*, *soppe*, and *lambok*. Each boat has a distinctive shape and is used for different purposes. Traditional boats of Bajo are made of Katali and Kalimpapa wood. The boat-building process varies depending on the type of boat. Small boats are generally simpler and without special rituals. While the big boat on the contrary, the manufacturing process is quite complicated and requires special rituals, for example by reading a prayer during the installation of buds and so forth.

Meti, in Bajo means to recede. When the sea water is receding, Bajo use it to menyuluh and search for *tetehe*. Meti can also be interpreted as search for *tetehe* activity when the sea is receding. In the sea around Bajo village in the depth of 20-50 cm, it is easy to find *tetehe* (sea urchins) spread among the marine plants. Sea cucumbers and small to large starfish will be a variation in the search. Bajo people do not feel awkward to eat raw seafood such as fish, sea cucumbers, squid, octopus or sea urchins. They just clean up the dirty parts, remove the inedible parts and eat the seafood meat as it is without being cooked. Sometimes fish is flavored with lime and soy sauce only. These menus become a color in the marine life of Bajo.

Carumeng is the name for Bajo traditional swimming goggles. Carumeng is also called glass mirror. The shape is quite unique because the frame is made of wood that is shaped in such a way as to fit the contour of our eyes. The frame is then equipped with a glass mirror glued to the frame so it will not be impregnated by water. Finally the rubber is connected at the

two ends of the wooden frame and traditional swimming goggles done. Bajo people usually use Carumeng to swim, especially when they menyuluh

4.2 LOCAL WISDOM AS SOCIAL CAPITAL OF BAJO IN TOURISM O THE BAJO COMMUNITY DEVELOPMENT

Bajo Community is a community that has a uniqueness that is not owned by other communities. Tourism management is implemented in the Bajo Village in Wakatobi by relying on characteristics of local wisdom owned by Bajo, they can develop the potential as a tourist attraction, in order to attract more tourists to visit their village. Planning, establishment, management and development up to monitoring and evaluation of tourism development in Bajo Village, the local community of Bajo should be actively involved and given the opportunity to participate. This is done to provide access for Bajo Community to manage their tourism resources. So they can live independently in tourism management, and can see their potential as an opportunity to open new jobs as a new livelihood. In order to create independence of Bajo Community, this study uses the social capital dimension (Woolcock, 2001 in Field, 2010) namely, Bounding, Bridging, and Linking. In the Bounding dimension, Bajo Community is a group of one ethnic, they have strong interactions since ancestral times. Bajo has a level of trust, social value, feeling the same fate with other Bajo Community. So they have a very strong interaction relationship. Bajo also has strong custom norms in regulating the social life within Bajo Community. These norms are held strong and become local wisdom that is not owned by other communities. Cultures that have been handed down from generation to generation still firmly attached to the daily life of Bajo. Local wisdom in the form of culture that is still undertaken today such as traditional medication rituals, fishing by way of Menyuluh, the use of bedak pupur, building traditional boat of Bajo, the production of traditional crafts such as Carumeng, and so on is the attraction possessed by Bajo in developing tourism based on local wisdom that they can manage on their own. Management of local wisdom-based tourism can only be managed by Bajo themselves because the attractions that exist can only be served by them. In the Social Bridging dimension, it aims to develop the existing potential in society so that people are able to explore and maximize their own strengths. Both human resources and natural resources can be maximally achieved. In the effort of empowerment of Bajo community, Waktobi government involves parties from outside Bajo community to build a network that can build solidarity and participation levels on the institutional between Bajo community with other parties. One of the forms is Community Organizing, in order for the community to have an arena to discuss and take decisions on the surrounding issues. When organized, people will also be able to find resources they can exploit. Usually, in community development, groups are created as a forum for reflection and action with members of the community (Lubis, 2012). In Bajo Community, Community Organizing is shown in the formation of LEPA – MOLA. Bank Mandiri and British Council, in collaboration with the local government and communities, have developed community-based tourism in diving destination Wakatobi, with the culture of Bajo Mola community introduced as a complementary attraction. The collaboration established in 2013 allowed local communities to demonstrate their capability to participate in tourism development under local wisdom and resources-based value systems, which led

to the birth of Lepa Mola (Mola Tourism Board). Lepa Mola is a social enterprise aimed at managing local tourism potential and reinvesting majority (65 percent) of the profits for the benefit of the community. Other forms are Capacity Building, improving the ability of people in all fields (including for advocacy, self-organization, and network development). Capacity development as an improvement or change of individual, organization, and community systems in achieving the objectives that have been established effectively and efficiently. The increasing individual abilities include changes in knowledge, attitudes, and skills; Enhancement of institutional capacity including organizational and financial management improvement, and organizational culture; Enhancement of community capability includes independence, self-reliance, and ability to anticipate changes (Lubis, 2012). Bajo community got training in capacity development from government and other NGOs. The training followed by Bajo Community, such as fish processing, followed by the community of women of Bajo Mandiri, who are currently opening a business in the sale of fish processing such as abon and dendeng tuna. Training in recycling waste processing to be used as souvenirs. Souvenirs from recycled materials by Bajo attracted many tourists, especially foreign tourists. Comparative study on marketing and management of tourism in Bali, Yogyakarta and several major cities in Indonesia hosted by British Council, Bank Mandiri, Sintesa and the Government. And there are still a lot of training that are followed by Bajo to support the tourism development. In this study, the relationships formed in the tourism development effort in Bajo village include a wider network than Social Bridging. The formed network is not only between one Bajo to other Bajo, but also Bajo community ties with the government, private tour, NGO, and other parties that have influence. To form the network, it takes the participation of Bajo, the active role is used to attract other parties in developing tourism in Bajo village. Network Development (Networking and Alliance Building), working together with other parties to support each other to achieve the goal. Networking and mutual trust is one of the essential elements of social capital, thus becoming an important component of community development. Communication, Information, and Education, Information management process, public education, and information dissemination. Information management also involves collecting and documenting information so that information is always available to people who need it. Educational activities need to be done so that people's capacity in all things upgrades, so that the community can solve its own problems at any time. To support the communication process, various communication media (modern - traditional, mass - individual - group) needs to be exploited creatively (Lubis, 2012). There have been many private tours that entrusted their trip to Bajo Community. Private tours that have guests with an interest in the uniqueness of Bajo culture, are invited directly to live as Bajo. They live in local homes of Bajo in which are the middle of the sea, accompany their hosts to go to sea and fishing, until selling fish to the market. The private tour which bring guests regularly in the life of Bajo is Bajo village and delegate their cultural tourism activities to the Bajo community.

5 CONCLUSION

Bajo is a tribe spread all over the world, starts from Indonesia such as Sulawesi, Irian Java, Nusa Tenggara, and overseas such as the Philippines, Malaysia, even Africa. Despite being

far away from each other, Bajo communities around the world have the same way of life, same culture, including the same language. Several local wisdom that is still inherent in daily life - among others, Bajo Traditional Medication, *Menyuluh*, use of *Bedak Pupur*, consuming raw seafood, producing *Carumeng*. The local wisdom of Bajo community can be the tourist attraction which can be developed so it can be an additional income for Bajo in beside their main livelihood as fishermen. A lot of things have been done from the government and the private sector in tourism development in Bajo Village such as Community Organizing which is realized in the formation of LEPA - MOLA, Capacity Building in Bajo community participation in training and comparative study in tourism, and strengthening network with private tour in organizing tourism in Wakatobi through cooperation between Bajo Community and Private Tour. One private tour that uses Bajo community services regularly is Where There be Dragon. With the ability of Bajo in the field of tourism, it can improve their standard of living in the economic field as an additional source of income for Bajo. With the hope of all Bajo are involved in tourism so that they have the opportunity to live independently with their participation in tourism development in the Bajo village.

REFERENCES

- [1] Adisasmita, Rahardjo. 2006. Pembangunan Pedesaan dan Perkotaan. Yogyakarta : Graha Ilmu.
- [2] Demartoto, Argyo. 2009. Pembangunan Pariwisata Berbasis Masyarakat. Surakarta : Sebelas Maret University Press
- [3] Evans, W.R. 2005. A social capital explanation of the relationship between functional diversity and group performance. Alabama USA : Emerald Group Publishing Limited.
- [4] Fukuyama, F. 2002. Social Capital and Development. The Coming Agenda. Newyork : SAIS Review XXII. Free Press.
- [5] Fukuyama. 2002. Kebijakan sosial dan Penciptaan Kemakmuran. Terjemahan The Sosial Vitues and The Creation of Prosperity, 1995. Yogyakarta : CV Qalam
- [6] Gitosaputro, Sumaryo & Kordiyana K. Rangga. 2015. Pengembangan & Pemberdayaan Masyarakat. Yogyakarta : Graha Ilmu
- [7] Hasbullah, J. 2006. Social Capital Menuju Keunggulan Budaya Manusia Indonesia. Jakarta : MR United Press.
- [8] Ife, Jim. 1995. Community Development: Creating Community Alternatives, Vision, Analysis and Practice. Longman Australia.
- [9] Kartasasmita, Ginanjar. 1996. Pembangunan untuk Rakyat : Memadukan Pertumbuhan dan Pemerataan. Jakarta : Pustaka Cidesindo
- [10] Lawang, R.M.Z. 2005. Kapital Sosial Dalam Perspektif Sosiologi. Depok : FISIP UI Press
- [11] Mill, Robert Christie. 2000. The Tourism : International Bussiness. Jakarta : RajaGrafindo Persada
- [12] Moleong, J. L. 2007. Metode Penelitian Kualitatif: Edisi Revisi. Bandung: Remaja Rosdakarya.
- [13] Mudiarta, K.G. 2009. Jaringan Sosial (Networks) dalam Pengembangan Sistem dan Usaha Agribisnis: Perspektif Teori dan Dinamika studi Kapital Sosial. Jakarta : Badan Peneltian dan Pengembangan Pertanian
- [14] Putnam, R.D. 1993. Making Democracy Work : Civic Traditions in Modern Italy. USA : Priceton University Press.
- [15] Rukminto Adi, Isbandi. 2008. Intervensi Komunitas Pengembangan Masyarakat Sebagai Upaya Pemberdayaan Masyarakat. Jakarta : RajaGrafindo Persada
- [16] Sugiyono. 2013. Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, dan R & D. Bandung: Alfabeta.
- [17] Ulber. 2006. Metode Penelitian Sosial. Bandung: Universitas Parahyangan Press
- [18] KKN PPM UGM. 2015. Harmoni Pulau Karang : Pulau Wangi-Wangi Wakatobi. Yogyakarta : UGM
- [19] Adams, Robert. 2003. Social Work and Empowerment. 3rd ed. New York: Palgrave Macmillan
- [20] Granovetter M, 2005. The Impact of Social Structure on Economic Outcomes. www.journalofeconomicperspektive.com. Vol.19 no.1
- [21] Hamid, Abu. T.t. Potensi Modal Sosial pada Budaya Lokal dalam Pembangunan Daerah
- [22] Keovilay, Thanouxay. 2012. Tourism and Development in Rural Communities: A Case Study of Luang Namtha Province, Lao PDR. [Thesis] Lincoln University
- [23] Kusumahadi, M. 2007. Practical Challenges to the Community Empowerment Program : Experiences of Satunama Foundation of Yogyakarta. Indonesia
- [24] Suryanegara, Ellen, dkk. 2015. Perubahan Sosial Pada Kehidupan Suku Bajo : Studi Kasus Di Kepulauan Wakatobi, Sulawesi Tenggara.
- [25] Timothy, D.J., Participatory Planning a View of Tourism in Indonesia dalam Annuals Review of Tourism Research, XXVI (2) 1999.
- [26] Udu, Sumiman., 2012. Pengembangan Pariwisata dan Hilangnya Tanah-Tanah Sara di Wakatobi: Kajian Atas Perlawanan Masyarakat Adat. Bali : International Conference & Summer School on Indonesian Studies
- [27] Dalimunthe, Ihsan. 2015. Kemenko Maritim: Masyarakat Suku Bajo Jangan Cuma Jadi Penonton [Online] in <http://www.rmol.co/read/2015/10/23/221806/Kemenko>

Maritim:-Masyarakat-Suku-Bajo-Jangan-Cuma-Jadi-
Penonton- (Access Feb 27, 2017)