

Changes in Bajau-Laut Ethnic Identity: A Case Study of the Effects of Marine Park Development in Sabah

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ABSTRACT

The 2030 Sustainable Development Goals (SDGs) have 17 implementation strategies that cover aspects of social and economic sustainable development for the well-being of human quality of life without neglecting the future sustainability of environmental resources. The nomadic characteristics of the Bajau-Laut ethnic group, which engages in traditional and low-tech fishing using fish bombs, pose challenges to authorities seeking to conserve the use of marine resources. Beginning with the 14th strategy, Live Below Water, the paper discusses aspects of the community with the goal of exploring the changing Bajau-Laut ethnic identity as a result of the gazetted of marine parks through the structuring of conservation zones. In Tun Sakaran Marine Park, Sabah, a qualitative research design with a case study approach was employed. Semi-structured interviews were used to collect data from 15 informants chosen based on purposive sampling techniques aimed at involving the Bajau-Laut community and authoritative informants. Through the concepts of authority defined and every-day defined, descriptive analysis techniques employ the framework of sociological analytical tools (Shamsul A.B 1996). According to the findings of the study on the change of ethnic identity in terms of authority, the marine park governing agencies and the Bajau-Laut community have a patron-client relationship. Social relationships exist to socialise the conservation zone system's rules and to establish social control over the Bajau-Laut community's fishing activities. Examining the every-day defined perspective on the structuring of marine park conservation zones, the Bajau-Laut community made adjustments to coincide with the need to conserve fisheries activities. Nonetheless, adaptation has an impact on ethnic identities because of changes in settlement patterns (nomadic-sedentary), life values (traditional fisheries-pro-environment), and employment systems (small-scale subsistence-fixed income). Finally, the establishment of conservation zones such as fishing zones, general use zones, and conservation/prohibition zones has implications for the way of life and changes the identity of the Bajau-Laut ethnic maritime.

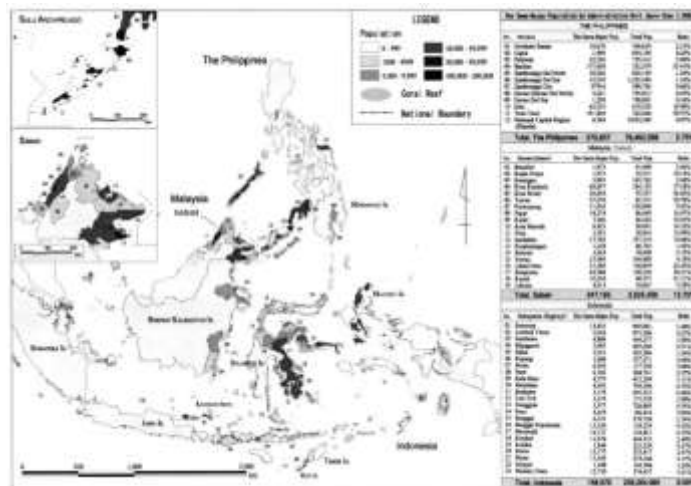
Keywords: authority defined, everyday defined, ethnic identity, Bajau-Laut community, marine park structuring

INTRODUCTION

The 2030 Sustainable Development Agenda (SDGs) includes 17 implementation strategies that include social, economic, and environmental aspects of human rights development. However, the 14th strategy, Live Below Water through the Small Island Development Goals 2014 (SIDGs) initiative, has received far less attention in sociological studies from the perspective of the Bajau-Laut community in Southeast Asia confronted with the challenges of marine park development and ethnic identity change. The global community's awareness and concern about environmental issues has been observed to be widespread, particularly in industrialised countries, but also in developing countries (Clifton 2011; Dunlap & Gallup 1993; Stacey et al. 2018). Conservation programmes through developing countries (NSM) initiatives, particularly in Southeast Asia, such as Malaysia, Indonesia, and the Philippines, are examples of countries with a distinct approach to sustainable maritime resource management (Burke et al. 2012). The country's efforts to implement Exclusive Economic Zone (EEZ) rules as a social control to ensure the sustainability of maritime resources are reflected in the 1982 United Nations Convention on the Laws of the Sea (UNCLOS), which states:

'an area beyond and adjacent to the territorial area, subject to the specific legal regime established in this Part, under which the rights and jurisdiction of the coastal State and the rights and freedoms of other States are governed by the relevant provisions of this Convention'.

The three countries are rationalised because they have defined the Exclusive Economic Zone (EEZ) space for their respective archipelago countries (Acciaioli et al. 2017; Clifton 2015; Pedro et al. 2012) and are directly involved in the Triangle Initiative (Secretariat of Coral Triangle Initiative 2008). Countries such as Malaysia, Indonesia, and the Philippines, by that definition, have their own rules for enforcing any social control over their citizens. Through Republic Act No. 5 (1983) of the ZEEI article (Clifton 2003; Zerner 1994), Indonesia declared a conservation zone that includes Wakatobi National Park (TNW), (Clifton 2003; Zerner 1994). The Republic of the Philippines, led by President Rodrigo Duterte, established the EEZ through Presidential Decree No. 1599 (Fadzilah Cooke 2012; Nagatsu 2013) via Tubbataha Reef National Park (TNTR). Malaysia's maritime borders are enforced by the Exclusive Economic Zones Act 1984 (Ismail Ali 2013; Ramli Dollah 2012), which established the Tun Sakaran Marine Park (TMTS).



Rajah 1.1 Taburan Populasi Komuniti Bajau-Laut Asia Tenggara

Sumber: Nagatsu (2017)

The rationale of the three countries being cited as countries enforcing marine activity protection zones is due to similarities in terms of ethnic demographics i.e. population of Bajau-Laut communities (Nagatsu 2007; Saat 2003; Warren 1983; Sopher 1965; Wood & Habibah Yaakob 2014). According to Figure 1.1, the population statistics of the distribution of Bajau-Laut members by Nagatsu (2017), the Bajau-Laut community in the Philippines is approximately 570,000 people and followed by Sabah, Malaysia which has a population of 347,000 people. Meanwhile in Indonesia, there are a total of 158,000 people (Refer to Figure 1.1). The connotation of the Bajau-Laut community is appropriate to describe because the discussion focuses on the Bajau community, which is in the marine/maritime community group.

Historically, the Bajau-Laut community is a marine/maritime community with superior seafarers who have international economic ties spanning Malaysia, the Philippines, and Indonesia (see Figure 1.1). (Clifton 2011: 718; Cullen & Nagatsu 2007; Ismail Ali 2021). The impact of the governing agency's authoritative action in implementing the Sustainable Development Agenda (SDGs 2030) through the Small Island Development Goals 2014 (SIDGs) initiative has influenced the ethnic identity of the Bajau-Laut community. The actions of the authorities enforcing conservation zones through the islands gazetted as national parks have an impact on cultural practises, beliefs in embo-at-sea (Chiam 2012; Chou 1997; Bottingnolo 1995; Halina Sendera 2015), and related economic patterns of Bajau-Laut communities with traditional fishing activities (Chiam 2012; Chou 1997; Bottingnolo 1995; Halina Sendera 2015). (Fox 2009; Adhuri 2003; Steenbergen 2013). In this regard, this paper explores the change in ethnic identity of the Bajau-Laut community as a result of the restructuring of the Tun Sakaran Marine Park (TMTS), Sabah from the perspective of the authorities and community members.

LITERATURE REVIEW

Ethnic Identity of the Bajau-Laut Community

Identity is a broad concept, particularly in developmental sociology. The concept of identity raises issues such as identity formation, identity retention, and identity change, not to mention identity politics. Identity is frequently used in conjunction with other concepts such as ethnic identity, language identity, religious identity, gender identity, food identity, environmental identity, and localism identity (Abdul Rahman Embong, 1999; Aishah@Eshah Mohamed, 1999; Shamsul AB 1996), including identities constructed based on folklore (Mohamad Fauzi Sukimi 2001; Mohamad Ridhwan Sarifin et al. 2021; Noviatin Syarifuddin & Mimi Hanida Abdullah 2016).

In general, the discussion of identity involves two social realities that are determined by the interpretation of authority (authority defined) and the interpretation of daily (everyday defined) (Shamsul AB 1996). This is the motivation for the study, because the change in ethnic identity of the Bajau-Laut community as a result of the gazetted of the Tun Sakaran Marine Park (TMTS) can be discussed using the concept of two social realities based on Nagatsu's (2001) proposal that outlines Bajau history. Identity is a

complex concept in general because it is the boundary that determines whether the nature of identity in community members is stable, steady, unchanging, or even fluid (fluid). In line with the theme of ethnic identity, the findings of a previous scholar's literature review focused on studies that addressed identity issues such as history, terminology, economic transformation, social mobility, identity politics, and local wisdom of the Bajau-Laut community.

Studies related to the interpretation of authority and the daily interpretation of ethnic identity were discovered by scholars researching the Bajau-Laut community. It is tested by Black (1963: 180), Mohd. Rizal Zamani Idris (2013), Nagatsu (2001), and Patail (2013), who discovered that Bajau identification occurred through the interpretation of authoritative colonial power or through the oral tradition of the population, which established the concept of self-identity construction. According to these findings, studies on the theme of ethnic identity change are also concerned with the Bajau community's identity politics. It is assumed that strong structural and cultural factors within community members impede the community's ability to develop (Allerton 2014: 30; Gusni Saat 2003). Local conflicts such as politics and the identity of cause-Sea Bajau community to get back to Malay political power Melayuisme (Halina Hostages, 2007; Saidatul Kornis Mahali 2013).

The aspect of terminology is also studied in the context of identity research. For example, the study of Sather (1997), Verheijen (1986) and Pallesen (1985), through ethno-linguistic aspects discovered that the Bajau community is known as Bajau-Laut, Sama Bajau, Badjau, Sama Dilaut, sea gypsies in Indonesia, Sabah and the Philippines. The Samah-Bajau people are the most numerous in Southeast Asia (Stacey et al., 2018; Nagatsu, 2010). There is also a study based on the findings of Sopher (1965), who argued that the Bajau community's population distribution is widespread in Burma, Thailand, Sumatra, and Malaysia, but under the terminology of sea nomads and sea gypsies. Interestingly, economic transformation is also linked to studies on the changing ethnic identity of the Bajau-Laut community. According to a study conducted by Mizpal Ali (2011) and Fadzillah Majid Cooke (2004), the dimension of seaweed as the nutritional needs of the people of Sabah began to shift to the economic dimension as the importance of developing Sabah's economy grew. Changes in the economic system prompted many seaweed activists to establish markets for seaweed cultivation activities for import and export (Ismail Ali 2008: 218).

According to Stacey and Allison (2019), the Bajau-Laut community should be involved as a stakeholder in the management of protected areas and the conservation of marine parks. This is supported by Pauwelussen's (2015), states that the government's social relationship with the Bajau-Laut community is limited to the spatial enforcement of environmental regulations from a regional and national perspective. This situation eventually complicates the action plan for conserving marine resources known as Marine Protection Action (MPA) by stakeholders around the Southeast Asian islands inhabited by Bajau-Laut communities (Pauwelussen, 2015). Clifton (2011) and Beltran (2000) suggested that the study of ethnic identity change related to water conservation should look at the worldview of the Bajau-Laut community from an emotional and ethical standpoint. This is consistent with studies by The Nature Conservancy (1999) and May and Coles (2004), which investigates the involvement of the Bajau-Laut community in illegal fishing practices such as the use of prohibited substances such as dynamite for the purpose of bombing. This, create a bad stigma against community members.

RESEARCH METHODOLOGY

This study employs a qualitative design and a case study approach (Yin 2003). Interviews were used to collect data, and semi-structured interview instruments were used as a guide by replicating and modifying interview questions from previous researchers such as Stacey (2018), Clifton (2013), and Nagatsu (2013) on the marine resource management systems, values, and perceptions of Southeast Asia's Bajau-Laut community. Non-participatory observations were made by observing fishing practises and entering the Marine Park's conservation zones. Document analysis, library review, and review of official documents related to programme reports organised by the administrative agency are also data collection techniques. This aims to facilitate the triangulation process (Othman Lebar 2009) between the data, research methods, and research informants used in line with qualitative orientation studies, which emphasise the validity and credibility of primary and secondary data (Creswell 2012; Guba & Lincoln 1999).

8	27	Woman	Bachelorette	Vegetable Traders	20.00
9	28	Man	Bachelor	Fishermen	80.00
10	46	Woman	Married	Traditional Food Traders	40.00
SECONDARY INFORMANT (AUTHOTITIES AGENCIES)					
Informant	Age	Gender	Status	Occupation / Organisation	Incomes (Monthly)RM
11	50	Man	Married	Community Leader	800.00
12	28	Woman	Bachelorette	Marine Park Agency	2000.00
13	30	Woman	Bachelorette	Enforcement Officer	2500.00
14	42	Man	Married	Marine Park Agency	2300.00
15	45	Man	Married	Organisation	800.00

Thematic data analysis was used to describe the transcripts of semi-structured interviews with 15 members of the Bajau-Laut community. Due to this study is based on the discipline of environmental sociology, the analytical tools of sociology Shamsul AB (1996) are used to categorise the semi-structured interview data using the concepts of authority defined (authority defined) and daily interpretation (everyday defined). Research ethics is obtained through informed research by requesting permission from the administrative agency TMTS, Malaysia as a gatekeeper to facilitate the development of rapport with research informants.

RESULTS

The study's main goal was to investigate the change in ethnic identity of the Bajau-Laut community as a result of the restructuring of the Tun Sakaran Marine Park (TMTS) in Sabah. The study's findings contend that changes in ethnic identity among members of the Bajau-Laut community are analysed using sociological concepts as an analytical tool to achieve the study's objectives. The two concepts are authority interpretation and daily interpretation (Shamsul AB 1996; Nagatsu 2001) as themes.

The reality of ethnic identity change from the interpretation of the authority of the governing agency of the Bajau-Laut community

External factors contributed to the change in ethnic identity among the Bajau-Laut community (Rahimah Abdul Aziz 2001). In this context, it is clear that the Tun Sakaran Marine Park Restructuring (TMTS) initiative's sustainable development agenda has to do with the role of the governing agency, which is translated into a form of authority interpretation. In sociology, authority-defined (AD) interpretation is a common concept. Shamsul A.B (1996) employs the concept of AD to explain the social relationship between the government and the people, which is more of a top-down social interaction (top-down). The study discovered that the change in ethnic identity caused by the interpretation of the administrative agency's authority covered two themes: a) patron-client relationship and b) social control.

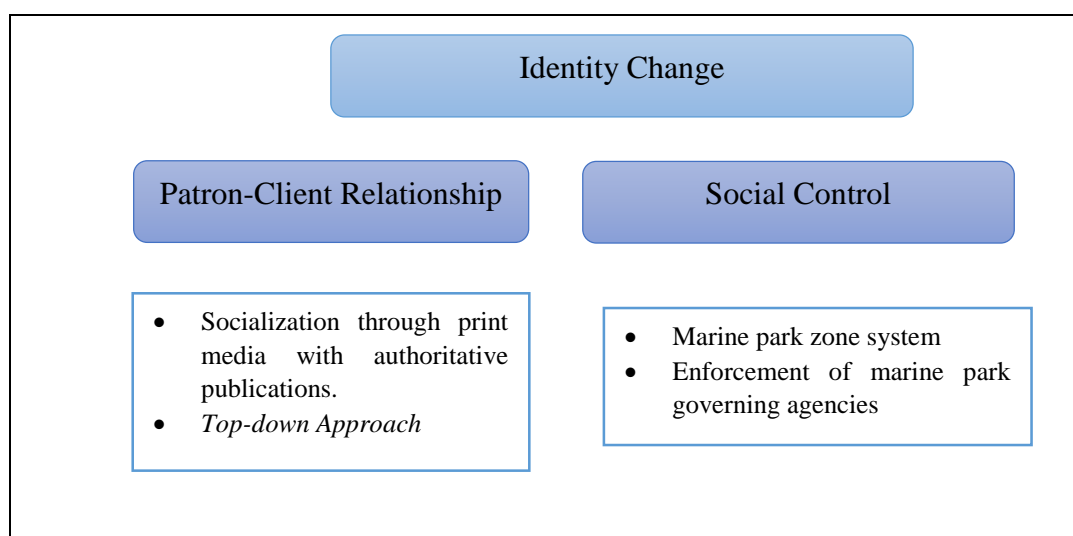


Figure 1.1: Ethnic identity changes in the context of the role of authority interpretation

Patron-Client Relationship

The government serves as a social patron to the people who serve as clients. As a patron in the implementation of development projects/schemes/programs, the government, as an administrative agency, employs the doctrine to apply social values and norms to the client. In this case, it was discovered that three informants, including the administrative agency of Taman Marin Tun Sakaran and the enforcement officer, acted to provide understanding to the Bajau-Laut community, as follows:

<i>Informant</i>	<i>Ethnic Identity Change – Theme: Patron-Client Relationship</i>
<i>Woman, Bachelorette (28 years old)</i>	<i>“through outreach programmes, pro values are applied to the environment. The mission of the Sabah Parks Board of Trustees is to conserve marine resources by restricting and controlling activities that harm marine habitats.”</i>
<i>Woman, Bachelorette (30 years old)</i>	<i>“As enforcers, we must inform residents that not all parts of the island are safe to live in. There are hotspot areas that require residents' cooperation because sea creatures are thought to inhabit them.”</i>
<i>Man, Married (42 years old)</i>	<i>“organise conservation programmes to effectively socialise community members through the use of easily acceptable advertising materials”</i>

The doctrine of development projects/schemes/programs assumes that they will have an impact on the aspirations of stakeholders toward an endeavour, so that top-down social interaction becomes the norm, forming social control over the client, namely the people (Shamsul AB 2001). In line with the analysis, Sitinurbayu Mohd Yusoff et al. (2020), the implementation of development projects/schemes/programs is optimally realized by delegating authority to program beneficiaries (Asnarulkhadi Abu Samah 2009; Noviatin Syarifuddin et al. 2018).

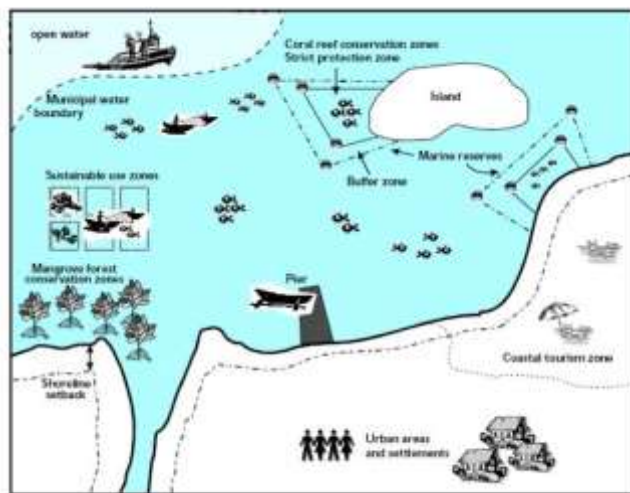


Figure 1.5 Definition of Marine Park Agency Authority through Marine Protection Area (MPA)

Source: Sustainable Use and Conservation of Biodiversity in the Tun Sakaran Marine Park: Action Plan and Proposed Regulations (2006)

In general, the social reality of the social relationship between the government and the people is patron-client in the context of the definition of authority, which means that each pattern of behaviour is based on political space, power, and authority. The doctrine of being authoritative absorbs the political space, power, and authority to govern the client, and the people recognise it as an element of social control that must be followed. The top-down concept is used by the government to socialise the people with new social norms (Shamsul AB 2011). By analysing authoritative publications that serve to disseminate knowledge about the conservation zone system, the analysis of the relationship of marine park government as a shaper of social control over marine parks is examined in its interpretation (Refer to Figure 1.5)

Social Control

Authorities benefit from the strengthening of community-based organisations in addition to the patron-client relationship (CBO) Bajau-Laut. In this case, it was discovered that residents' associations (Bajau-Laut Welfare Association- PEKEBAL) play a role as a shaper of social control by implementing collective actions such as reprimanding and advising the community to always comply with Tun Sakaran Marine Park, Sabah. It was also discovered that social control was strengthened by encouraging the Bajau-Laut community's active participation in conservation education programmes organised by the governing agency for the community. As stated in the following sentence:

<i>Informant</i>	<i>Ethnic Identity Change – Theme: Sosial Control</i>
<i>Man, Married (50 years old)</i>	<i>“as a group leader, I act to reprimand and advise community members in the event of an ethical violation of the zoning system”</i>
<i>Man, Married (45 years old)</i>	<i>“Work with the agency if there is a program involving the community and encourage the participation of community members”</i>

Social control was established as a means of enforcing the authority's definition of norms for activities in marine park areas. To investigate the type of social control employed, the researcher used content analysis to examine official reports recognised by Tun Sakaran's Marine Park (TMTS) for their validity and credibility). This is consistent with the views of Yin (2003) and Creswell (2009), who believe that using multiple methods in the case study approach (Yin 2003) can improve data reliability (reability) and validity (validity). The question is, what is the form or element of the definition of authority enforced by the Malaysian government to administer national parks? How is it enforced as a form of social control that must be followed? Briefly, the authority interpretation is applied through the role of patron-client relations and social control in members of the Bajau-Laut community with national park governing agencies in Malaysia (Refer to Table 1.3).

Table 1.2 Authoritative publications that constitute the interpretation of authority to the government to the Bajau-Laut community

No	Publish	Authoritative Publication
1	2006	<i>Sustainable Use and Conservation of Biodiversity in the Tun Sakaran Marine Park: Action Plan and Proposed Regulations</i>
	2007	<i>Wakatobi National Park's Zoning Plan</i>
2	2010	<i>Semporna Coral Seas Roadshow</i>
3	2011	<i>Progress towards development of alternative livelihoods in the Tun Sakaran Marine Park</i>
4	2011	<i>Semporna Coral Seas Roadshow</i>
5	2012	<i>Semporna Marine Ecological Expedition</i>

Source: Field Study Secondary Data Content Analysis (2021)

The Tun Sakaran Marine Park (TMTS) governing agency in Malaysia's state of Sabah used the Tun Sakaran Marine Park Pride Campaign (2012-2014) medium to structure the water conservation zone system (Refer to Figure 1.6). In TMTS, the conservation zone system is divided into four categories: i) no-take zone, ii) conservation/preservation zone, iii) general use zone, and iv) commercial zone. Through various delivery mediums, authority in the form of a conservation zone system for development projects is implemented around the Tun Sakaran Marine Park (TMTS). The social role of the governing agency, which acts as the patron representative to socialise the government's aspirations to the people, fuels the medium of verbal and nonverbal delivery (Refer to Table 1.6).

The reality of ethnic identity change from the daily interpretations of members of the Bajau-Laut community

The purpose of this research is to investigate the change in identity of the Bajau-Laut community as the result of the social transformation caused by the creation of the Tun Sakaran Marine Park in Sabah. The study demonstrates three types of ethnic identity change that occur among members of the Bajau-Laut community as the result of social experiences, including a) community members' settlement patterns, b) living values, and c) community members' occupation types.

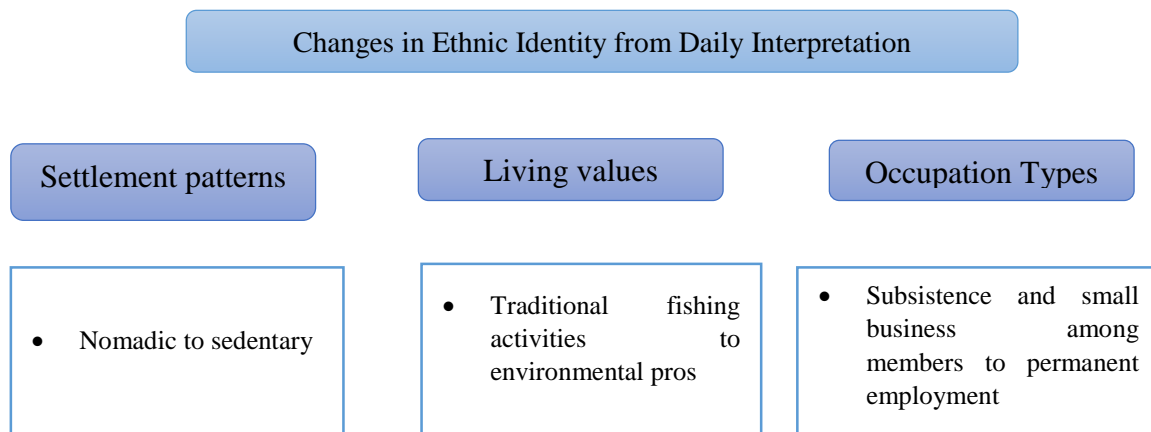


Figure 1.1 Changing Identity of the Bajau-Laut Community in Sabah

Settlement Patterns: Nomadic to Sedentary

Identity changes resulting from settlement patterns were discovered in the statements of three informants with diverse social experience backgrounds. Due to the marine park's structuring through a conservation zone system, nomadic life on the islands near the Tun Sakaran Marine Park is no longer practised. Initially, the administrative agency established four zones: general use, conservation, prohibited, and fishing activity zones (Jamili Nais 2006). Members of the Bajau-Laut community who disagree with the authorities, on the other hand, find it difficult to comprehend the administrators' genuine initiatives to conserve marine resources.

Starting with the zoning system, the Bajau-Laut community is gradually transitioning from a nomadic to a sedentary identity along the island's coast near local settlements. The social experiences experienced by community members are as follows:

<i>Informant</i>	<i>Perubahan Identiti Etnik – Tema Pola Petempatan</i>
<i>Man, Bachelor</i> (29 years old)	<i>“I used to prefer to travel by taking days around the island to find seafood to be traded. Now, with a little work experience I am learning to repair boats and small boats and live with family members”</i>
<i>Woman, Married</i> (37 years old)	<i>“We also understand the need to live in a permanent home. I took turns with my husband, rented a small van and picked up passengers from the jetty to the village. We decided to settle down near the van hut to facilitate movement”</i>
<i>Woman, Married</i> (46 years old)	<i>“I used to sell from house to boat to other boats the food we used to eat. But over time many members of the community have migrated, and I have also taken the initiative to settle down with others.”</i>

Only three out of ten community members interviewed admitted to changing their nomadic lifestyle to sedentary or settling near the island's coast. The change in ethnic identity is the result of social interactions that take place among members of the Bajau-Laut community. In this case, socialization is formed based on the appropriateness of social control over the conservation of state park system regulations. It occurs due to the willingness to change the pattern of settlement due to collective decisions together with community members, the encouragement of spouses and the desire to have a stable daily income.

Ethnic identity changes about socialization, in line with the discussion of Stacey et al. (2018) who revealed that changing ethnic settlement patterns will change subsistence economic systems and living values from nomadic to permanently settled (Clifton & Majors 2014; Halina & Yakin 2013; Maglana 2016; Majid & Johari 2019). According to Nagatsu (2012), Sather (2002), Saat (2003), and Halina (2003), the distribution of these Bajau-Laut community settlement patterns can be found along the coast of Borneo and the southern Philippines (2008). The choice of a permanent settlement pattern is influenced by the facilities available on the small islands along the coast to facilitate livelihoods based on the type of sea trade and small-scale fisheries.

Value of Life: Traditional Fishing Activities to the environmental pros

The value of life generally describes a person's attitude and behaviour that is highlighted through a subject's character, action, and personality to the point where it becomes a commonly accepted identity. The value of life becomes a guideline and a behavioural moulder (Shamsul Amri, 2007). According to the study's findings, there is a shift in ethnic identity associated with the pro-environmental living value of traditional fishing activities.

Previous research has shown that, in terms of fishing operations, fishermen traditionally gather marine resources during low tide. In terms of duration, routine fishing activities can take place in a day, on a weekly basis, and fishing activities far away from the settlement. Economic marine resource species such as shark fins, sea cucumbers, and ornamental coral reefs are also caught by members of the community on fishing expeditions (Stacey et al., 2018). However, in accordance with the Sustainable Development Agenda (2030), the governing agency structured marine park regulations through a conservation zone system as a social control to ensure marine species' habitat survival.

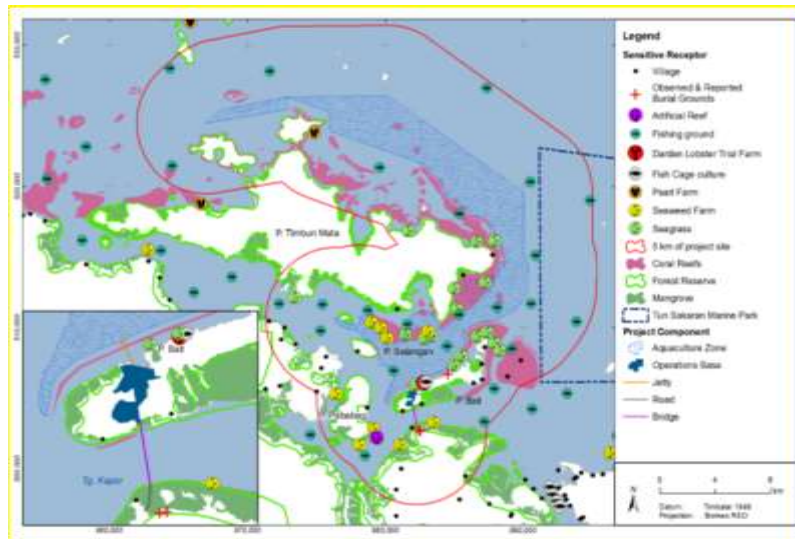


Figure 1.6 Tun Sakaran Marine Park Conservation Zone System, Sabah

Looking at the shift in ethnic identity in the context of the value of life, a number of Bajau-Laut community members were interviewed in depth to gain a better understanding of the marine park initiative:

Informant	Ethnic Identity Changes – Theme: Living Values
Man, Bachelor (21 years old)	“Selling permitted species of marine life, Turtle eggs can no longer be sold because it is illegal”
Man, Married (35 years old)	“Usually we use homemade fish bombs taught by parents. But it is wrong from the rules. There are also those who still use the method (fish bomb) but the fish sold is not fresh because the stomach of the fish is damaged”
Man, Married (40 years old)	“Fish bombs will damage the sea corals thus it is not allowed. Whereas in the past it was a method to obtain fish in large quantities”
Man, Bachelor (28 years old)	“Fishing area zones are permitted to enter, other zones are not allowed”
Woman (27 years old)	“I used to trade in various (exotic) seafood, but considering the risks and advice of my friends, I start trading vegetables on the sidewalk”

In conclusion, there are various perspectives arising from the Bajau-Laut community's standpoint on the change of ethnic identity through the value of life. Such a point of view is an explanation in terms of everyday-defined (everyday-defined) based on the

social reality experienced by individuals, communities, and societies belonging to a specific social group (Shamsul Amri 2007). Traditional ecological knowledge of marine and coastal resources shapes the Bajau-Laut community's traditional living values. For example, community members learned about more than 300 marine species through food, medicine, and trade gathering activities based on their experiences at sea (May 2005; Stacey 2007).

Occupation Type: Subsistence to a permanent job

The study discovered that the Bajau-Laut community is still engaged in employment that requires local knowledge of marine resources, despite changing ethnic identities in terms of types of occupation. Ability to change the travel pattern of fishing routes based on natural signs in the sky, sea, animals and plants (Dewiyanti et al., 2019). It is used as a basis for finding a permanent job in terms of income security. This is due to fact that prior to the gazettement of marine parks, employment was solely based on a subsistence system to meet the needs of households, as follows:

<i>Informant</i>	<i>Ethnic Identity Change – Theme: Subsistence to a permanent job.</i>
<p>Woman, Married (32 years old)</p>	<p><i>“I used to help my husband grow seaweed, but when I settled down I decided to switch to the shellfish and oyster business because I knew the source to get it ”</i></p>
<p>Woman, Married (38 years old)</p>	<p><i>“I used to work on my husband's nets and nets, after there was a demand for pearls ... they were used as accessories and guaranteed a good income for us ”</i></p>

Through the interviews, the Bajau-Laut Community expanded their livelihood resources to meet local needs by leveraging existing experience. Because of knowledge of marine resource populations, fish life cycles, fish movement populations, and appropriate fishing seasons, changing one's ethnic identity through occupation is easier in this case (Pilgrim et al., 2007; Tomascik et al. 1996; Clifton & Majors 2014).

DISCUSSION

Overall, the focus of this article's discussion is on the change in ethnic identity of the Bajau-Laut community in Sabah, using the Tun Sakaran Marine Park as a case study. Ethnic identity, as defined, is a concept that describes the elements and characteristics that distinguish community members from other community members. The study findings indicate that the question of change in the ethnic identity of the Bajau-Laut community occurs as a result of external factors such as the environment and locality, as a result of government efforts in the structuring of marine parks.

External factors are relevant as the impetus for change in the ethnic identity of the Bajau-Laut community, according to several development sociology, community development, and ethnic identity researchers. Rahimah Abdul Aziz (2001), for example, explained that the development process frequently shows the flow of external factors as a trigger for development. Junaenah et al. (2005), supporting Rahimah Abdul Aziz (2001), believe that societal change is driven by changes in the physical environment, cultural factors, and institutions (family, economy, education, law and health). In this study, the Bajau-Laut community's ethnic identity evolved through changes in settlement patterns (nomadic to sedentary), life values (traditional to pro-environmental), and employment type (subsistence to fixed income employment). The phenomenon of ethnic identity change exists in Bajau-Laut communities when community members' collective social actions influence each other and are influenced by definitions of authority and daily definitions of marine park structuring, which result in various changes (Noviatin Syarifuddin et al. 2018). In order to preserve the use of marine resources, the changing ethnic identity that was once collective and revolved around the oceans is gradually being adapted in line with the demands of new social values and norms. This clearly demonstrates that the ethnic identity of the Bajau-Laut community is dynamic, forming, maintaining, and changing.

What about the Bajau-Laut community, which continues to live a nomadic life, is still tied to traditional jobs, and engages in fishing activities that are anti-environmental values around the islands near Tun Sakaran Marine Park in Sabah? According to the findings of this study, not everyone is capable of adapting to changes in settlement patterns, living values, and employment types. This is due to the fact that ethnic identity can be fluid, but for some members of the community, there is also a rejection of an individual nature. This is consistent with Jocabus's (2015) contention that the barriers to social change related to ethnic identity are caused by communities living in isolation, a slow acceptance of knowledge, traditional attitudes, self-interest, the existence of prejudices, and customs barriers. In line with the findings of Hanafi Hussin (2012), Halina Sandera (2016) and Clifton (2012), the cosmological system of the Bajau-Laut community is very complex because the value of traditional life is centered on the spirit of embo-dilaut (sea spirit) and advice from ancestors, among them embraced Islam.

In conclusion, the correlation of the findings with the discussion of the definition of authority and the daily definition by Shamsul Amri (1996; 2001; 2011) is capable of driving the discussion of the study as a whole. In this regard, social interaction provides a dichotomy of understanding that varies between national park rules, which are known for their authority, and the social experiences of Bajau-Laut community members. The daily definition determines how national park regulation, as a form of social control over unsustainable fishing activities, can have different perceptions depending on the social realities of the Bajau-Laut community. A study on dismantling the daily definition of the Bajau-Laut community, for example, reveals that the majority only knows the no-take zone. In comparison to conservation zones, where species are preserved by marine park agencies for research and cultivation of marine life. On the one hand, the Bajau-Laut community is governed by the social reality of embo-maritime authority, in which the livelihood and outcomes of fishing activities, climate, and ocean water tides are based on ancestral beliefs in the ocean (Halina Sandera Mohd Yakin 2017; Hanafi Hussin 2012; Ismail Ali 2018).

CONCLUSION

Overall, the Bajau-Laut community in Sabah, Malaysia has two social realities of varying levels of knowledge because there is a clear dichotomy in terms of daily definitions and authority definitions in understanding national parks/national park initiatives. In this regard, it shows that the government has been designated as an important agent disseminating knowledge about the water zone system to the Bajau-Laut community through the role of administrative agency. The socialisation process was carried out in collaboration with the Bajau-Laut community through various mediums such as formal, written discussion, and public meeting activities. There are several modalities commonly used by authorities to structure social control over the behaviour of communities, social groups, and societies when examining the definition of authority and the daily definition. These modalities serve as a guide for the scheme's/project's/implementing program's agency in understanding and exploring the social identity that is the social value of the recipient's life. As a further research proposal, future researchers can use Shamsul AB (2001)'s concept of authority definition framework modality such as histographic modality, survey modality, enumerative modality, surveillance modality, museological modality, and travel modality to discuss the issue of marine resource sustainability in the Bajau-Laut community. Shamsul AB (2001) concludes that the modality in the definition of authority and the daily definition as '*an investigative modality includes the definition of a body of information that is needed and the procedures by which appropriate knowledge is gathered, ordered and classified and then transformed into usable forms such as published reports, statistical returns, histories, gazetteers, legal code and encyclopedias*'. The study's implications lie in the use of sociological analytical tools based on the concept of authority definition and daily definition as a foundation for discussion of the study to investigate the change in ethnic identity of the Bajau-Laut community through the social reality experience of administrative agencies with members of the Bajau-Laut community in Sabah.

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